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Oct 23 '39

THE

Reformed Presbyterian

AND

COVENANTER.

J. W. SPROULL,
D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.
"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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THE
Reformed Presbyterian and Covenanters.

VOL. XV.

JANUARY, 1877.

No. 1.

ORIGINAL.

NEW YEAR'S GREETING.

BEFORE this number of the magazine has been received by all of our subscribers, 1876 will be numbered with the years of the past. Its record will be made up and sealed. Whatever of joy or sorrow has been experienced, whatever of good or evil has been done, cannot now be increased or diminished. However great may be our satisfaction that we have been enabled to accomplish something, or many our regrets and sincere our sorrow that duties have been neglected, solemn obligations unfulfilled, sinful acts committed, the facts cannot now be altered. All efforts to effect a change would be entirely unavailing. Another page in the book of God's remembrance has been written, and its record will stand as it is to the end. The thought that while we forget, the High and Holy One remembers, that the effects of neglect and wrong doing can never by us be entirely neutralized, should cause us, humbled for past failures, and grateful that notwithstanding all our shortcomings our Heavenly Father has watched over and preserved us, to begin the new year with the firm resolution to love him more and serve him better; and the consciousness of our own weakness should make us constantly look to the Source of all strength for the needed ability to perform our vows and incite to the exercise of increased vigilance.

It may be that, to some of our readers, the year 1876 has been one of uninterrupted enjoyment. Neither death, nor sickness, nor want has entered their homes. All providences have been favorable providences. Their circumstances have combined to fill their hearts with gratitude, and make their mouths praise with joyful lips. While this may be true of some, no doubt, in the case of the majority, the year has been one of trials, and to not a few of great hardship

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and suffering. On account of the long continued, and in this land, unprecedented financial crisis, few during the past twelve months have been able to do more than obtain a livelihood. The number that have been reduced from affluence to penury is far greater than we are prepared at first to believe. Not a few, although industrious and economical, have been unable to make provision for the winter, and now that the indications point to one of unusual severity, and in all probability the demand for labor will be very light, they regard with gravest apprehensions its approach, not knowing how their wants will be supplied. In brighter and happier days, and amid pleasanter surroundings, this will perhaps be long remembered by many a family as the year of darkness and gloom, of trials many and sharp, of a long-continued and almost hopeless struggle against adverse circumstances, with black want staring in the face—the year when, in truth, it could almost be said, the Almighty hath dealt very bitterly. The large number of obituaries published shows that the messenger death has not been idle. Many a home has he visited the past twelvemonth, breaking up happy family circles, and removing to the other world those once loved and now so much missed in this.

To our readers, one and all, whatever their circumstances, we send our New Year greeting. We rejoice with those that rejoice, and weep with those that weep. May He who has promised to provide for, enlighten and comfort, provide for those in need, give light to those in darkness, and by his grace assuage the griefs of those that mourn. The pages of the book in which the record of the present year is to be kept are still unstained. 1877 is before us. It will be of our own making. While extending our hearty congratulations to all who read these lines, on their spared lives and whatever of good they have received from the hand of the Lord (and his goodness is great; “the Lord is good to all, and his tender mercies are over all his works”), we join with our congratulations the wish that they may be so guarded and guided that at its close the survey of another year’s record may occasion greater happiness and fewer regrets than that of the past, that during it they may be made happy by the blessing of the Lord, which maketh rich, and addeth to it no sorrow. “Beloved, we wist above all things, that you may prosper, and be in health as your souls prosper.” “The Lord that made heaven and earth bless you out of Zion.”

Respecting the manner in which the magazine in the future will be conducted, we have but little to say. We are not of those who believe the Reformed Presbyterian Church has outlived her usefulness, or that the best way to accomplish her mission is to either ignore or

compromise any of her distinctive principles. Never in the history of our church in America has our course been more completely vindicated than in the past twelve months. Never has there been a louder call to steadfastness and faithfulness than that which comes from the distracted condition of this land to-day. Recognizing the call, we shall maintain in the future as we have in the past, the distinctive principles of our Testimony. Believing that *obsta principiis* is the only safe rule, we shall oppose any effort to compromise and resist any tendency practically to ignore them. Our readers may rest assured that, realizing the responsibility that rests upon the editors of a magazine that makes a monthly visit into nearly all the families of the church, and whose influence is so generally admitted, we shall endeavor to make it not only attractive and valuable, but also safe. We ask, in return, a continuance of the hearty good will and generous support heretofore so freely given.

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

SKETCHES OF HER ORGANIC HISTORY. No. XI.

BY REV. THOS. SPROULL, D. D.

THE Eastern Sub-Synod appointed its first adjourned meeting to be held in Chambers street church, New York, April 9, 1833, at 7 o'clock, P. M. To this meeting Covenanters both in the East and in the West looked forward with the hope that something might be done that would restore peace to the church so sadly disturbed. The condition of things was such as to excite the most painful apprehensions. The clerk of Synod had been suspended at its meeting *pro re nata* for contumacy. Libels were presented against the signers of "the Address and Notes," and matters were in a state of preparation for trying the persons charged, at the next stated meeting.

In the meantime new complications arose within the bounds of the Southern Presbytery* that increased the difficulty. Rev. J. N. McLeod had been released from his pastoral charge in Galway, and was aiding his father in supplying his pulpit in New York. After his suspension by the *pro re nata* meeting of Synod, a number of members of that congregation, including three elders, considered that it would be disorderly to wait on his ministry. On the following Sabbath he, introduced by his father into the pulpit, proceeded to conduct the public services. A number of the members of the congregation, believing him incompetent on account of his suspension, to exercise the ministerial office, arose and left the church. For this the three elders and those who joined with them were, without trial, suspended from the enjoyment of sealing ordinances. They applied for relief to the Southern Presbytery, and a *pro re nata* meeting of that court was, at the request of two ministers, called by the moderator to meet in New York on the 16th of January, 1833. When the time arrived and the members convened, it was found that the pastor and the congregation had

*This Presbytery included New York, and the congregations north as far as Albany. It was called Southern, with reference to its position in the E. S. Synod.

transferred themselves to the jurisdiction of the Philadelphia Presbytery, and that by this Presbytery the son of the pastor, whom the parties aggrieved had refused to hear, was installed assistant pastor of the congregation. The Presbytery reversed the acts of suspension, and declared that "no superior court having disjoined Dr. McLeod and his congregation from this Presbytery, they are still under its jurisdiction and subject to its authority."

In a number of cases in the bounds of the E. S. Synod, and in one instance in the bounds of the W. S. Synod, members who had voted or accepted office under the government were called before their respective sessions, and dealt with as violators of the law of the church. These persons almost invariably refused to submit to the decisions of the sessions, and appealed to the presbyteries under whose jurisdiction they were.

The condition of affairs was now such as to excite the gravest apprehensions. Already there was a schism in its incipient stage in the church, which, if not healed, it was seen must result in a division. This was on all sides deprecated, and how to avoid it was the difficult problem to be solved. To those who were determined to maintain the position which the church had held from the beginning, the obvious way was to let matters take their regular course, and by discipline endeavor to promote the peace and purity of the church. With those on the other side there was no disposition to retrace the steps that had been taken. They had committed themselves to the doctrines of the rejected paragraphs of the Address and Notes, and maintained the right of Covenanters to exercise all the privileges of citizenship under the government. A barrier was thus placed between the two parties that could be removed only by concession on the one side or the other. It was not to be expected that those who had in the *pro re nata* meeting of Synod instituted processes against the signers of the Address and Notes, would at this stage retract what they had done, in the face especially of the defiant position of those who denounced the meeting as irregular. Believing that what they had done was in accordance with the law and order of the church, they considered the course of the others factious. They were perfectly willing to await and abide by the decision of Synod before which the libels were to be tried, confident that a majority of that court would sustain them in their action.

At the time appointed for the meeting of the Synod all the constituent members were present. In the meantime Dr. McLeod was removed by death. He had joined in opposing the *pro re nata* meeting. Two licentiates were ordained to the ministry—Samuel W. Gailey by the Philadelphia Presbytery, and Algernon S. McMaster by the Western Presbytery. These were known to be on the same side. Leaving these out as not known to Synod until formally introduced, the number stood, relatively, eleven in favor of the action of the *pro re nata* meeting, and eight opposed to it. The elders were in about the same relative proportion. The clerk of the Synod being suspended, was disqualified from taking his seat. Of the remaining seven, all but two were under libel and could have no vote in the disposing of their cases. It was therefore clear that if the regularity of the *pro re nata* meeting be sustained, the decision of these cases and of the questions of doctrine and practice that were involved, would be by the votes of those who originated the libel. The signers of the Address saw that by accepting the situation and allowing discipline to have its course, the entire movement to change the relation of the church to the government of the country would be condemned.

The Synod met at the time appointed, April 9, 1833, in the Chambers

street church, and was opened with a sermon by the moderator, Rev. Wm. Gibson. It was constituted with prayer, and adjourned to meet in the same place the next morning at 10 o'clock. Synod met accordingly, and after being constituted with prayer, the question was at once raised with regard to the admissibility of the clerk, who had been suspended by the *pro re nata* meeting, to occupy the position of clerk of this meeting. Those who held that the suspension was legal considered him now disqualified for the duties of that office. Those on the other hand who had protested against the call of the meeting, held that its proceedings were illegal and void.

This difficulty might, in our judgment, have been removed by a spirit of accommodation on the one side or the other. It is not necessary that a clerk should be a member of the body whose proceedings he records. He is not in legislative assemblies. It is true that in our ecclesiastical usage the clerk is chosen from among the members of the court. But we know of no law making this imperative. Had either side yielded this point, the Synod could have been organized. And on the ground of expediency it would have been prudent to have raised no objection to the calling of the roll by the clerk. On the other side it would have conceded nothing to affect the questions that were to be decided, to have yielded for a time the claims of the incumbent of the clerkship. But there was no disposition to make concessions by either party.

We give here two accounts from two sources, representing the two parties, of what took place at this stage of proceedings.

From the *Albany Quarterly*: "It was proposed by Dr. Willson and acceded to by two of those who advocated the exercise of the office by Mr. McLeod, that some minister of the court should be named by the moderator to call the roll, that no member might be committed at this stage of the business. Against this procedure Mr. McLeod and several others of his party intimated the most determined opposition. This discussion respecting the right of Mr. McLeod on the one hand, and the impropriety of Synod recognizing his officiating in his present situation on the other, proceeded, until at length the Rev. Dr. McMaster, arrogantly exercising a power belonging to the moderator, called upon and ordered Mr. McLeod to proceed as clerk in calling the roll and ascertaining the members of the court. This disorderly procedure was promptly resisted by the majority of the court, some denying the call, and others hearing their names in silence. Soon after it was begun, and while Mr. McLeod was irregularly performing the duties of an office which he did not possess, a motion was made in writing and seconded, and pronounced from the chair by Rev. W. Gibson, the moderator, that Mr. Chrystie should be appointed clerk *pro tem*. This motion was carried by a large majority, only Dr. McMaster and a few others voting in the negative. The tumult and disturbance made by Mr. McLeod and his party in loudly proceeding in their business, while the moderator was thus pronouncing the resolution and its passage, induced a church officer not a member of the court to caution them to consider the impropriety of their disorderly disturbance of its business in this house; on which they proceeded immediately and tumultuously to withdraw, some of them rudely and falsely crying aloud that they were turned out of the house. Mr. Chrystie demanded, as clerk, in the presence of competent witnesses, of Mr. McLeod the minutes and papers of Synod, which he refused. The whole party then withdrew in a tumult. Rev. Dr. McMaster returned in a few minutes, and while the remanet members were quietly and orderly proceeding in the business of regularly ascertaining the members of the court, loudly exclaimed that he protested against their proceedings, as a disorderly mob. The court then proceeded without further interruption to ascertain its members."

From the *American Christian Expositor*: "Various proposals were suggested, but to none would either side of the question accede, which might seem to compromise their judgment in the case. It was, then, proposed by Rev. Dr. McMaster to appoint from each side of the house two or three well known members as a committee; and then adjourn for the day, to give said committee time to meet, and carefully and prayerfully consider the matter at issue, and on to-morrow report a plan that might be mutually satisfactory; or if a difference should still be found to exist, that appeared insurmountable to Synod, let the way be prepared for a mutual and peaceful reference of the litigated points to the supreme judicatory of the church."

This reasonable and pacific proposition was scouted by the *pro re nata* members. The moderator had decided that Mr. Chrystie, as *pro re nata* clerk, could not serve. The stated clerk, Mr. McLeod, was in his place, and in the possession of the minutes and of the table. It was urged upon the moderator by the *pro re nata* men that he should remove the clerk from his place and appoint another by his own authority, repeatedly declaring that he must *risk* something, and *they* would sustain him.

On the other side it was plead that the clerk was not the officer of the moderator, but of Synod, that the rule defined his power and duties, and was imperious, and that neither the moderator nor Synod had power, without previously suspending the rule under which they now acted, to remove the clerk until the members should be ascertained.

At this point several of the members had asserted that the clerk ought to proceed in his duty as required by the rule. And one member, Rev. Dr. McMaster, addressing the chair, said: 'Let the clerk do his duty.' The clerk then proceeded to call the roll and ascertain the members of the present meeting. * * * The Synod then retired immediately to the 2d Reformed Presbyterian church in Waverley Place (formerly Sixth street), and as already constituted resumed their business."

This was the second step in the course of schism and defection. The protest against the call of the *pro re nata* meeting of Synod, and the contumacious refusal to attend it, placed the protestors in a position of insubordination to the Synod at the adjourned meeting. The Synod existed in its officers and members all the time between its organization and the time to which it adjourned. It was called to exercise its power in the meantime in a way prescribed by the law of the church. That interim meeting was an integral part of the Synod, and the rejection of it was the rejection of Synod. Hence the only way left for those brethren to fulfil their obligations as members of the court was to accept at the adjourned meeting all that had been done at the interim meeting, answering to the charges as well as they could, and if not satisfied with the result, appeal to the General Synod. This, however, they determined not to do.

It follows by an irresistible conclusion that the body that was constituted of those ministers and elders who withdrew from the church in Chambers street and organized in the church in Waverley Place, was a new body. In the united protests of its members against the call of the *pro re nata* meeting it had a germinal existence, under which the presbyterial boundary between the New York and Philadelphia Presbyteries was changed, and those of both presbyteries who had joined in the protest were merged into one. But the organic existence of the body that took the name of the General Synod of the Reformed Presbyterian Church began with this movement and at this time, and reached its full development the following August in Philadelphia.

In coming to this conclusion we lay no stress on the fact that they left the church to which Synod had adjourned. They claimed that they went out under the constitution by the moderator, and organized in the church to which they removed. But they went out a part of the Synod, leaving behind them those who, according to ecclesiastical law and usage, retained the organization. The question of the right of the clerk to act in calling the roll and ascertaining the members, they made a test question, and finding that another minister was called to this service, they were forced for the sake of consistency to withdraw and organize elsewhere. Had they been required by the majority to do something that was a violation of the law and order of the church, their withdrawing from the house and organizing in another place would have been certainly justifiable, and they would have been the Synod, and the party left behind a schismatic faction. By the course they pursued they put it beyond the power of the Synod to decide the questions of difference between them and their brethren, and thus em-

ploy the means that Christ has appointed to promote the peace and preserve the purity of the church. In responding to the charges that were brought against them, they would have had a fair opportunity, before the proper tribunal, either to admit their error, or to defend their views on the questions involved in the charges, and to make it appear, if this could be done, that their views of the relation of the church to the civil institutions of the land were in accordance with the Word of God and the subordinate standards of the church. Failing to do this, the alternative left to the Synod was to proceed and issue the libels that were before it for trial.

This was done by the Synod after those citations. The counts in the libel were: "I. Following divisive courses. II. Contempt of the authority of Synod. III. Error in doctrine. VI. Abandonment of the testimony of the church. V. Slandering Synod and its members." Having been found guilty of these charges, and refusing to appear in answer to citations, they were "suspended from the exercise of the office of the holy ministry, and from the privileges of the church."

The meeting of General Synod that was to take place in the following August was looked forward to with deep interest. As this was a representative body, made up of delegates from presbyteries, the choice of these was a matter of no little importance. It is reasonable to suppose that the majorities in the presbyteries would choose delegates that would maintain their views in the superior court. And such was the fact. The Western Sub-Synod, at its meeting in the fall of 1832, recommended the Presbyteries of Pittsburgh and of Ohio to ordain two of the licentiates as missionaries. In pursuance of this three were ordained, one by the Ohio Presbytery, and two by that of Pittsburgh. These all held the same views on the points in controversy as the majority of the Eastern Sub-Synod. And with but one exception those courts sent to the General Synod delegates whose principles were known to be in accordance with the established position of the church.

An account of the meeting of General Synod, with its results, is left over for the next paper.

THE COMING OF CHRIST IN THE MILLENNIUM.

BY S. A. STERRETT, M. D.

It is the belief of most Millennarians, that the Lord Jesus Christ will soon appear upon our earth in his humanity, and take to himself his great mediatorial power and reign over this entire world, in order to subdue it to himself; and also, that all the righteous dead will be raised up to reign with him a thousand years—hence the name, millennium. For proof of this, they especially refer us to the 20th chapter of Revelation, where it is foretold that Satan, that old serpent, which is the devil, shall be bound and cast into the bottomless pit, and sealed there, that he should deceive the nations no more until the thousand years should be fulfilled.

That God does many things above man's comprehension and reason we fully believe and grant, and that he has done and will do all things necessary for man's well-being, both for this life and the life to come; but that the Omniscient should do, or be capable of doing anything *contrary* to reason, or anything unnecessary, we do not believe. He says to us, "Come, let us reason together." When Christ first appeared on earth it was in his humanity. This was necessary that he should so come, in order that he might suffer and die for us, for in his divine nature he could not suffer; hence the necessity of assuming our nature, that he might suffer and die

in that nature which sinned. "For without the shedding of blood there is no remission of sin." "Forasmuch, then, as the children are partakers of flesh and blood, he also took part of the same, that he, through death, might destroy him that had the power of death, that is, the devil, and deliver them from bondage;" also, that he might have a fellow-feeling for our infirmities. In all this we see the necessity of his coming in his humanity; but in ruling and governing the world, where would be the necessity? The very idea would imply that he did not *now* exercise his mediatorial authority over the world; whereas the fact is, as Mediator he always did and always will rule the world and govern the nations, till the end of time. For it is declared of him, that he was "set up from everlasting," and is "Governor among the nations." Though he is King of Zion, he is also King of kings and Lord of lords, and that *all things* are put under him, and nothing excepted, but the Father who put all things under him; and that the Father judgeth no man, but has committed all judgment to the Son, that all men might honor the Son even as the Father. And the command is, "Now, therefore, kings, be wise; ye judges of the earth, serve God in fear. Kiss the Son, acknowledge his authority, lest he be angry and ye perish." But the trouble is, no nation, as such, has fully acknowledged Christ's mediatorial authority as "Governor among the nations;" but their language has been, "We will not have this man to reign over us;" and Christ says, not to be with me is to be against me. So that the nation that neglects to acknowledge Christ as its rightful Sovereign, is in a state of actual rebellion against him. Yet notwithstanding, he has declared that they shall be made willing in the day of his power. As the residue of the Holy Spirit dwells with him, by that Spirit he can and will turn the hearts of many as the rivers of water in their courses, for he has the hearts of all flesh in his hands; but those that are his incorrigible enemies he will utterly destroy and dash to pieces as a potter's vessel, with the iron rod of his vindictive justice. For though he is the Lamb slain from before the foundation of the world, and holds the sceptre of peace and salvation, he is also the Lion of the tribe of Judah, and holds the sword of vengeance, and uses it against his enemies. "Who is this that cometh from Edom, with dyed garments from Bozrah; and wherefore art thou red in thine apparel, like one that treadeth the wine fat?" Answer, the man Christ Jesus; and he says, "I will tread them in mine anger, and trample them in my fury, and stain all my garments with their blood."

Seeing, then, that civil government is one of the "all things" put under Christ as Mediator, and the civil magistrates are his ministers to us for good, a terror to evil doers, and a praise to them that do well, who hold not the sword in vain, where is the necessity of coming in his humanity to exercise his mediatorial civil authority over the nations? And, moreover, he has given us the Bible, which teaches and commands us to "acknowledge him *in all our ways*, who can direct our paths"—in our civil as well as ecclesiastical or individual relations—and which treats of civil matters more than of anything else. And in his church, which is his mystical body, which he purchased with his blood, and of which he is the head, he has given some, pastors, teachers and other officers to carry on the work of the church, and his Holy Spirit to teach us all things. Why, then, should he so come to exercise his mediatorial-ecclesiastical authority over his church?

Moreover, to suppose that our once crucified but now risen and glorified Lord and Saviour should leave the bosom of his Father, the company and fellowship of holy angels and glorified saints, and again come to earth,

again undergo another humiliation, and tabernacle a thousand years with mortal men, possessing fleshly desires and carnal appetites—how unreasonable the thought, and grovelling the conception! True, he will appear again in his humanity, at the second resurrection, when he comes to judge the world at the last day; when the dead, small and great, shall stand before him, and the books be opened; when the sea shall give up the dead which were in it, death and hell deliver up the dead which were in them, and they be judged every one according to his works, and death and hell be cast into the lake of fire. This is the second death; and whosoever will not be found written in this book of life shall be cast into the lake of fire. That he should so come in his humanity to judge the world, is necessary; for the Father judgeth no man, but has committed all judgment to the Son; and as this prerogative cannot be delegated to another, it is necessary that the Judge of the quick and the dead be on his judgment throne, when he shall give the final decision, and pass his irrevocable sentence upon both classes of the assembled world. To the one he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." To the other, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." For he alone knows the hearts of all flesh; and will not the Judge of all the earth do right?

In the second place: If the first resurrection mentioned in the fifth verse has only a literal signification, then to suppose that all the righteous dead, or even a great number of them, will be raised to life, is a mistaken idea. The number comprises comparatively but a small proportion. Only those who suffered martyrdom for the witnesses of Jesus and his word, and had not the mark of the beast in their forehead or their hands, these and these only are included in the first resurrection; for it is here expressly said, "But the rest of the dead lived not again till three thousand years were fulfilled." Now the rest of the dead, besides the wicked includes all the other righteous dead, a number that no man can number. None of all these suffered martyrdom. Many escaped by incorporating with the powers that be, without stopping to consider their character, whether Christian or anti-Christian; not only escaped martyrdom, but received the political mark and privilege to receive honors and profits of this world while they lived. But none of these will be found with the honored dead in the first resurrection; they will rest in their graves till the second resurrection, the end of the world, when they will be raised to life, judged, acquitted and saved, so as by fire, their names being found written in the Lamb's book of life.

Lastly. The language here used in describing the first resurrection we believe to be figurative. It was the *souls* of them that were beheaded that John the Divine saw, not their bodies; no literal resurrection of bodies or persons, only the spirits of these martyrs by which they were actuated in the maintenance and defence of the same principles and truths. God's witnessing church never dies; her individual members die and pass from earth. Some may be beheaded and many persecuted even to the death, but others, animated and imbued by the same spirit, step in and fill up the ranks. So in the case before us; these are the same characters under different circumstances. Hitherto they have been sadly in the minority, and very unpopular; now they are overwhelmingly in the majority and most popular. Hitherto they have worn the sackcloth, now the ermine. Formerly they tormented the men that dwell on the earth, now they give entire satisfaction. Hitherto, like Moses of old, they "chose to suffer

affliction with the people of God, rather than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of this world;" now they, and they only, will be permitted and honored to reign with Christ "the thousand years."

Then the kingdoms of this world will have become what they never have been yet—the kingdoms of our Lord and his Christ; then we shall have a truly Christian republican government; when the power and authority shall be given to the people of the saints and they possess it under the whole heavens; then nations shall learn war no more, and earth will keep jubilee a thousand years.

MINISTERIAL SUPPORT.

WHILE much is being said, and unquestionably a considerable amount done, it may not be uncalled for, also, to write on the subject of ministerial support. In doing so, it is not desirous to prove the necessity of the duty. This is assured, and also that all should do, in relation to it, according to their ability, is taken for granted. * * It is simply intended in relation to the support of our own congregations and of our own ministers to strike a nail on the head, to stop as soon as it is driven home, and leave such as the subject may concern, under superior direction, and at their leisure to clinch it.

To maintain gospel ordinances comfortably and attend them profitably, all admit that houses of worship are necessary. Accordingly as we prize them, we should see to the erection of commodious edifices, and to keeping them in proper order. It is equally necessary, it will be admitted, that those who minister in these things should not be obliged to trouble themselves too much about the affairs which belong merely to this life. We all dislike to see a man both a minister and a farmer, or a minister and mechanic, and our dislike of the thing is proper and right. It should not be the case. It cannot possibly mend the matter, however, to go to church and find fault with the man who does it; for, as a general rule, it is far from being optional with him. The way to the remedy is at our own door, and to take it we must afford him a suitable support, and by so doing, we will free his mind as much as possible from secular affairs. That this is the way in which ministers of the gospel should be supported, we learn from the following facts:

1. It was so under the Old Testament dispensation. The Levites had no inheritance among their brethren, as we learn from Joshua 13 : 14, and Num. 18 : 20, 24.

2. It is so appointed in the present dispensation. "Even so hath the Lord ordained that they which preach the gospel should live by the gospel." 1 Cor. 9 : 14.

3. It is the way which we have ourselves agreed to support them. This is plain from the ordinary form of a call to the minister: "We promise you," those who give the call are made to say, "all due support, encouragement," &c. It is true, we usually name in the call a particular sum, such a sum, no doubt, as we either deem sufficient to support, or feel ourselves able to give the man we call. Whether the sum specified is sufficient or not, is not now the particular question. That it ought to be, we all acknowledge; but is the sum specified punctually paid, is what at present we wish to consider. In some instances, no doubt, it is. We do not question for a moment but that some congregations discharge their duties

to their pastors with, at least, fidelity equal to that with which they discharge theirs to them. But we may safely say, such are by far the fewest number.

Let us see. The pastor must, of course, be punctual in all his ministerial duties, such as preaching, visiting the sick, family visitation and catechizing. This is perfectly right. But when do the members of the congregations meet their engagements? One man in a short time after his pastor has been settled, reduces his portion of the salary to an amount which suits himself; another never gives anything like as much as he agreed to give, and a third gives nothing at all. This, you will readily say, is bad, and so it is; but this is not the worst of it. Those who do pay are probably careless *when* they pay. The quarter is out, and there is not a dollar probably paid into the treasury. Six months have passed, and a mere trifle has been received. The year has closed, and probably one-half the members who pay anything have paid a little over the half of what is due.

In the meantime, how is it with the minister? He must have a decent house to live in, and go decently clothed every day, or possibly some of his congregation will be ashamed of him. He must provide a decent living for his family. If he lives in the country he must have a horse, to attend to the calls of his parishioners. He must be hospitable and charitable, and like an honest man, he must, of course, pay all his debts. But how? is the question. Evidently the members of the congregation, whose case we suppose, neither know nor care. And having no other dependence than that which is placed upon their promises to him, he is under the necessity of either doing something to help himself, or of drawing upon the liberality of the congregational treasurer, frequently to his no small inconvenience, and of depending on the punctuality of some five or six of its members, who, by strenuous efforts, keep him from beggary, and the congregation from disgrace.

Is it asked, why should it be so; why do not the officers go regularly among the people and make collections? Perhaps they do, or at least they try to do something, and so they ought, and having tried in cases of this kind they should try again. But were the members to do their duty, such official attention would not be necessary. If members were their own collectors, and why should they not? it would save the officers a vast amount of trouble, tend to make them much more agreeable, and every member would know exactly *how much* he was due, and when it was due.

Besides, in urging this matter there is another view of this subject, which should not be overlooked. It is this: such contributions are in Scripture phraseology called offerings, and as such of course should be presented by the persons offering them. But more than this, they are *free will* offerings, and no one will for a moment suppose that they should be coaxed out of or begged from the offerer.

This plan, it is believed, would at once have a tendency to maintain good feelings between the officers and people. This is not always enjoyed in such congregations, and for many evident reasons. All know how ill we take it to be dunned, and possibly for no other due so much as this of which we are speaking, and especially it is likely we will take it ill if we have succeeded in putting off by promising as little as we possibly can, and having done so, it follows that there will be an inclination to keep that little in our own possession as long as we can.

While such a state of things continues, it is no wonder we hear of some trying how little preaching will do them, and how long they can do with-

out that little. It is no wonder there are many preachers miserably poor, and many miserably poor preachers, for they have no time to study for preaching, nor a heart to do it even if they had. It is no wonder we hear of many demissions of charges, and even of instances in which ministers relinquish the duties of the sacred office for other employment by which they may be able to support their families, keep their minds from incessant turmoil, and preserve their character from being torn to tatters and tossed for the sport of fools. It is no wonder that many fruitful fields remain uncultivated, or that those which are already white to harvest, for lack of laborers, remain ungathered. Agreeing about the truth of these statements, is the remedy asked for? It is in Mal. 3:10; Isa. 32:8. That you may enjoy the love of God what you do give, give cheerfully. 2 Cor. 9:7: And although you may be able to give but little, so little that you may call it the widow's mite if you please, yet give something, and remember that what you *do* give should be given punctually.

SHAPHAN, R. P.

AMONG THE GRAVES OF THE WORTHIES.

BY S. O. WYLIE, D. D.

THE ecclesiastical records which have been brought to light during the past year or two, with various papers by individuals, have awakened a new interest in the planting and progress of the Covenanting Church in the southern sections of our country. The facts and traditions which have been recovered and secured form an interesting chapter, and will furnish valuable material for the future historian. A very peculiar and almost hallowed interest gathers around the field in the South, over which the Reformation seed was sown, and in which it sprang up and flourished in luxuriant growth, until the poisonous exhalations of an antagonistic system made necessary its transplantation to a more genial climate and soil. One of the most interesting incidents of a visit to the old Covenanter settlements in the South is the respect with which the principles and usages of the Reformation Church are spoken of in the community, and the regard cherished for the memory of the men who illustrated them in their profession and life. The writer, on a late visit to the neighborhood, found copies of "Reformation Principles" in several libraries, and other specimens of Reformed Presbyterian literature, and the owners were not without knowledge of their contents. It may not be generally known, that several of the early ministers of our church fell at their post in the South, and most of them in the prime of life. Four of them—William King, James McKinney, John Reiley and James Donnelly—are interred in the graveyard of the "Old Brick Church," distant some seven or eight miles from Chester C. H. Rev. Campbell Maddon lies in Winsboro', Fairfield District, adjoining Chester on the south. Many were the tender associations awakened in the mind of the writer, as he stood at the graves of these worthies, men who did worthily in their day, and whose names are among his earliest recollections. The inscriptions which mark their sacred graves were procured, and are printed below, that these just men may be kept in remembrance. For the inscriptions in the graveyard of the "Old Brick Church" we are indebted to the kindness of Mr. James N. Knox, near Chester, a Christian gentleman of much excellence and highly esteemed in the community where he resides, and his daughter Jane, by whom they were copied; and for that of Mr. Madden, to his son, Dr. Thomas B. Madden, of Winsboro', whose kind attentions during our brief stay are gratefully remem-

bered. It is understood that the inscriptions on the stones of Messrs. King, McKinney, Reilly and Madden were prepared by Mr. Donnelly.

Sacred to the
Memory of the Rev'd.
WILLIAM KING; who departed
this life Aug't 24th, A. D. 1798, aged
about 50 years.

Within this humble tomb pale Death has laid
A King who mortal sceptre never awayed,
But he himself did rule by Jesus' laws;
In grace and Holy life a pattern was.
In love to God and man he shone conspicuously,
And walked with God in deep humility.
In faithfulness and zeal for Jesus' cause
Few of his fellows to him equal was,
But zeal in him so mixed with moderation,
Made even foes him view with admiration.
Tho' deeply skilled in human learning, he
Taught truths divine with great simplicity,
That perfect God might make his saints thereby,
And through his means Christ's body edify.
The Pastor's, Husband's, Parent's care he shew'd,
While he in earthly house did make abode.
His loss by all bewail'd, tho' felt by none
So much as by this people left alone.
His clay here lies, his soul to heaven is fled;
His people he left on God for to be fed.

Sacred to the
Memory of
The Rev. JAS. MCKINNEY,
Who departed this life Sept. 16th,
A. D. 1802, aged about 45 years.

Death's hand, tho' cold, strikes a most certain blow
In wafting Zion's sons from toil below,
To place them in the Father's house above,
To see him in the fullness of his love.
Ecclesia wails her noble champion laid,
In this low tomb to Death his tribute's paid.
A husband kind, a tender parent he,
To friend and foe a friend he wish'd to be.
Tho' few in letters, human or divine,
Or grace or nature's gifts did so much shine,
Yet, hated by unworthy world, he
By God was thought above its company;
Amidst its threats his clay in quiet lies,
While his immortal part has reach'd the skies.
Truth's foes rejoiced to see her Hero fall,
That to their idols they may join withal.
Spare boasts, truth's foes, tho' whirling winds to heaven
Elijah bore, Elisha soon was given,
By him who in the greatest love can raise
Another champion in McKinney's place.

Sacred to the Memory of
The Revd. JOHN RILEY,
Who departed this life
25th August, 1820,
Aged 50 years.

This tomb contains his dust; no more
His voice is heard where it was heard before.
His wife, his people, mourn his labors' end,
And friendly neighbors a departed friend.

His gain their loss, his life by death secure
 In endless mansions, where joys are pure.
 Ye mourners look to Zion's sovereign Lord,
 Who can to you another guide afford.

Sacred to the Memory of
 Rev. C. MADDEN,
 Who departed this life August 12th, 1828,
 Aged 33 years.

Insatiate death! thou sparest none;
 To thy vast kingdom all must come.
 Didst thou regard the widow's tears,
 The orphans' helpless state and years;
 Didst thou respect a lettered mind,
 Formed to benefit mankind;
 Didst thou regard a temper meek,
 By grace refined his God to seek;
 Didst thou regard Mount Sion's peace,
 Her cries to God for gospel grace;—
 Our Madden had with us remained,
 And peace and joy to us proclaimed.
 What hast thou done? thou wast his friend;
 Him to his Father's house didst send,
 Where he will sing to endless days
 The triumph and the Saviour's praise.
 His family, his flock, his friend,
 To heavenly grace he did commend.
 In the Chief Shepherd's hand they're safe
 As long as they do live by faith.

In Memory of
 Rev. THOMAS DONNELLY,
 Who departed this life
 The 28th November, 1847,
 In the 76th year of his age,
 And the 46th of his ministry.
 He was a native of Ireland,
 And for many years
 Pastor of the Reformed Presbyterian Church
 In this vicinity.
 "For him to live was Christ—
 To die, gain."

FOOD FOR THOUGHT.

THE statement has been published to the church by the Sustentation Board, that the rate per member contributed for pastoral support the past synodical year was \$8.63—the country congregations averaging \$7.39, the city \$10.43.

It is safe to say there is scarcely a vacancy that is not able to contribute at the above rate. Some of the members can give twenty, fifteen, ten, or five times this amount, and not do more than their circumstances will warrant, while but few are so situated as not to be able to give at least that much. The church will expect the Board to give no assistance under any circumstance where the minimum is not reached. So much for vacancies.

Cannot some plan be devised to bring up *settled* congregations to contribute the average amount to the support of their pastors? Let every one go over the statistical table, multiply the number of members in country con-

gregations by eight, and in city congregations by ten, and then subtract from the result the amount unpaid for ministerial support, and the result in all probability will be a great surprise. The annual meeting of congregations are generally held in the beginning of the year. Are there not active, earnest, liberal men in every one that is below the average, who will make the attempt this year to bring it up to the present *pro rata*? There is no better way to encourage a spirited man to exert himself to do his best, than to treat him in a spirited manner. Nothing discourages and weakens more, and in the end injures, than indifference or neglect. "He which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully."

The probability is, that those hereafter to be ordained and installed pastors will be comfortably provided for, but how shall the cases of those he bettered already ordained and installed?

W.

SELECTED.

PARSON'S OR PARISH WIFE.

Would you have any objection to print in the REFORMED PRESBYTERIAN AND COVENANTER the following piece? It is copied from the *Christian Instructor*, and is not so long as it seems.

C.

Which shall it be? Which shall it be?
I said to Will; I can't agree
To be both parish wife and thine,
For in two spheres I cannot shine;
And yet the parish seems to think
That, by some strange, mysterious link,
I've truly bound myself to be
As good a wife to it as thee.

Yet, well I know, no wedlock band
It ever placed upon my hand;
No faithful pledge it gave to me,
And why I'm bound I cannot see;
If ordination vows were said,
I'd have it clearer in my head
What duty is,—and what my work,
For, Will, you know I am no shirk.

I cannot boil the pot at home,
And oft to other households roam;
You cannot do without your dinner,
More, Will, than any other sinner;
And then, you know, our children five
Demand my wits just to contrive
How best to clothe and feed and train,
And keep the lips and soul from stain.

Will, I have pledged my love to you,
And I'd be faithful wife and true;
Full well I know your calling high—
No higher is beneath the sky;
Most gladly I would do my part;
I'd seek for souls with prayerful heart;
But I've not fingers by the scores
To do the daily parish chores.

Besides, the parish wife should be
From every mortal error free;
Should know just when her tongue to hold,
And when to speak true words and bold;
Know how to lead the women's meetings,
And how to give most cordial greetings;
But I could no more lead a meeting
Than I can keep my heart a-beating.
My heart, dear Will, still cleaves to thee;
The parish wife I cannot be.

Will turned to me with earnest eye,
And this is what he did reply:
That "every woman, in her station,
Should strive to honor that relation
Where God has placed her, and should do
What is to her best nature true!

To lead a meeting may not be
The thing that God designed for thee:
If thou canst lead a pure, sweet life,
Free from all envy and from strife;
If thou canst wipe a falling tear,
Or tale of sorrow patient bear,
Thou may'st as truly do His will
As though thou couldst a pulpit fill.

'Tis by thy love encircling power
That I am girded every hour,
To do the work I could not do
Without thy love so brave and true.
I'll write my parish folk a letter,
And say I think thou'lt serve them better
Just to hold on thine own sweet way,
Content to be my spouse for aye."

THE COVENANTERS OF SOUTH CAROLINA AND THE REVOLUTION.

On the morning of this memorable Sabbath (June, 1780)—the picture is drawn in no hues of fiction—the different paths leading to the log meeting house were unusually thronged. The old country folks were dressed with their usual neatness, especially the women, whose braw garments, brought from Ireland, were carefully preserved, not merely from thrift, but as a memorial of the green isle of their birth. They wore fur hats with narrow rims, and large feathers; their hair neatly braided, hanging over their shoulders, or fastened by the black ribbon band around their heads. The handsome dresses of silk or chintz, a mixture of wool and flax, or of Irish calico, fitted each wearer with marvellous neatness, and the collars or ruffles of linen, white as snow, with the high-heeled shoes, comprised their holiday attire. It was always a mystery to the dames, who had spent their lives or many years in the country, how the gowns of the late comers could be made to fit so admirably, their own, in spite of every effort, showing a sad deficiency in this respect. The men, on their part, appeared not less adorned in their coats of fine broadcloth, with their breeches, large knee buckles of pure silver, and hose of various colors. They wore shoes fastened with a large strap secured with a buckle, or white topped boots, leaving exposed three or four inches of the hose from the knee downward. It must be acknowledged that these people, so strict in their religious opinions, were somewhat remarkable in their fondness for dress. They considered it highly irreverent to appear at church not clad in their best clothes, and though when engaged in labor during the week they conformed to the custom of their neighbors, wearing the coarse homespun of their own manufacture, on the Sabbath it was astonishing to see how much of decent pride there was in the exhibition of the fine clothes brought from beyond the seas. As years rolled on many of the dresses and coats began to show marks of decay; but careful repairing preserved the hoarded garment linked with such endeared associations, and only a few who had married with the "country-born" had made any alteration in them. The peculiarity in dress gave the congregation assembled to worship in that rude sanctuary a strange and motley appearance—European finery being contrasted with the homespun gowns, hunting shirts and moccasins of the country people. It was always insisted on as a point of duty among the Covenanters, that children should be brought to church with their parents. The little ones sat between the elders, that they might be kept quiet during divine service, and be ready at the appointed hour for the catechism. The strict deportment and piety of this people had already done much to change the customs formerly prevalent. Men and women who used to hunt or fish on the Sabbath now went regularly to meeting, and some notorious ones whose misconduct had been a nuisance to the community had left the neighborhood. The Strouds, Kitchens and Morrisises, formerly regarded as the Philistines of the land, were regular in their attendance upon divine worship.

On this particular day, the whole neighborhood seemed to have turned out, and every face wore an expression of anxiety. Groups of men might be seen gathered together under shade trees in every direction, talking in loud and earnest tones, some laying down plans for the assent of their friends, some pale with alarm and listening to others telling the news, and some, transported with indignation, stamping the ground and gesticulating vehemently as they spoke. Everywhere the women mingled with the different groups, and appeared to bear an active part in what was going on. At eleven o'clock, precisely, the venerable form of Martin the preacher

came in sight. He was about sixty years of age, and had high reputation for learning and eloquence. He was a large and powerful man, with a voice which, it is said, might have been heard at the distance of half a mile. As he walked from the place where he hitched his horse, towards the stand, it being customary when the congregation was too large to be accommodated in the meeting-house, to have the service in the open air, the loud and angry words of the speakers must have reached his ears. The voices ceased as he approached, and the congregation was soon seated in silence upon the logs around the stand.

When he arose to speak every eye was fixed upon him. Those who had been most noisy, expected a reproof for their desecration of the Sabbath, for their faithful pastor was never known to fail of rebuking those whose deportment was unsuited to the solemnity of the day. But at this time, he too seemed absorbed with the subject that agitated every bosom. "My hearers," he said, in his broad, distinct, Irish dialect, "talk and angry words will do no good, *we must fight*. As your pastor, in preparing a discourse suited to this time of trial, I have sought for all light; examined the Scriptures, and other helps in ancient and modern history, and have considered, especially, the controversy between the united colonies and the mother country. So sorely have our countrymen been dealt with, till forced to the declaration of their independence, and the pledge of their lives and sacred honor to support it. Our forefathers in Scotland made a similar one, and maintained that declaration with their lives; it is now our turn, brethren, to maintain this at all hazards." After the prayer and singing of the psalm, he calmly opened his discourse. He cited many passages from Scripture to show that a people may lawfully resist wicked rulers; pointed to historical examples of armies trampling on the people's rights, painted in vivid colors the rise and progress of the Reformation—the triumph of truth over the misrule and darkness of ages; and finally applied the subject by fairly stating the merits of the revolutionary controversy. Giving a brief sketch of the events of the war, from the first shedding of blood at Lexington, and, warming with the subject as he went on, his address became eloquent with the fiery energy of a Demosthenes. In a voice like thunder, frequently striking with his clenched fist the clapboard pulpit, he appealed to the excited concourse, exhorting them to fight valiantly in defence of their liberties. As he dwelt on the recent horrid tragedy—the butchery of Buford's men, cut down by the British dragoons while crying for mercy—his indignation reached its height. Stretching out his hands towards Washaw, "Go see," he cried, "the tender mercies of Great Britain. In that church you may find men, though still alive, hacked out of the very semblance of humanity; some deprived of their arms, mutilated trunks, some with one arm or leg, and some with both legs cut off. Is not this cruelty a parallel to the history of our Scottish forefathers, driven from their conventicles, hunted like wild beasts? Behold the godly youth, James Nesbit, chased for days by the British for the crime of being seen on his knees upon the Sabbath morning, &c." To this stirring sermon the whole assembly responded. Hands were clenched and teeth set in the intensity of feeling; every uplifted face expressed the same determination, and even the women were filled with the spirit that threatened vengeance on the invaders. During the interval of divine worship, they went about professing their resolution to do their part in the approaching contest; to plough the fields and gather the crops in the absence of the men, aye, to fight themselves rather than submit." * * * * *

On the next Sabbath, the Rev. Wm. Martin preached the discourse

already mentioned at the log meeting-house. As steel sharpens steel, so did the minister by his stirring words rouse the spirit of his hearers, and prepare them to meet the coming storm by taking up arms. The effect of his eloquence was soon apparent. At an early hour on Monday morning many of the conscientious Covenanters were seen drilling on the muster ground, seven miles from Rocky Mount, under the brave Capt. Ben. Sand, while two miles above this, at the shop of a negro blacksmith, some half a dozen men were getting their horses shod. Those at the muster ground were charged upon by a party of British dragoons, having no previous notice of their approach, and dispersed.* Their captain being overtaken and surrounded by the dragoons, who attacked him with their broadswords, defended himself with his sword to the last, and wounded several of his enemies severely before he fell. The party at the blacksmith shop was also surprised and one man killed in the shop. The dragoons then crossed Rocky Creek and soon found their way to the rude stone hut which was the pastor's dwelling. They found the old divine in his study preparing a sermon, which was to be a second blast, made him their prisoner and carried him like a felon to Rocky Mount. * * * * * He and Thomas Walker were bound to the floor in one of the log huts. The enemy knew well what reason they had to dread the effect of Martin's stirring eloquence. He afterwards regained his liberty and lived to about the age of sixty, dying in 1806. The gentleman who communicated this account remembered to have heard him preach, and was struck with his remarkable personal appearance. Various anecdotes are related of him. It was usually his practice when reproving to name the person who was the object of his displeasure. When the news came to him that the British had evacuated Charleston, he rode about the country to carry the intelligence to the neighbors, adding the comment, "The British have taken shipping, and may the d—l go with them."—*Women of the Revolution, by Mrs. Ellet.*

THE JURY QUESTION.

TO THE EDITOR OF THE COVENANTER—Sir: An article in the October issue of the *Covenanter*, over the signature of "A Cameronian," has attracted the attention of many of your American readers. It assumes to define the position of the Covenanting Church on the question of sitting on juries, and attempts a vindication of the action of the late Synod in Ireland in regard to it. Much surprise has been awakened by some of the statements in the article, and we fear that wrong impressions may be produced by them if permitted to go unchallenged. As to the general argument, in its bearing on the matter in Britain, we have nothing to say. Our friends there are, no doubt, satisfied with it, and we have no desire in this quarter to intermeddle with the affairs of others. But when the writer undertakes to affirm that the "AMERICAN PROHIBITORY (JURY) ACT" is a DEAD LETTER, he makes a statement well nigh as unadvised in its temerity as that which kept Moses out of the Promised Land. It is putting it mildly to say that the allegation is extremely rash. The writer, no doubt, is sincere, and believes what he says, but he has spoken from most imperfect information. His informer has most seriously misled him. It is news to the church in this country. That there are persons in the church, more or less in number, infected with the new theory to which the Synod in Ire-

* The man who carried to the enemy the tidings of Martin's sermon and the meeting of the Covenanters, "did not die in his bed."

land has given its endorsement, need not be questioned, but that the Jury Act in this country is a dead letter, or even inoperative generally, is an assertion not only wholly groundless, but directly against the facts. Let us see what these are. In 1861 the question of sitting on juries was exhaustively discussed in Synod. A new deliverance was asked, on the ground that the relation of the juror had undergone a change, modifying the oath, and thereby divesting it of its sinful character. The alleged proof of this was notably the fact that an alien might be compelled, under the law, to perform the duty of a jurymen. After reviewing the whole case, calmly and carefully, Synod voted, with only one negative, "*That there is no ground or warrant in the state of facts presented for any alteration in the act of the church respecting the sitting on juries.*" In 1868, an article published in the REFORMED PRESBYTERIAN AND COVENANTER, ably contesting the position of the church in regard to the jury question, was brought to the notice of Synod, whereupon the following deliverance was made: "*In so far as the article in question is an argument in justification of sitting on juries Synod utterly condemns the same.*" Again: "*Synod commends to our people the importance and duty of a tenacious adherence to this as well as to every other part of our Covenanted practice.*" But if the statement that the "American Prohibitory Act" is a dead letter means that members of the church perform jury duty, and are tolerated in doing so by the authorities of the church, he is equally at fault in his allegation. The information of the writer is to the effect that the great body of our people decline jury service, as at variance with their convictions, and nearly always secure exemption. Only recently a well known member of the church in New York received a citation to appear as jurymen. He responded in a respectful letter to the court, stating his difficulties, and asking to be excused. The court acceded to his request; but his letter, through the reporters, found its way into the newspapers, and through this channel made known the church and her position on this subject to thousands who had never heard of it. A highly respected ruling elder was summoned not long since to appear as a juror, and, declining to serve, on conscientious grounds, he was threatened with fine and imprisonment; but his firmness prevailed. No doubt there are cases of compliance, but these are exceptionally few, and where the fact is known they are called to account and required to answer. We do not know that this is done in all cases. Possibly some sessions may be delinquent in the matter, but we do certainly know that, as a general thing, it is done, and that this law of the church is as faithfully executed as any other. Whether we will be able to maintain our present position against the demoralizing tendency and effect of the recent action of the Synod in Ireland is a question which cannot now be answered. It will almost certainly put us at a great disadvantage.

The writer of the article referred to may be very competent to argue the question for the church in Ireland, but we beg to say that we understand the true nature and intent of the juror's oath and function in this country quite as well as he does. It is assuming a good deal to say that the argument of the late Dr. Samuel B. Wylie in support of the Prohibitory Act of the American Presbytery is antagonized and contradicted by his own statement of principles; but, when he intimates that the author of the "Sons of Oil" did not understand the power and duties of an American juror, one scarcely knows whether to pity or blame. It may be said that Dr. Wylie changed his views. He certainly did most materially modify his opinions, but the change had reference not to the "powers and duties of a juror," but to the moral character of the government of the United

States, which creates the office and defines its powers and duties. It may be true in Ireland that "if the civil law, as laid down by the judge, is immoral, the juror's oath binds him to decide against that immoral law, and not according to it;" but it is not true in this country. The oath, in the sense administered by the court, and, of course, the sense in which it must be taken, if taken at all, requires the juror to say whether, under the evidence, the law, as laid down by the court, has been violated, and where, as here, the written constitution of the country is SUPREME, the law under which a given case is tried may or may not be immoral, just as it happens. True, the juror may refuse to convict, and defy the court, for no penalty attaches in the case of a recalcitrant juror; but the question is: Can he do so consistently with his oath as a jurymen? This question is answered with satisfactory plainness by the following report of the proceedings in one of our courts only a few days ago (September 27, 1876). We premise that Judge Ludlow is regarded as one of our calmest and most intelligent jurists. The case is this: *William Logan vs. J. H. Cassell*. An action on promissory notes, deposited by an indorser of the notes with plaintiff, as collateral security. The defence alleged that a tender of payment was made by the indorser to the plaintiff. The judge charged that this was no defence as against a holder of collaterals, unless they were held for an antecedent debt, which was not the fact here, the debt being an existing one, and he instructed them to render a verdict for the plaintiff. Mr. Thomas Galvin, one of the jurors, refused to obey the instruction of the court.

After some deliberation, this juror still held out, and Judge Ludlow said to him that to disregard the instruction of the court upon a question of law *was to violate the oath of a juror*. Mr. Galvin replied that he did not know that fact.

Judge Ludlow—I do, sir. I again tell you that the law does not constitute you a judge of the law; but I am commissioned here to give instruction upon all questions of law arising before me. If I make a mistake it can be corrected by myself, my colleagues, or the Supreme Court. If you persist in committing an error the plaintiff here may never find a remedy for the wrong done him. I once more charge you that the defence set up in this case is not a good one in law. Now what do you intend to do?

Mr. Galvin (who was inclined to hold the matter under advisement)—I cannot give my opinion to-day.

Judge Ludlow—Then I discharge the jury from further consideration of the case, and you, sir, from further attendance upon this court, as a man unfit to serve as a juror. I would keep the jury together all night, but that would be to punish all for the act of one man.

This is the ruling of an American court, and it is incontestably based on the true theory of the juror's function, for if he is not bound by his oath to apply the evidence to the statute on which the charge, civil or criminal, as it may be, is based, he is simply an arbitrator, and nothing more. The writer speaks not for himself only, but for many others in the Covenanting Church in America, when he says that the action of the Synod in Ireland in regard to the jury question is deeply regretted. Whether it is or is not an index to the tendencies of the hour, we dread the result. We do not desire to be a prophet of evil, but we shall be agreeably disappointed if history does not repeat itself, and show, as was shown in the American Covenanting Church forty-three years ago, that a short bridge is that which spans the chasm between the jury box and the election poll.—*Covenanter (Ireland)*.

S. O. WYLIE.

PHILADELPHIA, October 20, 1876.

MISSIONARY INTELLIGENCE.

FOREIGN.

THE intelligence from the mission in Latakiah up to October 9th, is of a strongly encouraging kind. Dr. Metheny writes: "All eyes are looking in earnest expectation for the downfall of this stupendous farce of a government. We have never had such ample opportunity for mission work in all the history of the mission; nor have we ever had such a competent force of teachers." The whole church will be gratified and strengthened to read the following: "Emma (Mrs. Metheny), ate at the table with us to-day for the first time in twelve weeks. She seems to be slowly improving." We regret to say that the Doctor's health has not been satisfactory for some time, but was improved somewhat at the date of writing. Other members of the mission were in usual health.

Later news from the mission is much more unfavorable. Mrs. Metheny was, at last accounts, very weak. Miss Dodds writes, under date of November 7, in regard to her condition, and what she says will bring sorrow to many hearts. Let the church remember the afflicted husband and children.

"But our greatest anxiety is the rapid decline of the most precious member of our little circle. Mrs. Metheny, who has long been mother and sister to us all, is apparently past all hope. Her disease is consumption, and she grows weaker every day. Sometimes we feel that the fewness of our numbers is not an unmixed evil, for it leaves Beckie and me more leisure for the sad task that occupies us now. From the time we went to Lebanon, she has been more or less helpless, and in all that time has only taken one or two meals at the table. Of course, when we had no school, our course was plain enough, but what to do when school began we did not know. First we thought that one of us would board there, and in school hours get some one to take care of her. But we saw soon that some one was needed all the time to take care not only of her, but the children and the household affairs. So, after considering it carefully, and asking direction in the matter, we dropped our Arabic lessons, and gave Muselim the extra time. In this way he teaches for Beckie and me on alternate days, which we spend at the Doctor's. We could not feel it to be right that she, who had been the stay of us all, should lose any comfort which we may be able to give her. Our long stay in the family has made us familiar with the ways of the household, with her tastes, and with the management of the children. Ever since we came home, she has been obliged to lie in bed until after breakfast, but of late her rising has been later. She has to be dressed and undressed like a child. About two weeks ago she had to begin taking morphia to give her rest from her cough at night; then she had to take it in the afternoon, and now she has to take it three times. It is a great blessing to the Doctor that he has the building on his hands now, to give him something to take his mind, in a measure, off his trouble. Beckie and I never see each other now, except a little while at night, for one is busy in school all day, while the other is at the Doctor's. It is the darkest hour we have seen since I came here, and we can only trust that God will bring light out of it all. Mrs. Metheny said to-day to give you her love, and tell you she was just waiting, it was all she could do. It is a privilege to be allowed to wait on her, she is so unselfish and patient.

We heard lately that two of our girls, church members, have gone back

to the Fellahin. One of these was one of Beckie's first girls, and another of them, Hassam, who taught for us last winter, is reported to be married to a Fellah. It must needs be that we, too, pass through Samaria. I suppose these times come in all missions, and really, the wonder is, that any hold out, rather than that some go back."

DOMESTIC.

THREE new stations have been taken under the care of the Central Board since the publication of our last report. One of these is at Sterling, Rice county, Kansas. From the application we make the following extract:

A few families of Covenanters having settled in this portion of Kansas, are very desirous of enjoying the ordinances, and would respectfully ask you to take into consideration the claims of this place as a missionary station; and we would endeavor as briefly as possible to present for your consideration some of the advantages which this locality affords. And first, we are fully satisfied that we have here a climate that is unexcelled for healthfulness, abundance of pure water very easily obtained, and very productive soil, and while we have most of the advantages and facilities of older settlements in the way of railroads, schools, &c., yet land is comparatively cheap; these offering inducements to families with very limited means to locate here. A large and steady stream of emigration is now pouring into the Arkansas valley, attracted by the many advantages which it affords; and we feel the importance of making the effort now, while the opportunity for obtaining cheap land, and a choice of location, &c., exists.

We have at present five families here, eleven members in full communion, twenty-four others who are baptized members, eight or ten of whom have arrived at the age of maturity, and would, we hope, make a public profession of their faith if we had an organization. Some families are expected from other parts of the church. And in view of these facts we have petitioned Kansas Presbytery for an organization as soon as it may be thought advisable.

The community in which we reside is exceptionally moral and religious in its character, a very large proportion being professors of religion. So that none need be afraid to bring their families here on account of exposing them to the evil influences of society which exists in many localities. A society and Sabbath school have been organized, which are well attended.

Rev. J. M. Armour has been appointed to labor in this and other promising stations near by. He expects to enter on the work early in the spring.

The second station is in Virginia. Rev. J. Lynd visited it by appointment of Philadelphia Presbytery, and sends us the following account:

At a meeting of the Philadelphia Presbytery held November 6th, a petition was presented from some families who have lately settled in the neighborhood of Suffolk, Va., asking to be taken under the care of Presbytery, as a mission station. The petition was granted, and means devised to have the mission supplied as well as possible with preaching. The writer having visited there during the summer, was requested to say something through the magazines of the church in reference to the place, and the prospects for Covenanters there.

Suffolk is a town of about 2,000 inhabitants, in the south-eastern part of Virginia. It is within twenty-three miles by rail of Norfolk, which is easily reached by boat from Washington or Baltimore. Two railroads—the Seaboard and Roanoke, and the Atlantic, Mississippi and Ohio—pass through the town.

When the writer was there, in the early part of September, there were three Covenanter families living within a short distance of each other, and within easy reach of the town, the nearest being less than two miles from it. There was another family, of which the wife is a member of the church, living some ten miles out of town in another direction. Another family had purchased near the town at that time, and has since moved there. In these families there are quite a number of young people and children. Besides the Covenanters, there are about as many families of United Presbyterians, the heads of them intelligent God-fearing men and women, who desire above

all things the ordinances of God's house for themselves, and still more for their children. The U. Ps. and the R. Ps. meet together on Sabbath and hold prayer meeting. All came to preaching the Sabbath I was there, and all joined in defraying the preacher's expenses. A very pleasant week was spent visiting among these new settlers, and the greatest kindness experienced from all.

Between these settlers and the natives there is a very kindly feeling. As evidence of this I need but mention the fact, that the Methodists, who have the largest church in the town, lent it to us the Sabbath I was there, attended the services in larger numbers than usual; the choir of the church left their place by the organ, and sat with the R. Ps. and U. Ps., helped to sing the old psalms, and thought there was music in them too. The minister and one of the leading members said, on the Sabbath night, that they would be happy to do our people the like favor again.

The new mission begins auspiciously. Families intending to move, particularly those thinking of farming, might do well to visit Suffolk before making a selection. The climate is agreeable, being very mild in the winter. Land is plenty and cheap, and easily cultivated, and responds readily with good crops to good cultivation.

Under date of December 7, Mr. Lynd adds the following items of interest:

I preached there (at Suffolk) on the Sabbath, and held a meeting on Monday, at which the people agreed to raise seventy dollars (\$70) for preaching. Arrangements were made for renting a hall for a place of meeting every Sabbath day. The Sabbath school is to be organized and held there every Sabbath morning, and on days when there is no preaching the people will hold prayer meeting. It was thought that the house could be rented from the first of the coming year, and the people are desirous, if possible, to have preaching on that day. * * I understood that one of the land agents, Mr. Moore, had offered a lot of ground to the first Presbyterian congregation which would build a church upon it. I called upon him and, from inquiry, learned that he would not give the ground but for a *pretty good building*. The people do not feel able to put up such a building at present. They do not think it would be prudent to attempt it. But they think that they may yet be able to accept the offer.

The Board having received an application from Philadelphia Presbytery for assistance to help supply Suffolk with preaching, appropriated \$200 for six months, from January 1, 1877, to July 1, 1877.

The third station is Lochiel. It is in Ontario, Canada, about twenty miles from Lancaster, a town on the St. Lawrence river. From Revs. R. Shields and W. McFarland we have received the following facts:

The congregation of Lochiel numbers 19 members; three of these live at a distance. They put up a good frame building about 30 by 40 feet, weatherboarded, roofed and glazed it. To do this they received only a few dollars outside themselves. They made application to the Board of Church Extension for help. For some reason they got none. They were for a while much discouraged, and spoke of selling their building to the "Free Church," which wanted to buy it. But they could not bring their minds to this, and determined, at whatever cost, to keep it. In the summer of 1876 they made another "big push," and succeeded in getting it floored, plastered and well painted on the outside, the roof painted with "fire-proof" paint, so that it now has quite a respectable appearance. They intend to put in the seats and pulpit this winter. So far as known there is no debt upon it, unless they go in debt for the seating.

At the request of the Board, Revs. McFarland and Shields will preach each two Sabbaths there this winter.

Rev. Mr. Faris, who has been appointed to missionate in Atchison Co., Mo., and in Stillwater and Platte county station in Nebraska, writes under date of December 7, from Missouri, as follows:

I arrived here about two weeks ago, and found this station in apparently a flourishing condition, two families having been added to the number since I was here last spring. One of the members is, however, rather seriously diseased. A house of worship is very much needed, there being none in all this part of the county. All denominations use the school houses, which makes it sometimes difficult to obtain a suitable place for public worship without danger of interfering with the arrangements of others. I find the people here hospitable and spirited, willing to help themselves.

I have preached two Sabbaths and Thanksgiving day, the latter being very stormy, which I the more regretted, as, having understood that there were not to be any other meetings in the neighborhood, I made preparation to discuss the subject of National Reform on that day, expecting to reach a considerable number who were heretofore ignorant of the claims of Christ on the nation. The weather was so unfavorable that less than twenty persons were present, most of them being our own people. Quite a number even of the latter did not get out. On last Sabbath, the weather being pleasant, an audience respectable both in numbers and behavior filled the school-house for the first service. A few besides our own people remained for the afternoon service. I expect to remain here four or five Sabbaths yet, and then go to Nebraska, to which station first I have not decided, not having received word yet. It is my intention to spend five or six Sabbaths here after returning from Nebraska. I want, if possible, to so divide my time as to visit the stations there only once each, so as to avoid expense.

The name of the mission station in Atchison county, Missouri, has been changed from London or Eudora to Long Branch, the name of a stream of water in the neighborhood.

The Board, in all cases, requires mission stations to pay not less than at the rate of \$7.30 per member per annum. Such is the desire to obtain the regular dispensation of the ordinances that the majority average much more per member—in one congregation \$30. For the benefit of those interested we give a simple rule by which may be known the least sum each Sabbath the Board supplies preaching that must be given by the station. Multiply the number of members in the society or congregation by fourteen, and the result in cents will be the amount. A station numbers twenty members, $20 \times 14 = \$2.80$, the amount required to be paid each Sabbath there is preaching.

SOUTHERN.

UNDER date of December 13, 1876, Mr. Elliott writes :

Our school opened on the 2d of October with 65 pupils. We now have enrolled 180, as follows: 1st Department, 46 (my room). 2d, 54 (Mr. Boxley). 3d, (Miss Boyd), 44. 4th, 36 (Miss Echols).

We open school at 9 A. M., and close about 3 P. M., giving fifteen minutes' recess at 10½, and about three-quarters of an hour at 12 o'clock.

On Sabbath our exercises are as follows: 9 o'clock, Sabbath school; 11 o'clock, explanation of Psalm and lecture; 3 o'clock, Bible exercise, consisting of biography of Bible characters, study of Biblical geography, &c.; 7 o'clock, preaching. These are the exercises every Sabbath. I teach a Bible class in the morning, and also in the afternoon, beside the explanation of Psalm, lecture and sermon. Wednesday night we have prayer meeting at the school-house.

The number of our membership is 32, not including the teachers. I may say, in this number I have included those who are away at school, which make 6, leaving 26.

From a letter written by Mr. Boxley, and dated December 11, the following extract is taken :

I am pleased to inform the Board through you that the school is doing well, and our work here in general, as far as our knowledge goes is very favorably accepted and received by the people. Our church services are much better attended now than what they were while Mr. Miller was here. We have Sabbath school twice on Sabbath, morning and the afternoon. The regular morning Sabbath school has an average attendance of twenty-five pupils each morning, and in the afternoon about the same. I conduct the morning school, and teach the International Lesson Leaves, as furnished us by the *Christian Statesman*. Mr. Elliott has the afternoon class, and teaches the biblical and geographical history of the Bible to a large number of the advanced young people. They seem to be much interested in it. Mr. Elliott has services twice during the day on Sabbath—lecturing in the morning, and preaching at night. We have more hearers at night than in the morning.

Camden, Alabama, has been taken under the care of the Central Board. and Mr. William McKinney, licentiate, has accepted the appointment to labor there. He expects to enter upon his work in the beginning of January. We have been promised a school house, and about \$300 per annum from the school fund of the State. Mr. Morrell, a citizen of the State now, though a northern man by birth, called on the members of the Board a few weeks ago and presented the claims of that locality. He is deeply interested in the welfare of the blacks, and has promised his hearty co-operation in case we undertake the work among them. The prospects are so encouraging that the Board have no hesitation about occupying the field.

J. W. SPROULL, *Sec. C. B. M.*

On the cover of this issue are published the receipts of Chinese Mission which were crowded out last month. The friends of the mission will be glad to hear that Mr. Johnston and his family "have opened the new mission house, and have it comfortably furnished; and that the attendance of Chinese in the Sabbath meetings and night schools, numbers from forty to over fifty. They have two meetings on Sabbath—one at eleven o'clock and the other in the evening. Most of those who attend are heathen. A few of them are hopeful inquirers after the right way. One of them is a baptized convert. One or two others, Christians, attend occasionally."

EDITORIAL.

THE record of ministers, contained in the last four pages of this issue, was compiled by Rev. R. Shields, with the help of others. It contains a complete list from the time of Mr. Cuthbertson till the present. The amount of labor necessary to its preparation was very great. Its value will be, we are sure, appreciated by our readers. Notwithstanding all the care taken, it is possible there are some mistakes. If there be such, we shall be obliged if those noticing them will notify us. It may be some blanks can also be filled. As we intend to have the roll ultimately, if possible, complete in every particular, we ask the assistance of our friends in our efforts to obtain additional data.

ECCLESIASTICAL.

SELMA CONGREGATION.

In our September number the clerk of Pittsburgh Presbytery requested any one who could give information respecting the organization of Selma congregation, to communicate with him. Some of our brethren have endeavored to comply with the request. Unfortunately, however, all the information given is already in possession of the Presbytery. The real difficulty evidently is not understood. We give, now that public attention has been directed to the case, the facts. Any one who can supply what is needed will oblige the clerk of Presbytery, by addressing him at Marchand, Indiana county, Pa.

On the 15th of March, 1875, the Central Board of Missions recommended to Pittsburgh Presbytery "to ordain Mr. Lewis Johnston, Sr., and Mr. George M. Elliott, members of Pittsburgh congregation, to the office of ruling elder, in view of the prospect of accession to our communion in the Selma Mission." The action of Presbytery was as follows: "Paper No. 4 from the Board of Southern Missions, recommending the ordina-

tion of Lewis Johnston, Sr., and G. M. Elliott by the session of Pittsburgh congregation to the office of ruling elder, to form a session in Selma—received and adopted.”

It is well known that in Latakivah, Syria, there has never been, nor is there now, a Covenanter congregation. A session or commission of Synod examines applicants for admission, attends to such other matters as may come under its jurisdiction, and makes an annual report to Synod, through the Board of Foreign Missions. The language above would indicate that it was intended that the affairs in Selma should be managed in the same way. Instead, however, a congregation was organized, elders and deacons elected, ordained and installed. In the reports of Pittsburgh Presbytery for 1875 and 1876 not the most remote reference is made to such a congregation. In the published minutes of Synod it is not on the roll, nor mentioned among new congregations, nor among the unrepresented. In the report of the Central Board no reference is made to its organization. The minutes of Presbytery have no reference to the appointment of a commission for that purpose, nor to the report of such a commission. The above is all of its record on the subject. The attention of Pittsburgh Presbytery was called to the status of the congregation in this manner. It was publicly stated that Selma was omitted from the roll of its congregations. At the last meeting the question was asked, What relation does it sustain to the Presbytery? No one could give any information respecting it, and nothing new has been furnished as yet. If Selma belongs to the Pittsburgh Presbytery, organized by its authority, most cheerfully will it be so recognized and so reported to Synod. As possibly authority was given, and no record made of it, information was asked by the clerk of Presbytery, and it was not deemed necessary to give all the particulars. Now that they are published, and all know exactly what is needed, perhaps some light may be thrown on the organization.

PROCEEDINGS OF PRESBYTERIES.

ILLINOIS PRESBYTERY.

PRESBYTERY of Illinois met in Coulterville, Oct. 4th, at 2 o'clock, P. M. Rev. D. G. Thompson was chosen moderator; P. P. Boyd was continued clerk, and Rev. D. S. Faria, assistant clerk. The work of Presbytery occupied two sessions, the greater portion of which was occupied in discussing the work of missions. Presbytery has begun the mission work. Three stations are now receiving our attention, viz., Mariassa, Six-mile and Rush Creek Valley. Committees were appointed at our spring meeting to examine these places and report. Their reports were such that Presbytery was encouraged to go on with the work. We know not what we may accomplish, but work done for the Master will not be lost. Collections were ordered to be taken up in all our congregations for forwarding our mission work.

An appeal from the action of session came up from one of our congregations in regard to a choir in the gallery of their church. The matter was discussed, Presbytery condemned the choir, and took the following action:

Resolved, 1st. That this Presbytery recommends the congregations under its care to endeavor, as far as practicable, to have their precentors or leaders in singing occupy a position in front of the congregation.

Resolved, 2d. That our sessions and congregations be instructed to encourage improvement in congregational singing in the praise of God, and that youth and others who have ability to sing, be urged to exercise their talents in music, to aid and stimulate the whole congregation in skillful praise.

Three days' preaching in the month, the moderation of a call, and the dispensation of the Lord's supper, were granted to the St. Louis congregation. Committees for presbyterial visitation were appointed for all our congregations, and in their visitation were recommended to carry out article 5th of Synod's Sustentation Scheme. (See REFORMED PRESBYTERIAN AND COVENANTER, 1876, July No., page 239.) Rev. D. C. Martin was appointed the moderator's alternate to preach the opening sermon at our next meeting. Presbytery is endeavoring to do something in the cause of Reform, and all constituent members and others, as far as practicable, are urged to use their endeavors in working up the Chicago convention. Presbytery then adjourned to meet in Elkhorn on the 4th Wednesday of April, 1877, at 2 o'clock, P. M.

P. P. BOYD, Clerk.

PITTSBURGH PRESBYTERY.

Pittsburgh Presbytery met *pro re nata* in Allegheny church, Nov. 14th, 1876, in compliance with the call of the moderator, as issued at the request of the Central Board

of Missions. The call being sustained, Presbytery proceeded to the business before them, viz., the investigation of certain reports seriously affecting the character of Rev. J. Johnston, missionary at Selma, Ala. Evidence was laid on the table of Presbytery by the Central Board of Missions implicating Mr. Johnston in flagrant violations of the seventh commandment while in connection with the Selma Mission. Mr. Johnston being present, confessed to the truth of the charge as brought against him, and was in consequence, by the unanimous voice of Presbytery, suspended from the enjoyment of the full privileges of the church until he give evidence of sincere repentance, and from the exercise of his office as a minister of Christ. Presbytery also resolved to seek the advice of Synod as to the advisability of his deposition from the ministerial office.

J. F. CROZIER, Clerk.

At a *pro re nata* meeting of Rochester Presbytery, held in Rochester, Nov. 21, 1876, the pastoral relation existing between the Rev. S. Bowden and the congregation of York was dissolved. This action was taken at the request of Mr. Bowden. The congregation, unwilling to part with him, very generously offered their pastor six months' leave of absence in order to the re-establishment of his health. In the state of his health, however, Mr. Bowden felt it to be his duty to insist on a dissolution of the pastoral relation.

CLERK.

APPOINTMENTS, OHIO PRESBYTERY.—Jonathan's Creek—Dec., 4th and 5th Sabs., McKinney; Jan., 1st Sab., Shanks; Feb., 3d and 4th Sabs., S. R. McClurkin; April, 1st and 2d Sabs., S. A. George. Londonderry—Dec., 4th and 5th Sabs., J. M. Crozier; Jan., 1st Sab., Wylie, 3d and 4th Sabs., S. R. McClurkin. Muskingum—Dec., 5th Sab., Shanks; Jan., 1st Sab., McKinney; Mar., 4th Sab., S. R. McClurkin; April, 3d Sab., S. A. George. North Salem—Dec., 4th and 5th Sabs., J. R. Wylie; Jan., 1st Sab., J. M. Crozier. Tomica—Dec., 4th Sab., Shanks; April, 1st Sab., S. R. McClurkin, 4th Sab., S. A. George.

H. P. McCLURKIN.

NEW CONCORD, O.

SUPPLIES, PITTSBURGH PRESBYTERY.—Adamsville—Jan., 2d Sab., S. A. George; Feb., 2d Sab., Cröwe; Mar., 2d Sab., T. C. Sproull; April, 2d Sab., McClurkin. Elizabeth and McKeesport—Feb., 1st Sab., McClurkin; Mar. 1st Sab., Wylie; April, 1st Sab., Wallace. Oil City—Feb., 1st Sab., W. Slater; Mar., 1st Sab., McClurkin; April, 1st Sab., Galbraith. Springfield—Jan. 3d Sab., McFeeters; Feb., 3d Sab., McClurkin; Mar. 3d Sab., Smith.

N. M. JOHNSTON,

NEW GALILEE, PA., Dec. 20, 1876.

Chairman Committee Supplies.

APPOINTMENTS, KANSAS PRESBYTERY.—To moderate at Fremont and Wahoo, and to organize at London, if ready, Rev. D. McKee. To organize at Vermilion, if ready, and preach two Sabbaths, Rev. J. S. T. Milligan. To moderate at Sylva, if ready, and preach two months, and supply four Sabbaths at Sterling, Rev. J. Doda. To supply three Sabbaths at Monmouth, Rev. W. McMillan.

The above arrangements all to be carried out at the convenience of the parties.

COMMITTEE.

THE name of Bethesda congregation, Indiana, has been changed to Bloomington. The church building, which is about two miles from the city, will be removed to the city when a lot has been purchased.

MARRIAGES.

By Rev. J. W. Sproull, Aug. 7, 1876, W. C. MEREDITH and Miss M. HOLLERMAN; Dec. 6, 1876, J. A. FLEMING and Miss E. S. MOLLISON, all above of Allegheny; and Dec. 27, 1876, W. FINNEY and Miss LIZZIE REYNOLDS, both of Forward township, Allegheny county, Pa.

By Rev. T. A. Sproull, Sept. 27, 1876, J. C. CALHOUN, of Armstrong county, Pa., and KATE R. STEELE, of New Alexandria, Pa.

By Rev. S. O. Wyle, D. D., Nov. 2, 1876, J. W. TORREY and Miss MARTHA McIVER.

By Rev. J. M. Faris, assisted by J. Kyle and J. H. Gibson, Dec. 13th, 1876, S. P. M., at residence of bride's father, JAMES T. MUNFORD and EVA L. MILLER, both of Coulterville, Ill.

OBITUARIES.

THE LATE MRS. MARTIN, SYRIA.

"PRECIOUS in the sight of the Lord is the death of his saints." While this honor have all believers, it belongs peculiarly to those who have devoted themselves to the great work of spreading abroad the savor of the Redeemer's name, and who are called to enter the heavenly rest before they have fully engaged in their important labors. Affecting and mysterious as are such removals to us, we are assured they are unspeakable gain to such as are taken away. As a part of a scheme of infinite wisdom and love, they supply, moreover, to others the highest motives to entire self-surrender, and thus contribute to the universal establishment of the Redeemer's kingdom. The sudden removal by death of Mrs. Lizzie Martin, wife of Dr. Martin, of our Syrian Mission, in the bloom of youth, as she was about to enter on a course of eminent usefulness in the mission field, has affected with profound sorrow a large number in this and other countries, eliciting their deepest Christian sympathies with endeared relatives, and with other laborers in the mission, who, by this stroke, have been deprived of the efficient help and encouragement which they fondly anticipated.

A brief record of the life and character of our departed sister may form an imperfect tribute to her memory, and furnish grounds of consolation to friends who mourn their loss, in separation from one so lovely and tenderly loved.

Mrs. Martin was the daughter of Christian parents, deservedly esteemed for consistent piety, and for public spirit and usefulness in the church. Her father, the late Robert Kerr, of Grove Hall, near Ballymoney, was a ruling elder of the Reformed Congregation of Kilraughts, known and loved for his fidelity and sound judgment in the courts of the church. Her mother, who died some twelve years ago, nursed her for God, and carefully instructed her in tender years. There is all reason to think that her early dedication was accepted, and that the faithful labors of godly parents were blessed for her spiritual benefit. The grace implanted in early youth rapidly developed into flower and fruit in after years, especially since she yielded her life to the missionary work and after her arrival in the mission field.

Naturally of a lively and energetic spirit, she was gifted with mental qualities and endowments of a superior order. In childhood she was meek, gentle and affectionate, and in youth, as she advanced to womanhood, she was prudent, of sincere, humble and unobtrusive piety, and gave marked indications of sound judgment and Christian decision and courage. On March 9th, 1875, she was married to Dr. Martin. In becoming the companion for life of a missionary of the Cross, she was influenced not more by cordial affection, than by an earnest desire to be engaged in the work of a missionary to the heathen. From the time she entered the Syrian field till her last illness she kept this constantly in view, and made the most careful preparation for personally engaging in the service. Anxious to be employed in the work of teaching in Arabic, she read every morning a chapter in the Gospels in Arabic, frequently remarking that she got more good of the Scriptures when she searched out the meaning in a foreign language. Through intense desire and diligent application, she made such proficiency that she was able to read with fluency the verse in Arabic at family worship. When at Antioch, on a visit with her husband, the month before her death, she was filled with desire, and rejoiced in the hope of being able soon to conduct a girls' school in that city. Writing to a relative, after this visit, she stated that, while at Antioch, a Fellah came to ask whether Jesus was the Son of God. "Poor man," she said, "he could not read the Bible at all." Referring in another letter to the death of her infant, while resting on the consolations of the gospel, her thoughts are yet full of the missionary work, she wrote: "Oh! how we miss her. But she is with Jesus, and it makes heaven seem nearer to us, because the little love is there. It is for our good, if we could only see it. It seems to me to mean that I have to learn Arabic, and be of use to the people around us here. I do wish I knew it, so as to be able to tell them of their need of a Saviour."

Mrs. M. took the liveliest interest in every part of the missionary work. She was, in the fullest sense, a true helpmate to her husband in his work, cheering him in his trials and arduous labors. Frequently did she charge him to lose no opportunity of addressing sinners on the subject of their personal salvation. When he was speaking to others on this theme, she was engaged, whether present or at home, in offering up earnest prayer in his behalf. Her own concern about the condition of perishing souls was deep, and most anxiously did she desire to be qualified to be able to address them on the great matters of sin and salvation. When the mistress of the family that lived down stairs in the house in which Dr. M. resided, was sick, she expressed much regret that, from the want of sufficient knowledge of Arabic, she was unable to read to her. She

said, if she recovered, she must always have her up with them when the fellowship meeting in the house was held in Arabic. From the gentle, loving and cheerful spirit which she constantly manifested, Mrs. M. commanded the cordial esteem of the natives of different classes with whom she came in contact, and was greatly beloved by all the members of, the mission staff. One of them (Miss Wylie), writing to one of her relatives after her decease, says: "She was very beautiful in death; if one had not touched her, it might have been thought she was asleep. All the natives who knew her, expressed their sorrow, because, as they said, of her meek and quiet demeanor. We, as a mission circle, feel that we have lost a friend whom we loved. We always felt cheered after she had made us a visit. I think she never recovered from the loss of her baby, yet she tried to be cheerful, as she had willingly given it into the arms of the Saviour. Both, we trust, are now rejoicing in that Saviour's love.

A few instances of her heroic faith and deep toned pity may be selected from the brief memorials she has left behind. When, in the beginning of April last, the Mohammedans threatened a rising in Latakiyeh, and the Christians of the town were in great dread, she seemed to be perfectly calm and composed, though she was living at some distance from the mission grounds where the missionary brethren resided. A few mornings before her death she had finished the reading of the New Testament in family worship, and in her private reading she had likewise finished the Old Testament. Thus living in daily communion with the Saviour, whose she was, and whom she devotedly served, she was prepared for the solemn change, and death to her had no terrors. She was satisfied with length of days, and her eyes were made to see God's salvation. Before the fever, which issued in her removal, became alarming, she had the impression that she would not recover, and she significantly asked her husband, "Shall we know each other in heaven?" On the Wednesday evening before her death, the conviction seemed to be settled on her mind that she was about to die; but instead of being disquieted, she appeared resigned and happy. On the evening preceding her death she repeated the lines, Ps. 50: 15, "And in the day of trouble great," &c. Again, she said, "I think I shall soon be in eternity;" and, after a pause, she added, "Well, I'll see Jesus' face." Afterwards, in prayer, she commended herself to her heavenly Father, in the name of Jesus Christ. As memory began to fail, she requested that they would repeat to her Psalm 125, a psalm in which she much delighted, which she always called "Papa's Psalm," as it was also a favorite with him. Thus realizing by faith the gracious presence of a covenant God, and looking steadfastly at things unseen and eternal, her brief course of devoted service was finished, and she entered into the joy of the Lord.

The complaint which caused her death, after some three days' illness, was Syrian cerebral fever, which, though intense, was not attended with any severe suffering. While conscious, she complained of no pain, but only of a slight headache. For some hours before her death she slept gently, and almost constantly, and the end was undisturbed, except by slight tremors of the head and face. The funeral took place on the evening of the day of her decease, Friday, 28th July, and was accompanied by extraordinary marks of respect by the public authorities, and by persons of all ranks in Latakiyeh. In an account prepared at the time by the British Vice Consul, it is stated that immediately after the decease, the flag of the British Vice Consulate was half-hoisted, for the purpose of informing the public of the death of one of the subjects of her Britannic Majesty. So soon as it was made known by circular that the deceased was the wife of Rev. Dr. Martin, who is much liked and respected amongst the Christian population, the news of her death was received with much surprise and regret. In the afternoon, the flag of the United States Vice Consulate was also half-hoisted, as a mourning testimony of the American colony in Latakiyeh. The British, German and Russian Vice Consuls each, with a staff of dragomans and cawasses, and the dragomans and cawasses of the American Vice Consul, with a large number of the leaders of the Christian communities in Latakiyeh, attended the funeral. Rev. Mr. Eason offered up solemn prayer in English, and afterward Mr. Haman Haddad delivered an impressive address in Arabic, which moved many of the audience to tears, showing the high respect in which the deceased was held. After the body had been interred in the Protestant cemetery, forty men of the upper and middle classes shook hands with Dr. Martin, expressing their hearty condolence with him in his heavy bereavement.

The following extracts, selected from a small private note book which was kept by Mrs. Martin, bear evidence of her spirituality of mind, and her walk of faith:

"GOD IS LOVE"

"What a delightful passage of Scripture this is! If we search throughout all eternity we shall never be able to find the full meaning of these three words—God is

LOVE. There will be always something we never saw or thought of before to engage our attention, and make us feel that God's name is very love itself. What must this love have been towards us in sending Jesus Christ, his only and well beloved Son, into the world to die for us, while we were yet sinners, and hated the great and loving God, and all that was good! 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—1 John 5:10."

"THE LORD IS WITH YOU ALWAYS"

"O grasp this, and use it as a life truth. The Lord is with you, looking, listening, loving to bless—by his Spirit, making our hearts his home. Let the thought invite and constrain us to lean hard upon him. Nothing is so pleasing to him and so advantageous to us as faith, nothing so distressing as unbelief. The great word to-day is, 'Have faith in God.' Let every consideration lead you the more to look off from self, to look to the Wonderful Counsellor, to use the shield and sword of him that loved you, making you cling to Jesus, and cry, 'Lord, increase our faith.' See you don't grow lifeless in your religion; let not your faith fail. Preach by faith, endure by faith, and devote yourself and all you possess to the great God, whom you see by faith only. Trust him always; tell all your troubles to him; refer all your joys to him; work as in the sight of Jesus, in the might of Jesus, for the love of Jesus, knowing that the Lord is with you always. How we should love and trust and work in his cause, when we know that he hears every prayer, and has promised never to leave us nor forsake us! How comforting and cheering the happy thought—*The Lord is with us always.*"

"In a letter published in the American REFORMED PRESBYTERIAN AND COVENANTER, Rev. Mr. Eason, one of the missionaries in Syria, thus writes of Mrs. Martin: 'She was a good wife and a pleasant Christian companion, and was beloved by all our mission circle.'"

While Dr. Martin shares largely the sympathies and prayers of multitudes throughout the church in his great trial, we have all reason to hope that a life so meek, loving and devoted as that of his late excellent companion, and a death so peaceful and happy, will be a means of blessing to others who are laboring in the work in which she delighted—the conversion of the world to Christ.—*Covenanter (Ireland) and R. P. Witness.*

DIED, at his residence, Grove Hall, near Ballymoney, on Sabbath morning, the 17th September, ROBERT KERR, aged 60 years. He was born in the parish of Kilraughts, of pious parents, whose religious life made an early impression on his mind. Specially throughout life was he wont to refer to *maternal* influence in the formation of his character. He was a youthful communicant at the table of the Lord, under the ministry of the late Rev. Dr. Stavely, latterly Rev. W. Toland, and maintained until the last a walk and conversation consistent with his public profession. For above twenty years of his life he was a ruling elder of the church, the duties of which office he discharged in a faithful and devoted manner. * * * * He had the satisfaction of giving some of his children, as they grew up, to the service of Christ in the work of the church. One of his sons he saw ordained to the ministry in an important position in the Church in Scotland. One dearly beloved daughter became the wife of the Rev. Dr. Martin, of Syria. The father's sorrow at parting with his child for a foreign land was greatly soothed by the thought that she was going to serve her Lord amongst the benighted heathen, and when God, in his mysterious providence, was pleased to lay his servant in a foreign grave, with her infant child, the strength of patience and faith and resignation in the dying father was remarkable. He was "dumb with silence, not opening his mouth, because the Lord had done it." When he did speak, his language was that of a man after God's own heart, "I will go to her, she shall not return to me."

DIED, Rev. WILLIAM MILROY, at his home in Northwood, on Wednesday, November 15th, 1876.

The members of Session of the Second Miami congregation, Rev. William Milroy, deceased, pastor, met on the 22d inst., and drafted the following preamble and resolutions, relative to that event:

WHEREAS, It has pleased God, in his sovereign providence, to remove Rev. Wm. Milroy, our beloved pastor, from us suddenly by death, from faithful labor to his reward, we do unanimously adopt the following resolutions:

Resolved, That we desire to put on record our hearty testimony to his sterling worth as an exemplar of the truly Christian gentleman, of the true and constant friend; to his integrity of Christian character in all his relations; to his rare qualifications as an expounder of the Word of God; to his intelligent, faithful and consistent advocacy

of the principles of the Reformed Presbyterian Church; and to his thorough understanding of the plan of salvation, which was his strength and support in life, and his calm assurance in death.

Resolved, That we deeply realize in this sad bereavement our loss of his wise and judicious counsel, especially in times of affliction and trial, and that we recognize in his Master's call from labor to rest, the admonition, "Be ye also ready."

Resolved, That we extend to the bereaved family our most hearty Christian sympathy, as having lost a kind and affectionate husband and father, and that we commend them to the gracious care of their covenant God, who condescendingly directs, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." "For in thee the fatherless findeth mercy."

THOMAS LOGAN, *Clerk of Session*.

The following paper was unanimously adopted at a special meeting of the Faculty of Geneva College, November 23d, 1876:

WHEREAS, Rev. William Milroy, Professor of the Latin Language in Geneva College, has been removed by the hand of death; and

WHEREAS, Prof. Milroy was an able, learned and faithful teacher, kind, judicious and eminently successful in government, devoted to the welfare of this College, trusted and loved by his pupils and fellow teachers, sincere, upright and truthful in all his conversation, and a living example of the power of the grace of God;

Resolved, That we feel very deeply this bereavement.

Resolved, That we will sacredly cherish his memory and honor his example.

Resolved, That we tenderly sympathize with his bereaved family and mourning friends.

Resolved, That these resolutions be transcribed into our minutes, and that a copy be sent to his widow, and also to the church magazines for publication.

(Signed) H. H. GEORGE, *President*.

J. McCracken, *Secretary*.

At a meeting of the session of the 2d Reformed Presbyterian congregation of New York, Oct. 10th, 1876, the following resolutions were unanimously adopted and ordered to be sent for publication to the REFORMED PRESBYTERIAN AND COVENANTER:

"WHEREAS, God, in his adorable providence, has been pleased to remove by death Edward O'Neil, a member of this session; therefore,

Resolved, 1. That we place on record our sense of the worth of our departed brother, who, though not a man of much pretensions nor many words, was a kind friend, an intelligent and exemplary Christian, and an efficient office-bearer.

2. That in his removal, in the prime of life and in the midst of apparent usefulness, we recognize the voice of God, saying to us, 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh;' and,

3. That we convey to the widow and her little ones, the assurance of sincere sympathy in their sore bereavement."

MARY ALEXANDER, daughter of Elder Andrew Alexander, New York, died of typhoid fever, August 9th, 1876. She was in her sixteenth year, had graduated in the grammar school at the head of a class of twenty-eight, and was entered in the Normal college. While so much attention had been given to literary training, her religious education had not been neglected. The Bible was her daily book; her memory was stored with the psalms, and she had recited nearly the whole of the Larger Catechism. In disposition and manner she was timid and retiring, so that only those who were intimately acquainted with her could estimate her worth. A diary kept for years and discovered since her death, makes her character manifest. She was *tenderly affectionate*. In dealing with her either in the family or school room, there was little need either of command or restraint. Love prevailed. She was ambitious to excel, and she did excel. Probably this shortened her life. She was *observant*. Her remarks upon the "fellowship meeting," which she always attended; on the Sabbath school; on the sermons which she heard, and on visits which she sometimes made with her mother to aged Christians, indicate a maturity of judgment very unexpected. She was *strictly conscientious*. Frequently she reviewed the actions of the day. Trifling neglects are acknowledged, and where the action was right the motive is sometimes condemned. She *abhorred evil speaking*. Many entries in her diary show that she considered this a great sin. She estimated the privileges of her birth, and realized the importance of baptismal obligations. Her reasoning in connection with the preceding sacrament, and her expectation to be at the next, show this very clearly. Her illness was brief. The nature of the disease and the influence of medicine prevented much conversation. Little of her religious experience was expressed, but her earnest

prayers for sanctification, and her intelligent inquiries, showed she was deeply exercised, and when her mother, by her bed, was speaking of the love of Christ, she said earnestly, "Yes, and I love him; I love him." Her parents have been again and again stricken and bereaved. Their anticipations respecting some of their children for this world have not been realized, but they have had comfort with them in their life, and Christian triumph in their death. COM.

MR. JAMES WRIGHT died May 17th, 1876, near Waukesha, Wisconsin, in the sixty-third year of his age. He was born in the County Antrim, Ireland. His parents belonged to the Reformed Presbyterian congregation of Cullybackey. They removed to this country before the division of the church there had taken place. For a number of years after coming to the United States, they were in connection with the congregation of York, then under the pastoral care of that worthy servant of Christ, Rev. John Fisher. In 1845 they removed to Waukesha county, Wisconsin, and were among those who founded the first Covenanter society in that State, the beginning of the present Vernon congregation. Mr. Wright was one of those who had to be personally known to be appreciated. A devout Christian, holding both in theory and practice the principles of the church of his fathers, he would yield no truth for the sake of advantage. His religion was entirely unobtrusive. In the family and in the prayer meeting his prayers were remarkable for the unction showed by the devout and earnest manner in which they were presented. His seat in the religious assemblies was rarely empty, and when there he seemed to have come to the feet of Jesus to learn. His contributions for religious and benevolent purposes were always liberal, but given in the most quiet way possible. Of what he gave he seldom talked, even to his most intimate friends. The poor have often risen up and blessed him. He took an especial interest in the Bible Society, believing that it would be God's main instrument in converting the world. For several weeks before his death, there was a sinking of the vital energies, without any apparent local disease. From the commencement of the affliction he felt that his end was near, but was so entirely reconciled, that he frequently said "he could not tell, if the question was put to him, whether he would rather live or die, whatever would be the Almighty's will, he would be perfectly satisfied," said "that the thought of death had no more terror to him, than the thought of going out of his own door. He was sure he was going to be with Christ." It was his privilege to have that rare attainment, the full assurance of faith. He has left an empty place in the little congregation of Vernon that will not soon be filled. Three years before he died, he buried his wife, and while feeling his loss most keenly, he never uttered a word of complaint, but like an obedient child submitted without a murmur. To the last moment he retained his mental faculties unimpaired. His faith was abiding and triumphant. Surely death, to him, was gain, unspeakable and unending. "Mark the perfect, and behold the upright, for the end of that man is peace." R. B. C.

DIED, at Rose Point, Pa., June 27, 1876, Elder JOHN LOVE, in his eighty-second year. He was born in Ireland, came to this country when a mere boy, and settled in New York with his parents. There he enjoyed the ministration of Rev. Dr. McLeod, of whom he retained a clear and favorable recollection. Coming to Western Pennsylvania, he lived for some time in the family of Rev. M. Williams, at Pine Creek. He was first married Nov. 13, 1823, to Margaret Willson, who was the mother of his children. He was bereaved by her death on Feb. 15th, 1854. He was married on May 8th, 1856, to Mary Anderson. She still lives, with her five living children, to mourn his departure. He had been a member of session during nearly the whole history of Slippery Rock, &c, congregation, from 1833 to the present. He was of a cheerful disposition, always hopeful, never desponding, never complaining. He was noted for his liberality to the cause of Christ, which he never forgot in his prayers. The church was always near to his heart. A faithful friend and a wise counsellor, he was ever a useful member of session and congregation. He excelled as a member of society. The writer having sat in society for many years with him, does not recollect that he ever passed the question without remark. His remarks were always short and to the point. He was always ready to do his part in every good work. He did not remember ever to have missed a communion in the congregation, until the last preceding his death. A father in the church is gone. He will be greatly missed here, but we have every reason to believe that our loss is his gain. His life and death alike give evidence that he is one of God's beloved children. J. C. S.

DIED, on July 25th, 1876, ROBERT A. SHARPE, youngest son of Rev. R. J. and Martha J. Sharpe, aged twenty-two months.

ROLL OF MINISTERS OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

NAME.	BIRTH.	LICENSURE.	ORDINATION.	DEATH.	REMARKS.
John Cuthbertson.....					Came to Am. 1762, went to Am. Ref. P. Ch. 1762.
William Martin.....					To Am. 1772.
Alexander Dobbin.....					To Am. 1772, to Am. Ref. Ch. 1782.
Matthew Linn.....					To Am. 1774, to Am. Ref. Ch. 1782.
James McGarragh.....					To Am. 1771, suspended 24 June, 1796.
William King.....					To Am. 1792.
James McKinney.....	1769, Co. Tyrone, Ireland.				To Am. 1793, 1794, W. Galway, &c. 1803, Ch. Dist. S. C.
William Gibson.....	1763, Co. Down, Ireland.				To Am. 1797, Ryegate, Vt. 1817, Canonsburg, Pa.
Samuel B. Wylie, D. D.....	21 May 1773, Co. Antrim, Id.				1807, Prof. Theology susp. 13 April, 1833, E. S. S.
John Black, D. D.....	9 Oct. 1768.				Stricken from roll, 2 Sept. 1833.
Thomas Bonnelly.....	1773.				Chester District, S. C.
Alexander McLeod, D. D.....	12 June, 1774, St. Kilda, Scot.				New York.
Matthew Williams.....	13 Feb. 1773, Belfast, Id.				Pine Creek and Union.
Gilbert McMaster, M. D. D. D.	1772, Rock Creek, S. C.				Suspended 12 April, 1833, E. S. S.
David Graham.....	1772, Rock Creek, S. C.				To Am. 1808, Rest 12 Aug. 1809, Com. of Pres. Dep.
John Kell.....	1772, Rock Creek, S. C.				(Stricken from roll) 7
James Milligan, D. D.....	1770, Ireland.				Colerham, 1819, Ryegate, 1839, N. A. Lex. 1840, Eden
John Riley.....	1770, Ireland.				Chester District, S. C.
Robert Wallace.....	Dec. 1772, Co. Armagh, Id.				Licking & Chillum, 1820, Lick, 1823, Salt Creek
Jonathan Gill.....	1772, Co. Armagh, Id.				Stricken from roll, 1833, Rest.
Robert Lusk.....	1772, Co. Armagh, Id.				Sue. 10 Aug. 1826, Rest 15 Oct. 1844, Sus. 1840.
John Cannon.....	19 Nov. 1794, Co. Derry, Id.				Greensburg, Pa. 1833, Cold. Prof. Theol.
James R. Wilson, D. D.....	9 Apr. 1780, Allegny Co. Pa.				1817 Colerham & Newburgh, 1834, Cold. 30 Alb.
Samuel Wylie.....	1780, Allegny Co. Pa.				To Am. 1807, Stricken from roll, 1834.
John Gibson.....	1780, Allegny Co. Pa.				Suspended 18-3, E. S. S.
Robert Gibson.....	1780, Allegny Co. Pa.				Beaver, Pa. 1831, 24 N. Y.
William Stovoe.....	1780, Allegny Co. Pa.				Topsham, 1839, Greenfield, &c. 1840, Elkhorn.
Charles B. McKee.....	1780, Allegny Co. Pa.				Suspended 20 May 1833, N. Y. Pres.
Samuel M. Wilson.....	1780, Allegny Co. Pa.				W. Gal. N. Y. 1833, Onondaga, Vt. 1844, Kortright
Melanchthon B. Williams.....	1780, Allegny Co. Pa.				Cent. by Synod to Pres. Ch. 11 Aug. 1831.
Campbell Madden.....	1780, Allegny Co. Pa.				Stricken from roll, 1833.
Hugh McMillan, D. D.....	1780, Allegny Co. Pa.				Stricken from roll, 1836.
Garvin McMillan, D. D.....	1780, Allegny Co. Pa.				Sue. 12 Apr. 1843, E. S. S.
Samuel W. Crawford.....	1780, Allegny Co. Pa.				Paterson, N. J. Sterling, N. Y. 1844, Ball, Md. Ster-
James R. Johnson.....	1780, Allegny Co. Pa.				Deposed 4 Nov. 1848, N. Y. Pres.
James R. Johnson.....	1780, Allegny Co. Pa.				Stricken from roll, 1833.
James Blackwood.....	1780, Allegny Co. Pa.				To Am. 1824, Brush Cr. O. 1834, Slippery Rock.
James Park.....	1780, Allegny Co. Pa.				Bloomington.
Thomas T. Guthrie.....	1780, Allegny Co. Pa.				Stricken from roll, 2 Sept. 1833, Pitt. Pres.
Gordon T. Erving.....	1780, Allegny Co. Pa.				Bloomington.
Elmer Cooper.....	1780, Allegny Co. Pa.				Stricken from roll, 1835.
Moses Kenney.....	1780, Allegny Co. Pa.				Stricken from roll, 1835.
John Nial McLeod, D. D.....	1780, Allegny Co. Pa.				Newburgh, 1848, without charge, Ed. R. P.
Robert McTear.....	1780, Allegny Co. Pa.				Suspended Nov. 1832.
George Scott.....	1780, Allegny Co. Pa.				?

ROLL OF MINISTERS—CONTINUED.

NAME.	BIRTH.	LICENSURE.	ORDINATION.	DEATH.	REMARKS.
J. H. Symmes.....	.....	.....	16 June, 1831.	.....	West Gen. Am. Pres. 1831.
William Wilson, D. D. ....	.....	.....	16 June, 1831.	.....	Susp. 12 April, 1833, E. S. S.
David Stele.....	.....	.....	24 June, 1831.	.....	Susp. 19 Sept. 1840, Ohio Pres.
John Fisher.....	1797, Co. Armagh, Ireland.	.....	21 July, 1831, W. Pres. E. S. S.	22 July, 1845, York N. Y.	York.
James W. Stewart.....	.....	3 Aug. 1828, Phila. Pres.	18 Jan. 1832, Pitt. Pres.	10 Sept. 1833, Pittsburgh, Pa.	Susp. 12 April, 1833, E. S. S.
Andrew W. Black, D. D.	24 Apr. 1808, Pittsburgh, Pa.	1828, Pittsburgh Pres.	25 Jan. 1832.	.....	Stricken from roll, 2 Sept. 1833.
John McMaster.....	.....	1824.	Nov. 1832.	29 March, 1871, Roch. N. Y.	Susp. 12 April, 1833, E. S. S.
David Scott.....	1794, Glasgow, Scotland.	.....	25 Dec. 1832.	.....	To Am. 1829, 1836 Albany, 1844 Rochester, 1862
Samuel M. Gayley.....	.....	.....	.....	.....	Monongahela, 1865 without ch.
John Crozier.....	.....	April, 1831.	4 April, 1833, Pitt. Pres.	.....	Allegheny, 1866, Prof. Theology.
Thomas Sprulli, D. D. ....	.....	4 April, 1832, Pitt. Pres.	4 April, 1833, Pitt. Pres.	.....	.....
A. S. McMaster.....	.....	3 Jan. 1833.	4 April, 1833, Pitt. Pres.	.....	Munkingum and Tomica, 1835, without ch.
John Wallace.....	.....	4 April, 1833.	14 April, 1833, Ohio Pres.	31 Aug. 1866, Allegheny, Pa.	Susp. 15 May, 1859, Lakes Pres.
John B. Johnston.....	.....	4 April, 1832, Pitt. Pres.	1833.	19 April, 1843.	Stricken from roll, 1845.
James M. Willson, D. D.	17 Nov. 1809.	3 Oct. 1832, Pitt. Pres.	24 Nov. 1834, Sou. Pres.	.....	Stricken from roll, 1845.
Samuel McKinney.....	.....	May, 1831, Sou. Pres.	15 April, 1835, Ohio Pres.	.....	Brookland, Union, &c. 1841, Brookland, &c.
Hugh Walkinshaw.....	.....	June, 1832.	15 April, 1835, Pitt. Pres.	.....	Utica, 1856, Jonathan's Creek, 1876, W. C.
Arnour McFarland.....	15 June, 1803, Co. Ant. Id.	June, 1832, Phila. Pres.	1837, West. Pres.	.....	Londonerry, &c. 1866, Alba.
James Love.....	.....	1833, Pitt. Pres.	27 June, 1839.	.....	24 New York.
Andrew Stevenson, D. D. ....	.....	15 May, 1839, South. Pres.	14 Nov. 1839, Sou. Pres.	15 May, 1846, Eden, Ill.	Bethel, Ill. 1867, without ch.
Hugh Stevenson.....	10 Oct. 1808, Co. Ant. Id.	May, 1839, Pitt. Pres.	13 July, 1840, Lakes Pres.	.....	From Ref. Dec. 1840, str. frm roll, 1849, Pitt. Pres.
James Wallace.....	10 Mar. 1810, Co. Armagh, Id.	10 May, 1839, N. Y. Pres.	13 July, 1840, Lakes Pres.	.....	Brush Creek, 1856, without charge.
William Neil.....	.....	.....	.....	.....	Stricken from roll, 10 Oct. 1870.
Robert Hutcheon.....	.....	.....	.....	.....	Greenburg, &c. 1844, 2d Phila.
Thomas Hanay.....	.....	.....	29 Sept. 1841, Pitt. Pres.	.....	Southfield, 1851, without charge.
Samuel O. Wylie, D. D. ....	.....	.....	8 Dec. 1842, South. Pres.	.....	Miller's Run.
James Neil.....	.....	1 June, 1842, Pitt. Pres.	17 May, 1843, Pitt. Pres.	.....	Princeton, &c. 1851 Springfield, &c. 1873, with-
William Slater.....	.....	6 April, 1842, Pitt. Pres.	May, 1843, Lakes Pres.	.....	Union and Pine Creek, 1873, Union.
John Johnston McClurkin,	.....	1 June, 1842, Pitt. Pres.	24 May, 1843, Pitt. Pres.	.....	Lisbon, 1854 Perth, 1856 3d Phila. 1862 Stanton.
John Galbraith.....	.....	April, 1841, Ill. Pres.	2 June, 1843, Ill. Pres.	14 Sept. 1872, Stanton, Ill.	Goldenham.
John Middleton.....	31 Jan. 1811, Johnston, N. Y.	1 June, 1842, Pitt. Pres.	28 June, 1843, Pitt. Pres.	.....	Bygate and Barnet, 1872, Bygate.
James W. Shaw.....	1842, W. Pres. E. S. S.	11 April, 1843, South. Pres.	4 Feb. 1844, Roch. Pres.	.....	Conococheague, 1865, Boring.
James M. Beattie.....	.....	1843, Pres. of Paisley, Scot.	28 May, 1844, N. Y. Pres.	.....	Brook 2d May, 1845, Pitt. Pres. suspended.
Joshua Kennedy.....	.....	May, 1844, Ill. Pres.	5 Nov. 1845, Com. N. Y. Pres.	24 Oct. 1846, Brownville, O.	Rest. 13 Oct. 1846, N. Y. Pres. Boring, N. Y.
J. W. Morton.....	.....	Gen. As. (O. S.) Pres.	27 Nov. 1845, Pitt. Pres.	4 June, 1872, N. Y.	Crawfurn, Vt. 1855 without charge.
Oliver Wylie.....	1817, Musk. Co. O.	April, 1845, Pitt. Pres.	24 June, 1846, Pitt. Pres.	.....	York Nov. 21, 1876, W. C.
Renwick Z. Willson.....	10 Apr. 1779, Galloway, Scot.	May, 1813, Scotland.	Ref. Dutch Ch.	.....	Greenburg, &c. 1854, Richboth, 1873, Vernon.
Samuel Rowden.....	1813.	6 April, 1842, Pitt. Pres.	17 Nov. 1846, Com. N. Y. Pres.	.....	Sandusky 1863, Utica & Sandusky, 1867, Utica.
Robert B. Cannon, D. D. ....	.....	29 Oct. 1844, N. Y. Pres.	30 Dec. 1846, Roch. Pres.	.....	Beachwoods, &c. 1868, Winchester, 1876, W. C.
John Calvin Boyd.....	.....	7 May, 1846, Lakes Pres.	13 May, 1847, Com. Pitt. Pres.	.....	Little Beaver, N. Jackson, &c. 1860, N. Jackson.
Joelab Dodds.....	.....	April, 1846, Pitt. Pres.	6 Oct. 1847, Lakes Pres.	26 Oct. 1871, Cedarville, O.	1863 Cedarville.
Samuel Sherrett.....	1817.	14 April, 1847, Pitt. Pres.	21 June, 1848, Pitt. Pres.	11 Dec. 1870, Aleppo, Syria.	1852 Sandy Pines, &c. 1856 Miss to Syria.
Robert J. Dodds, D. D.	23 Aug. 1824, Freeport, Pa.	21 June, 1848, Pitt. Pres.	24 Nov. 1848, Pitt. Pres.	.....	Beck 3d Phila 1856 N. Alex. &c. 1868, Pittsburgh.
Alex. McLeod Milligan, D. D.	.....	14 April, 1847, Pitt. Pres.	24 Nov. 1848, Pitt. Pres.	.....	Beck by cart. 23 May, 1849, 1853 Toronto, 1869
Robert Johnston.....	.....	.....	4 Aug. 1849, Com. Irish Syn.	.....	Vernon, 1868 Keanth. 1876, W. C.
Jolia Little.....	.....	1848, South. Pres. Id.	6 June, 1849, N. Y. Pres.	.....	Susp. 20 April, 1862.

General Canfield. Joseph Handerson. John French. John P. McClurkin Miss F. C. Williams J. J. K. Dill John Newell, D. D. James N. McDonald, D. D. S. Nov. 1823, Fair. Dist. S. O. June, 1798, Glasgow, Scot. June, 1798, Glasgow, Scot. James McClellan. James Hunter. Andrew Calvin Todd. N. Robinson Johnston. William F. George. J. K. Miligan. James G. T. Miligan. James C. Crawford. John Robert Reed. David McKee. William Milroy. James E. W. Sloan, D. D. Preston H. Wyle. Boyd McCullough. David J. Shaw. David Joseph Beattie. Matthew Wilkin. Joseph McCracken. J. J. B. Lawson. J. M. Armour. David S. Faria. James M. Dickson. Henry H. George, D. D. Thomas M. Elder. Josiah M. Johnston. James A. Thompson. W. W. McMillan. William Graham. James T. Pollock. J. L. McCartney. Daniel Reed. A. J. McFarland. J. G. Smith. T. P. Stevenson. Robert D. Spruell. David McCallister. Charles D. Trumbull. Nathan M. Johnston. W. Pollock Johnston. Samuel M. Stevenson. H. Boga.	1648, Nor. Pres. Id 26 Sept. 1810, Lakes Pres. 8 Oct. 1810, Pitt. Pres. 30 Oct. 1810, Pitt. Pres. 9 Oct. 1810, West. Pres. Id 20 April, 1810, Lakes Pres. 1828, Glas. Pres. Burghar 18 April, 1830, Pitt. Pres. 17 May, 1831, Pitt. Pres. 29 April, 1831, Lakes Pres. 16 April, 1831, Lakes Pres. 16 April, 1831, Lakes Pres. 16 April, 1831, Lakes Pres. 23 May, 1832, N. Y. Pres. 6 April, 1832, Lakes Pres. 18 April, 1831, Pitt. Pres. 10 June, 1831, Rosk. Pres. 30 Oct. 1832, Lakes Pres. 12 April, 1834, Lakes Pres. 16 April, 1832, Lakes Pres. 16 April, 1832, Lakes Pres. 12 April, 1834, Lakes Pres. 26 May, 1836, Phila. Pres. 18 May, 1836, Lakes Pres. 13 May, 1836, Rosk. Pres. 4 Mar. 1845, Son. Pres. Id 16 April, 1832, Lakes Pres. 9 Oct. 1837, N. Y. Pres. 19 May, 1837, N. Y. Pres. 4 June, 1837, Lakes Pres. 20 April, 1838, Pitt. Pres. 20 April, 1838, Pitt. Pres. 22 July, 1837, Pitt. Pres. 18 April, 1839, Pitt. Pres. 1 Nov. 1839, N. Y. Pres. 17 April, 1840, Lakes Pres. 27 April, 1840, Lakes Pres. 18 April, 1841, Pitt. Pres. 23 May, 1843, Lakes Pres. 9 April, 1841, Pitt. Pres. 3 April, 1841, Pitt. Pres. 20 May, 1843, N. Y. Pres. 23 April, 1843, Lakes Pres. 28 April, 1843, Pitt. Pres. 22 May, 1842, Lakes Pres. 14 April, 1841, Pitt. Pres. 12 April, 1841, Pitt. Pres.	10 Nov. 1840, N. Y. Pres. 25 Sept. 1850, Lakes Pres. 14 Nov. 1850, Pitt. Pres. 14 Nov. 1850, N. Y. Pres. 7 May, 1861, Rosk. Pres. 17 May, 1861, Pitt. Pres. 1858, Glas. Pres. Burghar 13 April, 1862, Pitt. Pres. 29 July, 1862, Com. N. Y. Pres. 10 Nov. 1864, Com. N. Y. Pres. 12 May, 1863, Lakes Pres. 12 May, 1863, Lakes Pres. 11 Nov. 1863, Phila. Pres. 16 Nov. 1863, Phila. Pres. 1 June, 1864, Pitt. Pres. 1 July, 1864, Phila. Pres. 12 Oct. 1864, Lakes Pres. Jan. 1866, Lakes Pres. April, 1865, Lakes Pres. Sept. 1865, Lakes Pres. 19 Dec. 1865, N. Y. Pres. 22 May, 1866, Pitt. Pres. 23 Sept. 1866, N. Y. Pres. 23 Oct. 1866, Rosk. Pres. 29 Oct. 1866, Ill. Pres. 23 Sept. 1857, N. Y. Pres. 23 Nov. 1857, N. Y. Pres. 23 Nov. 1858, Lakes Pres. 11 May, 1859, Com. Pitt. Pres. 18 May, 1859, Rosk. Pres. 31 Aug. 1859, Com. Pitt. Pres. 26 Dec. 1859, Com. Phila. Pres. 11 July 1860, N. Y. Pres. 11 July 1860, Com. N. Y. Pres. 12 Nov. 1860, Com. Lakes Pres. 19 Dec. 1860, Com. Pitt. Pres. 6 Feb. 1862, Com. Pitt. Pres. 16 April, 1863, Pitt. Pres. 6 May, 1863, Phila. Pres. 14 May, 1863, Rosk. Pres. 16 Dec. 1863, Com. N. Y. Pres. 29 Jan. 1864, Iowa Pres. 14 Apr. 1864, Com. Pitt. Pres. 4 Aug. 1864, Com. Phila. Pres. 6 Oct. 1864, Iowa Pres. 14 Dec. 1864, N. Y. Pres.	1st Newburgh. Met. 9 Apr. 1860, N. Y. Pres. Salem Lake. Salem Lake. White Lake. 30 Sep. 76, Wilkinsburg, Pa. Syracuse, 1863, Prof. Westminster College. 9 Sept. 1872, Sharon, Iowa Met. by Synod, 28 May 1861, Sup. 2 June, 1868, Synod. Met. by Synod, 1861. 1833 Ramsey [Libon]. Wilkinsburg, Pa. St. Louis, 1860, Elkhorn, 1874 Evans. Topsham, 1863 without charge. Macedon, 1860 Churchhill, 1873 Stanton. at Miami, 1863 1st N. Y. Southfield, 1872 North Cedar. 8 Sept. 1866, Baltimore. Brooklyn and North Washington. 4th Philadelphia, 1862 Washington. St. Miami. Rushsylvania, 1866 3d N. Y. 1868 Prof. Theol. Lake Eliza, 1860 Rushsylvania and Macedon. 1876 Macedon. Detroit and Novi, 1871, W. C. Str. fr. roll 1876 [by Synod]. Newburgh. Bethesda. Missionary to Syria. Stirling, 1874 Pleasant Ridge and Hebron, 1876. Charlotte, 1859 St. Louis, 1874 Prof. Gen. Coll. Recd. by cert. 14 Oct. 1866, N. Y. Pres. 17 Nov. 1866, Boston. Dismissed 24 Oct. 1857. Cathabury, 1867 Syracuse, 1873 Without ch. Bethel. Sup. 20 May, 1862, N. Y. Pres. Cincinnati and Xenia, 1872 Pres. Gen. Coll. Richboro, Pa. 1868 Without charge. Scranton from roll, 8 Apr. 1873, Pitt. Pres. Brownsville, 1866 Londonderry, 1876 Without [charge]. Baltimore, 1873 Olathe. 1st Boston. Suspended 23 May, 1864, N. Y. Pres. 1st Miami, 1875, without charge. Oil Creek. Salem. Slippery Rock, &c. 1st Philadelphia. Rochester. Walton. Land Grove, 1874 Morning Sun. Little Beaver. Baltimore, 1873 Washington, Iowa. Washington and Amboy, 1874 Tabor. Brooklyn.	[1864, Roch. Pres. Str. from roll, May
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Roll of Ministers.

[Jan.

NAME.	BIRTH.	LICENSED.	ORDINATION.	MINISTRY.
Robert Shields.....	30 Sept. 1827, Glover, Vt.	18 May, 1855, Lakes Pres.	13 July, 1865, Com. Roch. Pr.	Ramsey.
R. M. C. Thompson.....	9 April, 1862, Pitt. Pres.	9 April, 1862, Pitt. Pres.	9 Sept. 1865, Com. Lakes P.	Lake Eliza.
J. O. K. Farris.....	26 April, 1869, Pitt. Pres.	26 April, 1869, Pitt. Pres.	6 Dec. 1866, Com. O. Pres.	Muskingum and Tomica. 1874 Topsham.
J. O. Baylis.....	28 April, 1866, Pitt. Pres.	28 April, 1866, Pitt. Pres.	10 Jan. 1866, Com. N.Y. Pres.	Kortright.
R. J. Sharpe.....	12 April, 1865, Pitt. Pres.	12 April, 1865, Pitt. Pres.	6 April, 1866, Phila. Pres.	3d Philadelphia.
John W. Spruill.....	14 April, 1865, Pitt. Pres.	14 April, 1865, Pitt. Pres.	10 April, 1866, Pitt. Pres.	Monongahela. 1871 Central Allegheny.
D. H. Coulter.....	25 June, 1864, Ill. Pres.	25 June, 1864, Ill. Pres.	18 April, 1867, Iowa Pres.	Maquoketa. 1874 Newark. 1876 without ch.
James S. Buck.....	24 June, 1835, Rich. Co. O.	12 April, 1864, Pitt. Pres.	23 May, 1867, Pitt. Pres.	Home Missionary.
John McAuley.....	Rec'd. by Pitt. Pres. 31 Dec. 1867. Stricken from roll, 8 Apr. 1873, Pittsburgh Pres.
Thomas A. Spruill.....	23 May, 1867, Pitt. Pres.	17 June, 1868, Com. Pitt. Pres.	New Alexandria.
A. W. Johnston.....	19 April, 1867, Lakes Pres.	6 Aug. 1868, Com. N.Y. Pres.	Craftsbury. 1871 without charge.
J. A. Black.....	23 May, 1867, Pitt. Pres.	18 Nov. 1868, Com. Pitt. Pres.	Clarkburg.
J. M. Farris.....	28 May, 1868, Ill. Pres.	1 Sept. 1869, Com. N.Y. Pres.	Topeham. 1873 Church Hill.
W. J. Gillespie.....	15 April, 1868, Pitt. Pres.	13 Oct. 1869, Ill. Pres.	Suspended, 17 May, 1871, Ill. Pres.
David Gregg.....	15 April, 1868, Pitt. Pres.	23 Feb. 1870, N. Y. Pres.	3d New York.
R. J. George.....	14 Oct. 1869, Pitt. Pres.	19 May, 1870, Com. Pitt. Pres.	Poland and N. Jackson, 1875, Beaver Falls.
Samuel R. Galbraith.....	14 Oct. 1869, Pitt. Pres.	7 July, 1870, Roch. Pres.	Sterling. 1871 Missionary to Syria.
Isiah Farris.....	21 April, 1869, Ill. Pres.	21 Sept. 1870, Iowa Pres.	Walnut City.
James Kennedy.....	July, 1841, North Pres. Id.	8 May, 1843, W. Pres. Id.	Installed 13 Nov. 1879, Com. N.Y. Pres., 4th N.Y.
David B. Willson.....	15 April, 1869, Pitt. Pres.	9 Nov. 1870, Com. Pitt. Pres.	Allegheny. 1876, Prof. Theol.
William McFarland.....	11 April, 1870, Pitt. Pres.	11 May, 1871, Com. Roch. Pr.	Lisbon.
T. P. Robb.....	11 April, 1870, Pitt. Pres.	16 May, 1871, Com. Lakes P.	Garrison. 1874 Sharon.
T. G. Spruill.....	11 April, 1870, Pitt. Pres.	3 Oct. 1871, Pitt. Pres.	Oil City. 1873 2d Boston.
T. R. Hill.....	12 April, 1871, Pitt. Pres.	10 May, 1872, Com. Lakes P.	Monongahela. 1876, North Jackson and Poland.
S. J. Grove.....	12 April, 1871, Pitt. Pres.	21 May, 1872, Com. Pitt. Pres.	Southfield. 1876 without charge.
D. G. Thompson.....	12 April, 1871, Ohio Pres.	22 May, 1872, Lakes Pres.	New Castle.
Henry Eassey.....	15 Oct. 1872, Pitt. Pres.	9 Oct. 1872, Ill. Pres.	Cedarville. 1874 Old Bethel.
D. C. Martin.....	11 April, 1870, Pitt. Pres.	15 Oct. 1872, Pitt. Pres.	Elkhorn.
Joseph Hamilton.....	7 Nov. 1872, Ill. Pres.	Missionary to Syria.
J. C. Farris.....	21 April, 1869, Ill. Pres.	7 Nov. 1867, Nor. Pres. Id.	Princeton.
David Matheny, M. D.....	10 Sept. 1873, Pitt. Pres.	25 June, 1873, Com. N.Y. Pr.	Rec'd. 30 May, 1873, Roch. Pres. Susp. 5 Oct. 1875.
John Lynd.....	20 May, 1873, N.Y. Pres.	10 Sept. 1873, Pitt. Pres.	[Roch. Pres.
J. C. Taylor.....	3 April, 1872, Ohio Pres.	4 Dec. 1873, Phila. Pres.	Barnet.
R. M. Somerville.....	Oct. 1860.	17 Dec. 1873, Com. N.Y. Pres.	Missionary to Syria
J. C. McPeckers.....	8 April, 1873, Lakes Pres.	Dec. 1861.	Baltimore.
Edward G. Eusey.....	14 April, 1873, Lakes Pres.	14 Aug. 1874, Com. Pitt. Pres.	Craftsbury.
Isiah Johnston.....	9 April, 1873, Pitt. Pres.	14 Aug. 1874, Com. Iowa Pres.	Rec'd. 14 April, 1874, Lakes Pres. Inst. 2d N.Y.
J. P. Crozier.....	9 April, 1873, Pitt. Pres.	14 Oct. 1874, Pitt. Pres.	14 Dec. 1875, Com. N.Y. Pres.
E. R. Wallace.....	2 April, 1873, Ohio Pres.	18 Nov. 1874, Com. Pitt. Pres.	Manchester and Parnassus.
M. A. Gault.....	15 April, 1874, Pitt. Pres.	15 Dec. 1874, Roch. Pres.	Rehoboth, Iowa.
E. C. Wyllie.....	5 May, 1814, Ill. Pres.	20 May, 1875, Iowa Pres.	Susp. 14 Nov. 1876, Pitt. Pres.
J. A. Speer.....	8 April, 1873, Pitt. Pres.	17 June, 1876, Com. Iowa Pr.	Rehoboth, Bear Run and Mahoning, Pa.
T. Allen.....	15 April, 1874, Pitt. Pres.	28 July, 1876, Com. N.Y. Pres.	Syracuse.
A. K. McQuinn.....	13 April, 1874, Pitt. Pres.	11 N. Y. 1875, Com. Roch. Pr.	Lind Grove.
.....	13 April, 1875, Com. Ill. Pres.	17 May, 1876, Com. Pitt. Pres.	Maquoketa.
.....	13 Sept. 1876, Ohio Pres.	West Hebron.
.....	Union and Pine Creek.
.....	Middle Wheeling.

THE

Reformed Presbyterian and Covenanters.

Vol. XV.

FEBRUARY, 1877.

No. 2.

ORIGINAL.

THE ANCIENT OF DAYS.

THIS divine title occurs three times in the Bible, in the 9th, 13th and 22d verses of the seventh chapter of Daniel. The person to whom it belongs occupies a central position in the vision contained in that chapter. It is important, in order to understand the interpretation of the vision and to show its historical fulfilment, to determine which of the divine persons is indicated by the designation "Ancient of Days," and in what relation to the other persons and to the church, he is revealed by it.

The common interpretation of the title is, that it is the Father that is here meant, and that it exhibits him in his essential relation to the Son and the Holy Spirit. To this there is a doctrinal objection arising out of the title itself. The idea conveyed by the words is, remoteness of age; antiquity. This is the meaning of the word here rendered "ancient," in 1 Chron. 4:22, "There are ancient things." The application of this term as a distinctive designation of the Father would imply a priority of existence to the other persons, and even a succession of duration in his own existence; both of which thoughts are irreconcilable with the co-eternity of the persons in the Godhead.

It is designed in this article to show that the Son of God as Mediator is meant, and to present the proof on which this conviction rests.

I. There is a remarkable likeness between the description of the Ancient of days by Daniel, and that of Jesus Christ, by John in the Revelation. Daniel 7: 9, 10—"The Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Revelation 1: 13-16—"In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace." Chapter 19: 12, 13—"His eyes were as a flame of fire, and on his head were many crowns. And he was clothed with a vesture dipped in blood; and his name

is called The Word of God." Chapter 20: 11, 12—"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great stand before God."

Making allowance for the gorgeous imagery of the oriental languages, we see strong probability that the description by Daniel is of the person seen in vision by John; "the Alpha and Omega"—"he that liveth and was dead and is alive for evermore."

II. What is predicted of the Ancient of days cannot well be applied to any one but the Mediator. Daniel 7: 9, "The Ancient of days did sit." Verse 22, "The Ancient of days came." Let it be noticed that in the first of these verses the sitting of the Ancient of days is the sequence of what is stated in regard to the thrones. There is good reason for reading the first part of this verse, "the thrones were set up." The Chaldee word is used to express the act of taking up and throwing the three Jewish youths into the fiery furnace, Daniel 3: 21; and Daniel into the lion's den, chap. 6: 16. A cognate word in both Chaldee and Hebrew means to set up, to place in power. Daniel 5: 19, "Whom he would he set up." Psalm 75: 7, "God is the judge, he putteth down one and *setteth up* another." And the Septuagint renders the word in the place before us by *ἰσχυροὺς ἐρεθισαυ*, "thrones were placed—established." And we have the authority of the best critics for our reading. Besides, the same event is manifestly alluded to in verse 26, "But the judgment shall sit." And we may add in Revelation 20: 4, "And I saw thrones, and they sat on them." The event here referred to is that described in Revelation 11: 17, "Thou hast taken to thee thy great power, and hast reigned, when Jesus shall have subdued the world to himself and established his kingdom of righteousness.*

It was when the thrones were thus established that "the Ancient of days did sit." This indicates a change of position as it regards the world, entirely proper to the Mediator, but that cannot be predicated of the Father. He is not sent. He never operates immediately in the administration of the affairs of the world, but only by the Son and the Holy Spirit. Hence of him no change in his mode of operation can be supposed. It cannot be said of him, that after the thrones of righteousness shall be established, he shall sit as the immediate supreme arbiter of the affairs of men. "The Father judgeth no man, but hath committed all judgment unto the Son." John 5: 22.

In verses 21, 22 we read: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Here the same line of argument as that presented above, will bring us to the same conclusion—that the Ancient of days is the Son of God as Mediator. When it is said, he came, it is evident that the idea is a manifestation of him such as had not been previously made. Until this took place the horn, a worldly oppressive power, prevailed against the saints. The coming of the Ancient of days put an end to this. He set up righteous thrones. As proclaimed by voices from heaven at the sounding of the seventh trumpet, "the kingdoms of the world became our Lord's and his Christ's." Revelation 11: 15. Comparing these two passages in their respective connections, the con-

*The criticism is not at all essential to our argument. As the words stand in the translation, they are equally pertinent to our purpose. The criticism is necessary to a correct interpretation of the vision.

clusion seems to be irresistible that they refer to the same event, and that the coming of the Ancient of days, and the taking of his great power and reigning, refer to the work of the enthroned Mediator, subduing all things to himself.

Verse 13 presents the greatest difficulty in the way of our interpretation. "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." At first glance this might seem to refer to the grand pageant of the ascension of our Lord to the Father's right hand after his resurrection; and it has been so explained. But this is utterly inconsistent with the chronology of those prophetic events. It is after the Roman government, symbolized by the fourth beast, is slain and his body destroyed, that what is represented by this grand scene shall be enacted. The Roman empire was in its glory when our Lord ascended, and for a long time after. What Daniel here says he saw is a different presentation of the same great scene described in the verses of this chapter already explained.

A literal translation of the Chaldee of this verse may give some aid in ascertaining its meaning. "I was looking into the visions of the night, and behold, with the clouds of heaven as the Son of man he came, and to the Ancient of days he drew near, and into his presence they brought him." The comparison is, we apprehend, not between persons, but between movements or scenes. That which now attracts the prophet's attention is an advent of the Messiah, which the Jews were taught by their prophets to expect, Isa. 59: 20 (compare Rom. 11: 26); 62: 11; and to which our Lord when on earth more than once referred to as "the coming of the Son of man." Matt. 24: 37, 39. It was a manifestation of his presence in these providential movements that precede his enthronement as "King of kings and Lord of lords."* This Daniel personified. Similar language and for the same purpose is used, Isaiah 63: 1, "Who is this that cometh from Edom? with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" As there is no neuter pronoun in the Chaldee language, we can, by dropping the personal idea, change *he* into *it*, and read the description thus: "As the Son of man it came to the Ancient of days, drew near, and into his presence they brought it." Daniel saw, set forth by appropriate imagery, the approach and development of that dispensation that is to enthrone the Mediator as Lord of all.

Mark with what precision the language employed points to the mode of accomplishing the event. It came, this ideal person came, to the Ancient of days, it drew nigh. The Mediator, in the administration of his providential kingdom, is so directing the affairs of men as to bring about their subjection to him without their co-operation and, to a great extent, in opposition to them. In mysterious ways he is managing and controlling kingdoms and empires with this end in view, and moving the wheels of the complex machinery forward towards this consummation. And when his plans are wrought out, and the time has come for those most interested in the grand movement to act, his Spirit shall be poured out, and "the people shall be made willing in the day of his power." Then by acclamation he shall be proclaimed King of nations, the Lord of the whole earth. The willing people will then

"Bring forth the royal diadem,
And crown him Lord of all."

* The Greek word *παρουσία* must, in these passages in Matthew and some others, be understood in this sense. Robinson says: "It is spoken of the coming of Christ for the destruction of the Jewish dispensation," and gives as instances, Matt. 24: 3, 27, 37, 39, and also "of the coming, i. e. manifestation of the man of sin." 2 Thess. 2: 9.

Then will be the realization of the grand display described in Psalm 24:7-10, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

It will then be seen that he who from the beginning directed the affairs of this rebel world by his providence, governs it by his law as its acknowledged King. "The Ancient of days" is proclaimed King of the whole earth. He will then receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. "All kings shall fall down before him, all nations shall serve him." Then shall he receive the acclamation of praise from the church through her official representatives. "The four and twenty elders, which sat before God upon their seats, fell on their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Rev. 11:16, 17.

We are prepared now to explain verse 14: "And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him." Given to whom? To the Ancient of days, now seen by the world as its King, possessed of the right to rule over it. Given *by whom?* By the suffrage of countless millions of redeemed and renewed subjects. The grant of universal dominion made to him by the Father in eternity is now recognized and confirmed by those put under his authority. They now see, as they never saw before, this mediatorial kingdom, with all the pomp and glory of a triumph, coming to the "Ancient of days," and becoming his in possession. And now is the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The propriety of "Ancient of days" as a mediatorial title may receive a notice. In the beginning of this article we stated that it could not be used as a personal appellation of the Father. The reason assigned for that opinion does not lie in the way of its application to the Mediator. It is not a personal designation, but an official title. Though he appears in a new position, yet he maintains the same relation to the world as from the beginning. "Jesus Christ, the same yesterday, to-day and forever." The government of all things was placed on his shoulders when he was first revealed to our fallen race as their Saviour. He has administered all the affairs of his kingdom from the first, and will continue so to do until the end.

But when the rebellion shall be crushed, and he shall openly take to him his great power and reign, the truth must be known and acknowledged, that there is no subjective change in the administration, no new power conferred. He is the same that he was from the beginning. He is the "Ancient of days," and by this title his willing subjects are led more and more to admire the wisdom and goodness of the arrangement that enthroned him as King of the rebel province at the beginning, that he might from first to last have all the glory of the grand achievement of subduing all things to himself.

T. S.

THE SUSTAINING POWER OF STRONG FAITH.

In our minds there is much obscurity respecting faith. The Bible makes all plain. The Holy Spirit, in Heb. 11 : 1, says, "Faith is the substance of things hoped for, the evidence of things not seen." And the illustrations given in the chapter show that faith is obedience to God's bare word. It receives the truth and influences the conduct. By faith, Abraham obeyed the command to leave his country and go out, not knowing whither he went. And strong faith was necessary to enable him to forsake all and to go forth on the bare promise of an inheritance. Yet this was not the *triumph* of faith in his case. The great trial, and the exercise of the faith which sustained him, and by which he became renowned as the father of the faithful, are mentioned in verse seventeenth : "By faith, Abraham when he was tried offered up Isaac, and he which had received the promises offered up his only son." This was the severest trial to which mere man has ever been exposed. Abraham's strong faith sustained him ; hence,

Strong faith sustains the believer in the greatest trials. What is a great trial? I think it is something different from the popular estimate. Our great trials are not those in which we have the sympathy of friends and neighbors, or that come in the usual ordering of affairs. A trial is a great trial,

1st. *When it comes from an unexpected quarter ;* from a quarter whence sympathy, kindness and love are expected ; as in the case of the wife, who experiences neglect, unkindness, harshness or cruelty from her husband ; or the parent, who is rewarded for his self-denial and long continued affectionate care by waywardness, ingratitude and disobedience on the part of the child ; or a brother in the church, who is made to say : "It was not an enemy who reproached me, then I could have borne it ; neither was it he that hated me that did magnify himself against me, then I would have hid myself from him ; but it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, we walked to the house of God in company." All these are terrible trials. So with Abraham, his trial came from God, from whose voice in the past he had heard only the expressions of tender loving kindness. That from him the command to slay Isaac should come, was in itself overwhelming. From the world the Christian expects trials, and he is taught to look to heaven for help, but when his prayers do not pass through, and when instead of a gracious answer there are evidences of divine displeasure, his trial is indeed severe. Some say : "Oh, it is easy to bear any affliction that comes directly from the hand of God." They have not had much experience.

2d. *When it comes suddenly, and we must bear it alone.*

In the Bible some trials and terrible judgments are represented as coming suddenly—"in an hour," or "as a thief in the night." If warning had been given there would have been time to prepare, and so to lessen the affliction. Then the heavy part of the trial frequently is, that we must bear it alone, no sympathy, no help, no encouragement from the dearest friend. Our great effort is to conceal our heavy burden from others, afraid that any should suspect it. God's people of old wore the sackcloth next the skin, and were sorely chafed while friends and neighbors never thought them distressed. Secret trials are the most galling. It was so with Abraham. He had lived lovingly with Isaac till that dreadful command to offer him as a sacrifice came suddenly and unexpectedly. It is probable that Abraham in secret prayer had been renewing his covenant, and dedicating

himself and all that he had to the service of God. His sincerity is tested by the command: "Then offer up thy son Isaac." He is alone. He cannot tell Sarah what he is about to do, it would kill her. He cannot tell the young men, they would have supposed him mad, and would have prevented the sacrifice. He cannot tell even Isaac, as in loving conversation they ascend the mount. He must bear his burden alone. It was so with the Redeemer in his great trials. He was alone, forsaken of the people, none were with him.

3d. *When the object which we are compelled to lose is near and valued.*

The loss of wealth, of reputation, or of social position, influence and usefulness, whatever may be the cause, are all sore trials. But what are all these when compared with the loss of an only son? When the monarch of Israel was bereaved, he seemed to forget his triumph, his crown, his throne and kingdom. "He went up to the chamber over the gate, and wept; and as he went, thus he said: O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son." Had flocks and herds, had men servants and women servants been required of Abraham, they would have been as nothing compared with an only son, for in Isaac the promise centred, and Abraham was no stoic. His sufferings at parting with Ishmael were great, at parting with Isaac incomparably worse. He was not to send him alone into the world, with the hope of seeing him again, as in the case of Ishmael. He was to slay him, to offer him as a sacrifice, and to stand by till he was consumed. What moving of his affections! What occasion for unbelief! How improbable that God would give a command like that! If he obeyed, how could he return to Sarah, having deliberately slain her son! Yet against all these arguments faith triumphed. Abraham obeyed, was sustained in the trial, and freely offered his son Isaac.

A second inquiry is made: *How does faith sustain in great trials?*

I answer that it does this, 1st. *By recognizing the sovereignty of God.*

It is a great attainment to recognize that all we are and have are from him, and that he as a sovereign has the right to dispose of us and our possessions according to his pleasure. There is a two-fold dealing with God in afflictions. One is a yielding from necessity, a stubbornness, which says: "We may as well submit, we cannot help ourselves." The other is a cheerful submission to his divine sovereign will. "It is the Lord, let him do what seemeth him good." "Blessed is the name of the Lord." Abraham recognized God's sovereign authority over himself, and acknowledged that Isaac was God's absolutely, and by way of divine sovereignty before and above any interest he had in him. When God called for his jewel, faith said, "Take thine own." So believers in the exercise of strong faith acknowledge God's sovereignty over them, and his right to all that they possess. Their health, money, reputation, social position, usefulness, wife, children, are all his gifts, and being his, he has at any time a right to withdraw them. "His will be done."

2d. *By discovering the title by which we hold our earthly treasures.*

Nothing save faith makes this discovery till the possessions are wrenched from us. Nebuchadnezzar said: "Is not this great Babylon which I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" The rich man in the Gospel spoke of "my barns, my fruits and all my goods;" and in the forty-ninth Psalm, "The foolish call their estates by their own names. They think that their houses and dwelling places shall continue to all generations." It is so still. The unregenerate man builds as if for eternity. Faith persuades the believer that

his title is moveable, that he is only a steward—that his business is to improve all gifts, whether health, money, relations or church privileges for the glory of the great Proprietor, that in a moment he may be called to resign his stewardship. It teaches him to sit loose to the world, showing that this is not his rest, that here he has no abiding city, and reveals to him the glories of the inheritance of the saints in light—the recompense of the reward. It cheers and sustains him in the trials of life. Trials as well as other earthly things will pass away.

3d. *By showing that there is no loss in serving God.*

This is a strong point. I think that our willingness to obey any divine command, or to part with any earthly blessing, arises from unbelief. Either we stubbornly hold fast the blessing, or we fear to suffer loss if we obey the command. No man is dishonest in trade because he loves dishonesty. He goes beyond and takes advantage of his neighbor to secure gain. The avaricious man would be liberal, but it costs so much. The Sabbath breaker has no desire to toil seven days in the week more than other men have, only he thinks that otherwise he could not obtain a livelihood. The fear of loss keeps multitudes from accepting the gospel and yielding themselves willingly to the Lord Jesus. And the same cause keeps many professors from entire consecration of themselves and all that they have to the service of the Redeemer. But strong faith sees safety only in obeying God's command, and in yielding all into his hand, who is the Father of mercies, and the God of all consolation, assured that in some way he can make up the loss. "By faith Abraham offered up Isaac," accounting (or reasoning) "that God was able to raise him up from the dead." By obedience he could not suffer loss. The promise was safe in the hands of the promiser, and his faith was not disappointed. Abraham offered the sacrifice. It was accepted, and his obedience rewarded. His Isaac was restored. He returned home in peace, the promise was fulfilled, and he became renowned as the father of the faithful. The path of duty is still the path of safety. There can be no real loss in serving our King.

We should prepare for trials. They will come. We know not in what form, but they are certain. We should seek to obtain a saving union with the Lord Jesus. We should strive to acquire an intelligent view of his mediatorial administration. An assured faith that all things are working together for good to them that love God, is a wonderful support in view of the future.

We should be comforted. Our covenant God is loving and wise in all his dealings with us. He proportions the trial to our strength. "As thy days, so shall thy strength be." A little blast is enough for the tender plant, an oak well rooted can endure the fiercest tempest. A weak Christian is cast down by a little trial. A strong Christian who has experienced much of the love and faithfulness of God, of the Holy Spirit given to him according to his need, and who has enriched himself with promises, can endure a hard storm. This helps to explain a painful fact in the life of many believers. As they grow in years and advance in sanctification their trials increase in number and severity. They have a richer experience and more strength than formerly.

We should glorify God in all our trials. "Do all things to his glory." Despise not his chastenings. This is a great affront. "Humble yourselves in the sight of the Lord, and he shall lift you up." Cultivate patient submissiveness. This is consistent with the deepest sorrow and glorifies his sovereignty. Seek to understand why trials are sent, that they may be improved. "Show me wherefore thou contendest with me." Specially seek

an increase of faith. "Lord, increase our faith." Weak faith may be true and saving, but it neither glorifies God, nor yields strength to us in affliction. It is strong faith in lively exercise which glorifies God and imparts strength and comfort in times of trial. S.

COMMUNION WINE.

"And he took the cup, and gave it to them, saying, Drink ye all of it. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:27-29.

THE term *cup* in this passage is figuratively put for that which the cup contains. And if we inquire—what did the sacramental cup at the first supper contain? our Lord himself gives the answer: "the fruit of the vine" in a liquid state, or, in other words, the juice of the grape. But was this juice of the grape in a fermented or in an unfermented state? This is a question which from its intimate connection with the temperance reform, is of very deep interest at the present time, and is exciting no little discussion both in Europe and our own country.

The temperance movement has thus far been conducted on the principle of opposition to the use of all spirituous liquors as a diet, or for mere gratification, and has not interfered with the use of them when employed for medicinal or sacramental purposes. But the opponents of this movement seem unwilling to permit this neutrality; they have charged the friends of temperance with grave inconsistency in using, as a symbol of divine love in a holy ordinance, that same intoxicating cup which they so unsparingly condemn as pernicious and dangerous elsewhere. And this charge, as well as other causes, has led to a more careful and thorough investigation of the subject, and the result has been a pretty thorough conviction in the minds of some, that the cup which our Lord gave to his disciples in the first supper did not contain intoxicating wine, but the pure, unfermented juice of the grape. It is proposed to present some of the arguments on which this conviction is founded.

1. The language of our Lord, when fairly interpreted, is not against but rather favorable to the theory that the wine used in the first institution of the supper was unfermented. It is remarkable that in describing what the cup contained, he never employs the word wine (*oinos*), but the phrase *gennema ampelou*, which is, properly rendered, the offspring, product, or fruit of the vine, a phrase which, when it is taken literally or strictly, applies only to the unfermented juice of the grape. Fermented wine, in so far as it is fermented or in so far as it contains alcohol, is not the fruit or product of the vine, but results from disintegrating forces and processes outside of the vine and apart from it. It is the result of the influence of the atmosphere upon the saccharine matter contained in the juice of the grape. But what the vine itself produces by its own inherent forces and vital processes, is nothing but the unfermented juice of the grape. It is said, indeed, by those who plead for the use of fermented wine, that the phrase "fruit of the vine," was used merely as periphrastic for the word wine. We reply, that if we should admit this, it would not follow that the wine used by our Lord was fermented; because the Greek word *oinos*, like our English word *wine*, was applied to the juice of the grape in its unfermented as well as its fermented state. It was used by the Seventy as the equivalent of the Hebrew word *Tirosh* in such passages as Judges 9:13, and as the equivalent of *yayin* in such passages as Jer. 40:

10, 11, where the reference is either to the grape itself, or to the wine in the grape. It has also a similar application in the New Testament, see Matt. 9:17; Luke 5:37, 39. But it is not true that the phrase *fruit of the vine* is periphrastic and synonymous with the word *wine*, because there was wine—*oinos*—among the ancients made of other things besides grapes. There was wine made of barley, and of dates—the fruit of the palm, and of apples, pears, &c. And it is remarkable that while Herodotus mentions these different kinds of wine, he makes use of the phrase *fruit of the vine*, and *wine of the vine*, to designate grape wine, and distinguish it from the other kinds of wine. (See Pickering's Greek Lexicon, word *oinos*, and Foote's Lectures on Luke, vol. 2, page 541.) Our Lord's language, then, intimates that it was the wine of grapes, in distinction from all other kinds of wine, that was used in the Passover and the Lord's supper. Hence we infer that we are not at liberty to use anything and every thing that goes by the name of wine, as some congregations do, who employ the wine of commerce for sacramental purposes. A great amount of the wine sold by druggists is nothing more than a compound of drugs and coloring matter, which never had any connection with the vine. Nay, as our Lord is exhibited under the emblem of a vine, John 15:1, so it is evident that the genuine fruit of the vine or pure blood of the grape is the only authorized symbol of his blood, which was shed for the remission of sins. It is evident, too, that as the blood of the grape in its unfermented state not only answers to the designation, *fruit of the vine*, but is the only thing that answers to it in a strict and literal sense, so it is most appropriate as an emblem of the blood of Christ.

But again, it is inferred that the wine of the first supper was old and fermented, from our Lord's language in applying the word *new* to the wine which he was about to drink with his disciples in the kingdom of his Father. We reply, that if we should grant that it was old, it would not follow that it was fermented; because there is abundant evidence to prove that wines were preserved for long periods among the ancients in an unfermented state. But there is no ground for the inference in question. The contrast implied in the language of Christ, was not between different kinds of literal wine, as if he was then drinking old wine with his disciples, but was about to drink literal wine that would be new, with them in his Father's kingdom; but it was between the literal wine of earth and the spiritual wine of heaven, that is, the joy and felicity of the heavenly state, of which the literal wine in the supper was a significant symbol. Hence our Lord may have applied the epithet *new* to the latter by way of analogy and not by way of contrast; that is, it may have been from the fact that the material wine which he was then drinking with his disciples was *new*, that he called the spiritual wine of heavenly joy which he expected to drink with them, also *new*. There is at least as much ground for this interpretation as the other.

2. Another argument in favor of unfermented wine in the supper may be founded on its superior adaptation as a symbol of the grace of Christ. It will be admitted that the wine is used in the Lord's supper merely as an emblem of spiritual benefits. And the question arises—which kind of wine will be best suited to this design? Or which kind of wine will best represent the grace of God as displayed in the pardon and purification of the sinner? Will it be fermented wine, which is not only almost entirely destitute of any nutritious property, but contains the potent spirit of mischief—the venom of the serpent and the deadly sting of the adder, and is often mentioned in Scripture as an emblem of the wrath of God?

Will not such wine more fitly represent moral guilt and pollution, spiritual disease and death, than pardon, purification and spiritual life. But unfermented wine, being not only innocent but healthful and nutritious, is a most appropriate emblem to represent the grace of him who said: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Would our Lord employ as an emblem of his blood—that blood which delivers from guilt and condemnation, which purges away pollution, quickens the dead, heals the diseased, makes wise the simple, and promotes peace on earth and good will toward men—that same intoxicating cup which draws after it in its dark train, guilt, pollution, madness, disease, and death, which produces woes, sorrows, contentions, babblings and wounds without cause, and, in a word, acknowledges no rival as a source of misery and ruin among men? The presumption is that he would not, but would employ the unfermented juice of the grape, which from its innocent and nutritious properties, is an appropriate and most expressive emblem of the pardoning mercy of God and of the sweet and sanctifying influence of the grace of Christ.

3. But again, another argument may be drawn from the amount of wine used in the observance of the Passover. We have reason to believe that it was not merely supped or sipped, as is the present custom in the observance of the Lord's supper, but drunk abundantly. Dr. Gill, whose superior acquaintance with Jewish customs will be acknowledged by all, says "that it was the custom of the Jews at the Passover that they obliged all to drink four cups of wine, men, women and children," and "that the four cups which were drunk at this feast held an Italian quart of wine, so that one cup contained half a pint." See Gill's Com. on Matt. 26:27, and on Luke 22:17. Dr. Smith says: "There is no mention of wine in connection with the Passover in the Pentateuch, but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal, even of the poorest Israelite. Two of them appear to be distinctly mentioned in Luke 22:17-20." See Comprehensive Dictionary of the Bible by Smith and Barnum, page 803. Mr. Frey, in his work on the Types, vol. 1, page 88, informs us that the Jews were accustomed to drink four cups of wine in the observance of the Passover. And Dr. Tees declares that the traditions of the Talmud state "that each person at the Passover was supplied with four cups at least, and had permission to take an extra quantity between." He shows also, that according to the Talmud, the "quantity of wine which it was obligatory on each person to drink, would be three pinta." (Temperance Com. page 281.) Now, granting that the statements of the Talmud in regard to quantity are somewhat extravagant, it is still quite obvious that the wine of the Passover was used very freely and copiously. They did not sup, but drink it, and they drank four cups during that solemnity. And on the supposition that the wine was fermented, it is difficult to see how the Jews could observe the Passover without some degree of inebriation. Moreover, if our Lord and his disciples kept the Passover according to Jewish customs, unless we assume that the wine was unfermented, it will necessarily follow that they both countenanced and exemplified that "excess of wine," which he so strongly condemns in his Word. Indeed, the very thought, that the cup which we know our Lord gave to his disciples at least twice during his last paschal supper (see Luke 22:17-20), commanding them not only to sup of it, but to drink of it, was the cup of intoxication, the cup of trembling, is a thought from which the pious mind instinctively recoils.

4. Finally, we would mention, as further evidence of our position, the

law which excluded all leaven or ferment, and everything leavened or fermented, from the feast of the Passover and from the houses of the Israelites during a period of seven days. It is presumed that our Lord and his disciples would keep the Passover in accordance with the requisitions of this law. What, then, was this law? We quote the following, as pertinent to our purpose: "Seven days shall ye eat unleavened bread; even the first day, ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Exodus 12: 15. And, again: "Seven days shall there be no leaven found in your houses, for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Exodus 12: 19, 20. Now, if the Jews were required to "eat nothing leavened," as is obvious from the above, then certainly it was required that not only their bread but all their food, whether solid or liquid, should be unleavened or unfermented. It ought, however, to be observed in this connection, that the word *bread* in the above quotations is not in the original, but is supplied by our translators, and the antithesis in the last verse quoted, clearly shows that the phrase "unleavened bread," ought to be rendered unleavened food or unleavened things, thus: Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened things. Here, then, the prohibition of leavened food was universal and absolute, admitting of no exceptions.

The Jews were to eat during the Passover, not merely no bread that was leavened, but nothing, that is, no eatable or esculent, no kind of food, whether solid or liquid, that was leavened or fermented. How is it possible by any legitimate interpretation of language, to exempt fermented wine from the compass of this prohibition?

Hence, we conclude that the wine used in the Passover was unfermented. And, indeed, this is the conclusion at which some of the most eminent scholars and philologists have arrived. Dr. Wm. Smith, when referring to the amount of wine used in the Passover, subjoins the following foot-note: "The reader will bear in mind that all leaven being prohibited, the wine used on the occasion must of necessity have been unfermented." See Smith's Abridged Dictionary, page 693. And Dr. Tees says: "Obedience to the Mosaic law required the absence of all fermented articles from the Passover feast. The law forbade *Seor*—yeast, ferment, whatever could excite fermentation, and *Hamels*—whatever had undergone fermentation or been subject to the action of *seor*. Fermented grape juice must, therefore, by the necessity of the case, have been equally interdicted with fermented bread." (See Temperance Com. page 280.)

It is, however, stoutly maintained, and that on philological grounds, that the prohibition of leaven in the law for the Passover had no reference to liquids, but only to solid food. But the consideration of this point must be reserved for another occasion.

W. W.

THE blind man cannot form the most distant idea of colors, nor the deaf man of music; so there may be attributes of God of which we cannot form the dimmest conception, differing as much from anything we have experienced, as colors do from sounds, as mind does from body.—*McCosh*.

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

SKETCHES OF HER ORGANIC HISTORY. No. XII.

BY REV. THOS. SPROULL, D. D.

DURING the intermediate time between the meeting of the Eastern Sub-Synod and that of the General Synod, the church was in a state of painful disquiet. As might be expected, strenuous efforts were made on both sides for the struggle that it was foreseen would take place in the supreme judicatory. The object aimed at was to secure a majority that would decide the question and restore peace to the church. As it was not at all likely that either side would submit to a decision adverse to the views which they respectively maintained, the ulterior object was, by having a majority, to retain the right to be the Reformed Presbyterian Church. On the part of those who held by her established position, a division in their favor was desirable, as a means of strengthening many persons who were wavering through the example and influence of those who had diverged from that position. The true question was, which of these opposing parties occupied the ground that the church had held from its first organic existence in regard to the government of the country.

Unfortunately this question was in a great measure left out of view in the distracted condition of affairs in the eastern part of the church. The issue raised by those who had taken the first step of departure, was the legality of the *pro re nata* meeting of the Eastern Sub-Synod. The point which they were diligent in keeping before the minds of the people was not that their brethren had left the original ground on which the church stood in this country, but that in endeavoring to apply the discipline of the church, they had violated ecclesiastical forms and law. The epithet *pro re nata men*, that there was a persistent effort to fasten on them as a distinctive designation, was artfully suited to impress the public mind that the whole difference between the parties was the legality of that *interim* meeting of the Eastern Sub-Synod.

On the other side, the names "New-Light" and "Old-Light" came into use as expressive designations of the parties respectively, and pointing to the true cause of difference. The Old-Lights adhered to the position that the church had from the beginning occupied; the New-Lights, abandoning that position, put a new construction on the acts by which the church had defined her relation to the government, as dissenting from and witnessing against its immoralities, and against the unfaithfulness of the churches that permitted their members to incorporate with it.

The General Synod was to meet in Philadelphia on the first Wednesday of August, 1833. As the time of the meeting drew near, the interest throughout the church became more and more intensified in the questions at issue, and their settlement by Synod. A full meeting was expected. All the delegates who were appointed were determined to be there. The writer, in company with the late Rev. John Cannon, set out from Blairsville, forty miles east of Pittsburgh, on Monday morning next preceding the time of meeting. Travelling by the stage-coach on the Northern turnpike, it was not until about ten o'clock on Wednesday evening that we arrived in Philadelphia. The hour that Synod had appointed to meet was 7 P. M. When we alighted from the coach in Philadelphia we were met by Mr. Robert Brown, father-in-law of Mr. Cannon, one of the delegates of Pittsburgh Presbytery. With a countenance and tone that evinced deep emotion, he said to us, "Our beloved church is torn asunder." We went

with him to his lodging at Mr. Henry Sterling's house, his son-in-law and elder of Dr. Wylie, where we obtained further particulars of the separation. On the next morning we had the opportunity of hearing both sides, and so conflicting were the statements that it seemed difficult to know what was our duty. The writer had a private interview with Dr. John Black, under whom he had studied theology, and for whom he had a high regard. The doctor employed all his influence and all his power of reasoning to induce him to join with the party that embraced the new views. The scene of the preceding evening was presented as one of great disorder and violence on the part of those whom he designated *pro re nata* men. To all this the reply in substance was: "I know the principles of the church; I was trained in them from my childhood, and under your teaching my convictions of their truth were deepened and settled. With the body that holds these principles it is my purpose to unite." This reply brought the interview to a close.

Strenuous endeavors had been employed on both sides to prevent a rupture. Both parties desired to preserve the integrity of the church. In this they agreed. But on the mode of accomplishing this result, they widely differed. On the one side it was held to be essential to any arrangement, that the position of the church as dissenting from the government so long as it contained in its constitution no recognition of the supreme authority of Jesus Christ, and of the obligations of the divine law, should be maintained. Had a guarantee of this been given by the other side without an exception, the members from the presbyteries in the Western Sub-Synod would have agreed in General Synod to have reviewed the acts of suspension passed by the Eastern Sub-Synod, and rescind them. And we are sure that the members of that Synod would have acquiesced in the agreement, inasmuch as what they were endeavoring to accomplish by discipline would now be secured by an amicable and wise adjustment. And we doubt not, had an assurance of this been given in good faith to the Eastern Sub-Synod, that court would have repealed the acts of suspension, and thus removed the great difficulty that stood in the way of the organization of the supreme court. One of those suspended was the moderator of General Synod, and was, in the judgment of those who held that his suspension was valid, disabled from constituting Synod. By those on the other side there was no disposition to give this assurance, and besides, terms were presented that would not be accepted. A paper entitled "A proposed plan of harmony," was prepared, and is published in the Appendix of the Minutes of their Synod. It is preceded by the subjoined statement: "The following plan of harmony was prepared by various individuals, whom the *pro re nata* party had injured. It was hoped that through the medium of their western brethren, to as many as access could be had to, it was submitted before the meeting of Synod, it would have availed in effecting the proposed end." We give the several particulars of the plan, omitting the statements and reasons by which it was enforced.

"I. Let the New York *pro re nata* of Nov. 21, 1832, be declared null and void. II. Separate incidental questions from what is of general interest. III. That we may distinctly understand what this point of general interest is—what the matter of discipline or inquiry respecting it amounts to, and how it may be accommodated; let us occupy the same ground on which we stood in August, 1831. IV. Give time for reflection. V. Should diversity of opinion appear on any general principle, or in its application to any given case, before employing violent measures, let us consult our brethren abroad, as well as give time for reflection at home. VI. In the meantime recommend forbearance in the doing or enjoying of what is lawful, if offensive to others, and forbid all violent and unauthorized actings, by inferior courts, in reference to what is sub

judice, until decided by the superior judicatory. VII. Consider with candor what advantages are *likely* to flow from a violent division of the church, and examine with care the certain evils that must follow such a measure. VIII. After a fair trial has been made of the above, and such other well advised means as wisdom and experience, under the good providence of God, may suggest, should harmony not be restored, and grounds of difference be found insurmountable, let us amicably part, and let each section of the divided church act separately; observing the honorable courtesy of brethren who cannot comfortably walk together in their profession."

It is evident that this plan of harmony was wholly onesided. The first demand was a begging of the whole question. However much, on the ground of prudence and policy, we of the West might regret the calling of the *pro re nata*, and the suspensions that followed, we could not trample on the fundamental principles of Presbyterianism by attempting extra-judicially to nullify a court of Christ's house regularly called, and declare its acts of no validity. This would have been a practical condemnation of those who were honestly endeavoring to preserve the testimony of the church, and an approval of those who were attempting to break it down. And consistently with this first condition is the import of all the rest; to allow members of the church to act as they think proper in regard to taking part in political affairs. To have acceded to those terms would have been to yield the whole matter in controversy.

It might be thought that the third specification in the plan of harmony was a basis of agreement on which all could unite: "Let us occupy the same ground on which we stood in August, 1831." And so it would have been, had there been agreement as to what that ground was. It was by the Synod that met at that time that the act of free discussion was passed, and on the meaning of that act there was a wide difference. On the one side, it was held that this act assumed a diversity of views on the question whether Covenanters could incorporate with the government and enjoy all the privileges of citizenship, and that this was an unsettled question which it was proposed to discuss; on the other side, it was believed that this question had long before been decided, and that the points to be discussed were minor matters relating to what might be done in consistency with a declared dissent. It is evident that an attempt to harmonize on that basis would be a failure.

The Eastern Sub-Synod, at the close of its meeting in New York in April, adjourned to meet in Philadelphia at the call of the moderator, about the time of the meeting of General Synod. Accordingly it was convened by the moderator, August 3d, in the Reformed Presbyterian church in Cherry street. This was a house of worship that a number of members of Philadelphia congregation had purchased, who declined to receive the ministrations of the pastor after his suspension by the Eastern Sub-Synod. At this meeting the subject of allowing the moderator under suspension to open the General Synod was considered, and it was agreed that this could not be done. We give, from the *Albany Quarterly*, an account of what took place, written we presume by its editor, Rev. J. R. Willson, D. D.:

"The stated clerk, Rev. James Chrystie, was instructed to announce to Dr. Black, clerk of General Synod, that the moderator of the session of 1831 had been suspended from the office of the holy ministry, and authorized him to make it known to the delegates from beyond the mountains. It was also resolved to spend the seventh as a day of fasting, humiliation and prayer. After the adjournment, Rev. Mr. Kell, of Indiana, in company with other western delegates, requested a conference with the brethren of the Atlantic States, which was appointed to be held at 10 A. M. on the morning of the seventh. The Rev. Mr. Wallace preached a sermon on the Kingly Office. On the seventh the delegates met, and Rev. James Milligan, who had been appointed chairman of the committee of arrangements, called on Rev. Dr. Willson, as the oldest minister

present, to open the fellowship by a short prayer, singing a psalm, reading the 9th chapter of Nehemiah, and prayer.

When the hour of conference with the western brethren arrived, the prayer meeting was adjourned, and Rev. Robert Wallace, of Ohio, was called to the chair. It was resolved that the delegates should repair to Eleventh Street church, at the hour of seven, where General Synod was to convene, and provided the moderator should attempt to force his services on Synod, that the stated clerk of the Eastern Sub-Synod should announce to all present that he is suspended from office, and that Rev. M. Roney, his alternate, should announce to all the delegates, that it became their duty to repair to Cherry Street church, where Synod would be constituted.

All this was done in an orderly manner, and most of the delegates with the people repaired to Cherry Street church, where a large congregation assembled, and Synod was opened by Mr. Roney with an able and faithful sermon on the evils of associating with corrupt companions."

We give the statement of those on the other side, taken from the report of a committee to frame a minute, &c.:

"The evening of the constitution of Synod presented a spectacle of a novel character in the history of ecclesiastical assemblies. When the moderator, Rev. S. W. Crawford, commenced the public worship according to the appointment of last Synod, he was interrupted by a Mr. Chrystie rising and announcing himself as the clerk of the Eastern Sub-Synod, and intimating, as far as could be gathered, that Mr. Crawford was disqualified for opening the Synod by some act of the Eastern Sub-Synod, and Mr. Roney rose and declared that he was the moderator of the General Synod, and the proper person to open the Synod, and called on the members of Synod and all the faithful to follow him to the church on Cherry street. A number of ministers and others then instantly left the church. By various sources it is learned that a *pro re nata* had been called in the Eastern Sub-Synod; that Mr. Crawford and others had been libelled, and afterwards that a vote of suspension had passed on them by these *pro re nata* men, claiming to be the Eastern Sub-Synod, to which neither Mr. Crawford nor any of the others submitted.

Of all this the Synod could know nothing, nor could it act at all in the premises, without prejudging, until it was constituted and in session. Besides, Mr. Crawford was regularly certified by his presbytery, and known to be in good standing. Yet because the Synod would not act on the deed of this body, claiming to be the Eastern Sub-Synod before it had judged it, these men made a secession from the court."

The General Synod met on the morning of Aug. 8, according to adjournment the preceding evening, and organized. There were present delegates from all the presbyteries but two—the Western Presbytery of the Western Sub-Synod, and Philadelphia Presbytery; in all, thirty-six members. The other Synod organized on the evening of meeting. Their minutes show a total of thirty-five members. Of these six were not at the meeting; and four who were there, were without appointment. They came from the bounds of Pittsburgh Presbytery, all of whose delegates, with two exceptions, were members of the other Synod. This left them twenty-five members at their organization. From this statement of the relative numbers of the two bodies, it is clear that those who constituted the Synod in Cherry Street church left the other body solely on the ground of principle. Had they remained, with ten of a majority on the disturbing question, they could have come to a decision, and expressed it in terms that could not be misunderstood. The minority must then submit, or otherwise withdraw and lose all claim to the name of the Reformed Presbyterian Church. This would have secured to all the congregations adhering to the Synod, under the rulings of courts, the right to all their church property.

On two subjects both Synods took action, which it is due to historical accuracy that it be recorded. 1. On the subject of civil relations, the Synod adhering to the church's original position, *Resolved*, "That as it has always been in the proceedings and history of the Reformed Presbyterian Church, both in the land of our forefathers and in this land, a great and leading

object to bear an explicit and practical testimony to the truth respecting civil government as the ordinance of God, and the subjection of the nations to Messiah ; so it is utterly inconsistent with our doctrinal standards and judicial acts for any member of this church to sit on juries, to hold offices, or swear allegiance to the constitution of the United States."

The other Synod, in a "report on civil relations," adopted by it, declares "That this church has never as such had leisure to examine the civil institutions of this land so fully as to obtain such evidence on the subject as to justify in a definitive judgment of their character ; and hence much in this, as in most other relations and pursuits of life, has by the supreme judicatory been left to an enlightened and conscientious discretion, guided by the Word of God, and the well known principles of the standards of our church, with the understanding and confident expectation that our courts and members would be free from all vexatious persecutions in matters upon which the supreme judicatory has not passed."

The following is the action of the first mentioned Synod in regard to those members who had separated from it : "That the members of our subordinate and inferior judicatories, and all our people, be and hereby are warned not to recognize the authority, or admit the interference of such ministers as have been suspended for the maintaining of principles opposed to the standards of our church on the subject of civil government ; as likewise of all such ministers and others who may be confederated with them in corrupting the doctrine, condemning the authority, and violating the order of the church ; inasmuch as these last, as well as the first, are, and hereby are declared to be, from the nature of the opinions they maintain, and the divisive course they pursue, prohibited from holding a seat in our courts, or exercising authority, or any way interfering in the judicatories or congregations of the Reformed Presbyterian Church, while maintaining such principles and pursuing such practices."

The following, reported by a committee, was adopted by the other Synod : "Whereas, the Rev. James Chrystie, Moses Roney, and their associates, did, on the evening of the first meeting of this Synod, without allowing opportunity to this court to ascertain in any regular manner the reason of their so doing, and in contravention of the appointment of this court, in a disorderly manner, interrupt the services of the sanctuary ; and did secede from us when assembled to constitute this court at the hour, in the place, and in the manner prescribed at its adjournment in August, 1831. And whereas, such unreasonable and violent separation is schismatical and factious, and contrary to the unity of the Spirit and the bond of peace, enjoined by the Word of God ; therefore, *Resolved*, That the aforesaid brethren, and those who joined with them in their unchristian and disorderly course, are hereby declared to have gone out from us, and to be by their own act of schism no longer members of the Reformed Presbyterian Church."

We have now the data from which to state what is the difference between these two bodies, and what is the position of each in regard to the government of the United States under its present constitution.

In general it may be said that both profess to hold to the Westminster formulas as standards of doctrine, and also to the Act, Declaration and Testimony of the Reformed Presbyterian Church in the United States, and both claim to identify with the church of the Second Reformation, and with the remnant who refused to accept of the establishment after the Revolution in Britain in 1688, and who afterwards constituted the Reformed Presbytery in Scotland.

The points of disagreement had reference to the application to the government of this country, of the principles in which the church had declared her belief, and the binding force of the enactments of her courts, in which she declared her position to the government as dissenting from it.

From the statement on a preceding page of the declarations of these two bodies respectively on this subject, it will be seen that the one that met in Eleventh street, Philadelphia, ignoring the obligation of the acts of former courts, left to the consciences of the members of the church the question of the enjoyment of civil privileges, making provision at the same time that in the exercise of these privileges they are not to be interfered with by the courts of the church. The fact that there is no recognition in the constitution of the supreme authority of Jesus Christ as "King of nations," of the obligation of his law on rulers and on subjects, and of the claims of his church to protection and support, was not considered a sufficient reason why the judicatories of the church should prohibit incorporation with the nation. And moreover, that slavery then existing under the constitution, and upheld by it, was no bar to members of the church swearing allegiance to it.

The position of the other Synod was and is, that the acts of the courts prohibiting incorporating with the government were founded on moral principles, and that those acts were still binding, not simply by virtue of the authority of the church, but especially because they are the expression of the requirements of the divine law, making it the imperative duty of the followers of Christ to be separate from all civil institutions, that by refusing to own him as their King, are in a state of constructive rebellion against him.

SELECTED.

A SERMON BY REV. WILLIAM GUTHRIE.

THE following is from "The Church's Ruin and Remedy," a series of sermons on Hosea 13: 9, by Rev. William Guthrie, minister of the gospel at Fenwick, in the time of Scotland's purest Reformation; author of *The Christian's Great Interest*. They were taken from his mouth by some of his hearers, and published after his decease. "The imperfections thereof are not to be imputed to the worthy author." We republish this discourse by request.

THOUGH Israel's name speak out his glorious advancement and privilege beyond all other parties in the world, yet Israel may come to be in a very low condition, even to be destroyed to all appearance, and cut off, as to their parts. "O Israel, thou hast destroyed thyself." It is true, the Lord hath a sovereign hand in the low condition of his people, and it is true, also, that Israel's enemies have a great hand in their low condition, for which they will get no thanks from God; but it is as true that Israel hath a principal hand in this his low condition, he himself procuring his own overthrow. "O Israel, thou hast destroyed thyself." 'Tis the iniquity of his people that separates betwixt him and them. Isa. 59: 2—"Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear; but your iniquity hath separated between you and your God, and your sins have hid his face from you, that he will not hear." And though many in Israel are now and then taking with this, that they by their sinning have a principal hand in their own overthrow and destruction, yet a through, real and right conviction of this is not so fastened on Israel. The Lord many times in this prophecy hath told them that their destruction was of themselves, and he hath used seve-

ral arguments to bear in the conviction hereof upon them, in the preceding part of this chapter; and yet in the text he comes over it again, and leaves it of new at their door; as if he had said, I have often told you before, and have proved from the beginning of this chapter, that ye have ruined and overthrown yourselves by your sin; but because you are not thoroughly enough convinced of it, I tell you again of it, again consider of it, and lay it more seriously to heart, "O Israel, thou hast destroyed thyself;" which says, that it is not easy to bind on the Lord's people a through, right and real conviction, that they have a main and chief hand by their sin in their own overthrow and destruction.

The Lord's people may be brought under strokes. 1. To acknowledge that their low condition and overthrow is from the Lord. 2. They may be brought to blame adversaries, as being the instruments in God's hand of their trouble. 3. They may blame their own sin, as the cause of their ruin, but a through, real and right conviction of this they are not easily brought unto, which hath these four qualifications: 1. *It must be personal.* Some will grant that it is sin that hath ruined the church of God, but will not let it light that it is their sin. 2. *It must be particular:* it is not only my sin, but it is this and that sin in me that hath done it. 3. *It must be a pungent, wounding conviction of sin, as the cause of their ruin, a conviction which makes the heart sick, which is very rare.* Many will blame themselves, and particularly many sins they are guilty of, and will grant they have a hand in bringing much woe and wrack on the land, and on themselves, and yet will not be affected for all that. 4. *It must be an abiding, permanent conviction.* Many who have obtained the former three, come short in this; many have been so far convinced of sin, of their own sins, as having a great hand in all the wrath lying upon us, and have hung down their heads like a bulrush for a day, but these affections have not bidden, they have not carried that weight along with them, as a counterbalance to other things, till the Lord's wrath was turned away from themselves, and from the land.

What are the marks of a through, real and right conviction that we have destroyed ourselves, and have had a great hand in the destruction of Israel by our sin? Ans. They who are rightly convinced, they lay their hand upon their mouth; they are silent before the Lord, notwithstanding of all that he hath done, is doing, or may do to them and to the land; so far are they from complaining and repining for anything that is come upon them. Ps. 39: 9—"I was dumb, and opened not my mouth, because thou, O Lord, didst it;" there was a man rightly convinced of sin. As long as a person or people multiply complaints of heavy burdens and sad things on them, there is not a through, real and right conviction fastened on their heart; for as soon as the conviction is through, they will be dumb, not opening their mouth. And, Lam. 3: 39—"Wherefore doth a living man complain, a man for the punishment of his sin?" Will a rational man, if he be a man and not a beast, complain for any cross dispensation? He will not, for it is the punishment of his sin, and he is punished less than his iniquities deserve. 2. They are busy in searching out the ways whereby they have brought destruction on themselves and the church. Lam. 3: 40—"Let us search and try our ways." Every man that is thoroughly, really and rightly convinced that he hath had a hand in the overthrow of the people of God, he will search and labor to find out what is the hand he hath had in it. 3. A right, real and through conviction hath following in it a sudden and hasty reformation of these evils, which have procured and drawn on that wrath. And for me to say, that I have laid my sin to

heart, as being convinced that I have had a hand in this wrath that is on the church and people of God, and can father it on this and that evil of myself, and yet I study not to remove it, it is but a fancy, and not a real and through conviction. And though I would say I am convinced, I but lie, for, would I hold a stroke on myself and others, if I judged it a stroke, and that my sins procured it, if by any means I could remove it? This is also clear, from Lam. 3 : 40—"Let us turn again to the Lord." A through, real and right conviction of sin, and of our ruin by sin, brings every man to seek to reform what is amiss. 4. It makes the person diligently plead at the throne of grace for mercy, reconciliation and peace with God through a Mediator. Speak of other things what ye will, that sticks most in the heart of a thoroughly convinced sinner. Lam. 3 : 41—"Let us lift up our hearts, with our hands," or in our hands, "to God in the heavens." Speak to such a sinner of a delivery, and of this and that promising mean, and of an outgate, they signify not much to him without the peace and favor of God; *moyen** in heaven is that which most bulks in his eye. 5. They who are rightly convinced, whenever they hear or observe any new emergent, or declaration of God's wrath, or evidence that he is angry, they not only look upon sin, as procuring it, but much shame and confusion fills their face. Alas! we but sport with terrible emergents of God's wrath and anger, while we tell them over as news, and never reflect upon ourselves, nor are ashamed, nor blush as procuring them. If we were convinced that we by our sin have a hand in harling the people of God before these miserable, unhappy, ensnaring courts, is it possible but we would blush and be ashamed? Ye would think it strange if one should come in and tell you, such a man is harled† before the commission court, another is imprisoned or confined, and ye had a hand in it; but if ye were convinced that it is right true, your hand was in it, would you not be ashamed of it? Never think that ye are thoroughly and rightly convinced, or that you really think your sin had a hand in such a thing, till ye also think that ye have reason to be ashamed, and to take shame to yourself for every thing you hear of that kind. 6. They that have such a conviction will not be fortified with every delivery or outgate, except the bond be taken off, and the Lord remove the quarrel and sin that brought on the stroke. I question not but this may be a challenge to all the Lord's people, that they have been content of, and would have been at any outgate or delivery, but is that [for] each one of us to resemble the children of a king, and such a king in our sufferings, who should say (and would say if rightly convinced), no outgate, except God give repentance, to take away sin, loose bands, and heal backslidings. And I would ask you, Have any of you this for your work and business, for which you plead at his throne? The rightly convinced soul says, Lord, either deliver thy people from iniquity, or let them lie as they are; either loose our bonds, or no deliverance will content us; for they know any outward delivery could signify little or nothing to them, except iniquity were removed and their bonds loosed, and backslidings healed, because otherwise there would be a new browst upon the back of it. 7. They can put a blank in God's hand, to fill up what sufferings he pleaseth. It is not their care and fear what may be inflicted on them; they are resolute to suffer whatever he thinks good, and that patiently. Micah 7 : 9—"I will bear the indignation of the Lord, because I have sinned against him." I will justify the Lord and sit silent, not only under what he hath done, but under what he shall do to me, and will never ask a reason of his dealing, for I know he is holy and just, and can do me

* *Moyen*, interest, power.

† To harle, to drag, to draw.

no wrong; and when it is so, then I take up myself-destroying in the right hue, and am convinced I have a principal hand in it, and will say, Righteousness belongeth unto God, but shame and confusion of face to me. 8. They have an high and eminent resentment of new-discovered sin, whether in themselves or in others; and we will find some strange thoughts of resentment that this conviction hath driven some to in scripture, as in that holy man (Ezra 9 : 3) who, when he hears of the sin of the affinity of the people with strangers, "he rends his mantle and plucks out the hair of his head and beard;" his heart fails him, and he falls down upon his face as dead; that is an high resentment, and an evidence of through conviction, and if such a conviction be, when ye hear that this or that man has slipped in a sin, to the bringing of more misery on the people of God, ye will also resent it sadly. Ye will also find another high resentment of new-discovered sin in Phinehas (Numb. 25), when he sees Zimri and Cozbi in the act of uncleanness; he steps out of his station and sticks them both through the belly. Alas! if there were zeal in us, flowing from a right conviction of sin, when we hear this man falls in this sin, and another in drunkenness, a third has taken that wicked declaration, our hearts would rise in high resentments of the things; our hatred of them would be so irreconcilable, we could not digest them, or our hearts would fail us at the new discoveries of new sin and guilt; new sin would make us sit down astonished, and nothing would weaken our hope, and make us despond, but that alone.

Use 1. Be not easily satisfied with yourself, under any convictions for sin ye win at, under all this misery that is come upon the church and people of God, and upon yourselves.

2. Never rest till you get a conviction qualified with that fourfold qualification. 1. Till your conviction be personal, that ye bring home things to yourself, and be made to say, I am the man, God is angry at me, and I have procured this wrath to the land, and to myself. 2. Rest not till ye come to particulars, this and that which I have done, and am guilty of, is the cause of all this desolation, ruin and overthrow; general confessions will not do it. 3. Rest not till your heart be kindly affected with the sins ye are convinced of; seek that the conviction may be pungent and wounding. 4. Let not your conviction be transient, but seek that it may be an abiding conviction. The wrath that is on us is no transient thing; it is like a cloud that is settled over us, and it is a sore matter, that our conviction should not be a settled and abiding conviction.

3. Let me say, I fear upon trial, that by the marks that have been given, a through, real and right conviction of sin be very rare, and there be few found, from all that's come and gone, that have laid this matter rightly to heart. "O Israel, thou hast destroyed thyself." Do you think that the Lord's people have been weeping these three or four years under a thorough conviction of their sin, and that the Lord regards not their tears? No, surely, this is not it; we have not yet been humbled and weeping, and therefore, think it not strange that it be with us as at this day. The Lord's people meet and pray, and there is no answer returned, but one ill on the back of another; and the profane are stumbled and hardened, when they see success doth follow their prayers, and they do prosper in their way. In this we are to clear the Lord, and blame ourselves. I doubt nothing, but if from a through, real conviction, that we have ruined ourselves by our sin, we have been humbling ourselves before God, we should either by this time have had an outgate, or known better the outgate and mind of God concerning the continuance of our trial and outgate; or at least, we should have had some token for good showed unto us from the Lord. Oh, have

we been silent before the Lord under our conviction, and put from our complaining? Have we been busied in searching out our sins, whereby we have destroyed ourselves and others? Have we made haste to reform these evils we found upon search? Have we diligently pleaded at the throne of grace for pardon and peace with God, and the loosing of our bonds? Have we upon every new declaration of wrath been ashamed, as having a deep hand in drawing it forth? Would we be satisfied with no outgate, nor promising mean of delivery, except the Lord free us of the roke of our transgressions, and heal our backslidings? Have we been brought to put a blank in God's hand to afflict as he pleaseth? Have we in zeal highly resented new discoverings of sin and wrath?

No doubt there are many who think there is no wrath upon Scotland, and that Israel is in a good case, and hath not destroyed herself. But oh! are ye so blind? are ye not convinced that God hath profaned the church and state of Scotland; that he hath loosed the girdles of our nobles, and hath made their authority vile and contemptible before the people; that all our precious things are taken captive by the adversary; that our interpreters, each of them one of a thousand, are some of them banished, others of them confined, and a godless profane pack put in their room? Do ye not yet see how the land is ruined and destroyed, and the flocks of the Lord's people scattered? and are these things and many more no evidences of God's wrath? I would not wish to any man such a measure of wrath, as is on that man who thinks there is no wrath upon Scotland. Again, are there not many of you faint-hearted? Is not your spirit and courage, and valiantness for the truth gone? and is that no evidence of wrath? I doubt nothing but it is a part of our plague, that we are as Ephraim, "a silly dove without heart;" nor do I deny that a manifest breach of covenant lies on us on that account; but this is not all. Israel hath sinned, and therefore is his heart faint and his hands feeble, and he fleeth before the pursuer. Would ye know, then, why the people of God are so faint-hearted and weak; why Abner's hands were bound, and he died as a fool for sin, and want of a through, real and right conviction for sin, and not turning to God? otherwise I nothing doubt but they had been as bread to us this day; and one of us should have chased a thousand of them who now banish us, and harle us to prison. There is no hope as to this thing, till once we be brought to know and be made sensible, we have destroyed ourselves. And if we have a heart to believe this text, and the great truth contained in it, it is your sin hath ruined you, and separated betwixt God and you. Why sit ye still, looking one upon another? Arise, as it is said of Ezra, he arose and fell about the confession of sin, and they entered into a covenant to amend what was amiss. So I would say to you, Sit not still discouraged; arise and fall to, search and find out what is your part of the sin that hath brought on this wrath. Make your conviction personal, particular and pungent, every family apart, and their wives apart; set some time for the work, the finding out, and the confessing of sin and repentance for it, and turning to God; and then if the Lord shall not bring about your delivery, you shall have ground of much peace, and ye shall have an easy task in your sufferings. If we were once thoroughly convinced of sin, and if matters were as clear betwixt our God and us, as they are betwixt him and his enemies, I am confident the Lord would appear, and make bare his holy arm yet once more for his people. O, but matters are clear betwixt God and adversaries; and if we could say, here is an evidence that matters are clear betwixt God and us, and that we have heard the voice of the rod, and of him that hath appointed it, I nothing doubt but ere long

the Lord should do some great thing for us. But I know it is but lost labor for the most part, for a minister to give you a general charge, and bid every one search his own way and labor that his conviction may be through, affecting and humbling, many cannot be moved to it; ye will hear what we say, but will not do what we bid you; for many a time hath God by his ministers bidden you search your ways since this work began; and I put it to your conscience, if you have set time apart for it. And if ye say, though ye win not to much, yet it is the work ye are and were about. I fear few of you can say this much; and who have it not to say, have an ill conscience, and scarcely can I think that ever they had this real, through and right conviction, that they have a principal hand in destroying themselves and the land by their sin. Others know not what to confess, nor how to further this work of conviction upon themselves.

Therefore it will be best to come a little to you in your relations and stations with this charge, and seeing it pleaseth the Lord now to speak to you, and ye know not how long or whether he shall speak to you by us again, I exhort you to take to heart the things that I am to charge upon you, and every one as he finds himself, set some time apart to mourn before God, and to seek for pardon and peace.

MARTIN'S ADDRESS TO LORD CORNWALLIS.

Rev. Wm. Martin, a Covenanter, preached occasionally at the Jackson Creek church. He was a warm Whig, and did not scruple to use his influence in the cause of the colonists. The hand of power was laid on him, and he had been confined in prison at Rocky Mount and Camden since early in June. He was now brought before Lord Cornwallis at Winnsboro. He stood before him erect, with his gray locks uncovered, his eye fixed upon his lordship, and his countenance marked with freshness and benevolence. "You are charged," says his lordship, "with preaching rebellion from the pulpit—you, an old man and a minister of the gospel of peace, with advocating rebellion against your lawful sovereign, King George the III! What have you to say in your defence?" Nothing daunted, he is represented to have replied: "I am happy to appear before you. For many months I have been held in chains for preaching what I believe to be the truth. As to King George, I owe him nothing but good will. I am not unacquainted with his private character. I was raised in Scotland; educated in its literary and theological schools; was settled in Ireland, where I spent the prime of my days, and emigrated to this country seven years ago. As a king he was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and when the one fails the other cannot be exalted. The declaration of independence is but a reiteration of what our covenanting fathers have always maintained. I am thankful you have given me liberty to speak, and will abide your pleasure, whatever it may be."—*History of the Presbyterian Church in South Carolina, by Rev. George Howe, D. D.*

MISSIONARY INTELLIGENCE.

THE CHINESE MISSION.

It is due to the members of the church, and especially to the earnest friends of missions, that they be informed of the condition of things in our mission and of the progress that we are making.

Since in response to our appeal for help we received some very liberal contributions, we have rented a small hall and furnished it in a manner adapted to mission work. About four weeks ago we opened it for Sabbath services and night school. Our beginning is more than an experiment—our expectations as to attendance are more than realized; and we have many reasons to thank God and take courage.

That our distant friends may be able to see a little into the mission, let me give you a few facts as to

1. *The location.* Our mission hall is in the city of Oakland, which is a suburb of San Francisco, and a city of about thirty thousand inhabitants. Our means are too limited to locate the mission in San Francisco. Besides, nearly all the Chinese missions in the State are in that city. In Oakland there is no mission, the only work done for the Chinese being by Sabbath schools under the direction of some of the Oakland churches. Moreover, here is our private residence, and here our little Covenanter fellowship meeting; so that it is much more convenient for us to labor in Oakland. Our mission house is located near our family residence—just across the street—and in a quiet and retired part of the city, away from the business portions and where we are not likely to be annoyed by hoodlums.

2. *The persons attending.* Except one baptized convert, Jee Sing, all who come regularly to either our night school or to our Sabbath meetings, are heathen. They are, however, of great diversity. Some of them are wholly ignorant of the doctrines of revealed religion, and are pure pagans and idol worshippers. Of this class some are very decided in their determination to accept no doctrine of Christianity, but to adhere firmly to their heathen code and customs. Others of the same class, while they are very ignorant and superstitious, do not care much about any religion, and under proper culture and favorable circumstances would easily be divorced from paganism.

There are others and of a different class who are weaned from their idols, who have become convinced of the folly of such worship, go no more to the joss houses, or pagan temples in San Francisco, and who, while they may still worship their ancestors, are inquirers after the right way, and, under favorable circumstances, will in all probability become Christians, at least in theory. Besides these there are some who have been in Sabbath schools elsewhere, or who attended our night school last winter and spring, who give evidence of being solicitous in their inquiries after the truths of revelation, and who, we hope, if we can retain them with us, will yet become true converts to Christ. Our greatest desire and our most earnest hope is that we may yet see this happy result.

Besides these there are a few baptized converts, members of some of the Oakland churches, and who were regular attendants upon our night school last winter, who come in occasionally now, but whom we do not regard as of our own number. They are at too great a distance to attend regularly, or they are members of their respective Sabbath schools elsewhere. They are only visitors, though they always join in with our classes in their exercises, and they unite with us in singing our psalms. We are not without hope that some of them may some day become Covenanters, as I think they are now true believers in Christ Jesus.

Jee Sing, the convert mentioned above and of whom I wrote in a previous communication, is a young convert of much promise, making steady progress in knowledge, and seems very zealous in his efforts to induce others to come to Christ. He is rarely absent, though sometimes it is with much difficulty that he attends. Voluntary in his assistance, he is of great

use as a help, sometimes reading the Chinese Scriptures at the opening exercises, and sometimes leading in prayer in the same language. And his gratitude for what we have done for him seems to be great.

3. *The number attending.* It varies. Generally more attend the night school than on Sabbath, though the number coming on the Sabbath is steadily increasing. Some of them who are house servants are too busy to come. Some go to Sabbath schools nearer their residences or where they have been attending hitherto; while others go over to the city, or are employed at their own cares, Sabbath being to them what it is to the average Californian, a mere holiday.

The highest number that has been in the Sabbath school is forty-five; in the night school, fifty-two. The average is about forty.

4. *The times of meeting* are five nights in the secular week, and on Sabbath at 10 A. M. and 7 P. M. Each session is from one and a half to two hours.

5. *The exercises.* We open each session by reading selections from the Scriptures, Chinese or English. This is followed by prayer, sometimes in Chinese by a Christian convert, and sometimes in English. The school is divided into four classes. The largest, consisting of two or three subdivisions, recites to Mrs. Johnston in the hall of the mission house. Two smaller classes, mostly boys, recite to our daughters in a room in the rear of the hall. The fourth, consisting of the men or youth, who are able to read tolerably well in the Bible, recite to me in the largest room of our dwelling house across the street, whither we resort after the opening exercises.

Short lessons in doctrine or morality are sometimes addressed to the school through an interpreter. Before closing, we sing one or two psalms, and then, in the standing posture, repeat the Lord's Prayer in concert.

On Sabbath, Mrs. Johnston's classes unite in reading in the Bible Reader, a text book prepared for beginners and consisting of extracts from the Bible. In my class we use this Bible Reader, or Dr. Loomis' Reader, made up of moral and religious lessons in both English and Chinese, most of which are selections from the Scriptures. Sometimes we use the New Testament.

It is worthy of remark that while the music of the Chinese at home is of a very low order, those who are gathered into the missions and Sabbath schools here evince much fondness for singing. Those in our school show great love of music. And they learn very rapidly to sing. Already they sing some of our psalms with ease and apparent delight. That all may be able to sing, we have, by means of stencil plates, printed some of the psalms in large type on canvas. The psalms thus serve for lessons for concert reading and for use in singing.

It will be observed by the thinking reader that in all these exercises, on the Sabbath as well as on other days, the influences exerted tending to the conversion of the heathen must be slow and generally indirect. No one would expect conversions like that of the eunuch or of Saul, or of the jailer. All the great and leading facts of revelation are wholly unknown to the Chinese mind. They must have more knowledge. Those things about religion or theology that are A B C to us, are to them dark enigmas, profound mysteries, or laughable myths. Hence they must be taught. Some of them are inquisitive and anxious to know the truth, but others come into the schools with no higher motive than to learn to read the English language. While we teach this, however, we have the opportunity of at least incidentally teaching them many important truths; and in this way,

step by step, and without their expectation of the result, they are brought to the knowledge of Scripture truth and of the way of salvation. Our Sabbath work, however, is more directly religious. And we hope to be able, ere long, by the help of a good Christian interpreter, to preach the gospel more directly to all who attend.

If it would not be too long, I might make this letter more readable and interesting by narrating anecdotes relating to personal character or progress, or the tendency of individuals towards conversion. But as we have had only a few weeks' experience in our location, I must defer such matters to a future letter. I cannot close, however, without expressing gratitude to those friends in the church who have contributed so promptly and liberally for the help of the mission. By means of their contributions we have been able to procure comfortable rooms, to furnish them appropriately, to purchase most of the books and appurtenances needed, and, for the present, to meet the incidental expenses. And I wish to make special mention of the very generous contribution of Wm. Nelson, of South Ryegate, Vermont, from whom we have received one hundred dollars. I pray God that the donor may live to hear of the conversion of many Chinese of our mission, and of many Chinese young men going from us back to that great nation to carry the glad tidings of salvation to its millions now in darkness.

N. R. JOHNSTON.

SAN FRANCISCO, December 25, 1876.

EDITORIAL.

WE made known to the church in the December issue the death of Rev. W. Milroy, who died Nov. 15, at his home in Northwood, Ohio. The last number contains the tributes to his memory, of his congregation, the Second Miami, and of his colleagues in Geneva College. We shall soon give our readers a full notice of our deceased brother. We can ill spare such a laborer. He was an excellent scholar and an able teacher, a faithful minister of the Lord Jesus Christ. Graduated at Union College, Schenectady, N. Y., he was licensed to preach by Rochester Presbytery, June 10, 1851, and ordained and installed in the 2d Miami congregation Oct. 12, 1854.

—We give in this number the first of two very interesting articles now in our hands, on Communion Wine, in which the argument for unfermented wine is well sustained.

The other side was fully presented in this magazine, in the numbers for February, April and June, 1875. Thus the whole question has been thoroughly examined. We do not look to publishing any replies. Our own views were briefly presented in our issue for September, 1875.

—We clip the following from the *Southern Evangelist*, and put it on record as a suggestive and encouraging fact:

"The moderator of Synod is a man who, twelve years ago, was a slave denied by law the right to read the Bible. Now he is a well educated minister of the gospel. He made an excellent moderator. If any one doubts that the eleven years of freedom have been years of education and progress to the colored people, let him attend a meeting of our Synod and judge for himself."

Verily, times change, and men change with them. This man, twelve years ago a slave and now the moderator of a Synod of the Presbyterian Church, is Rev. D. J. Sanders. He is also one of the corresponding editors of the paper from which the above fact is taken. The Synod, we presume, is in connection with the Assembly North. The paper is ably edited, and contains much that is full of hope for the race whose interest, both temporal and spiritual, it is endeavoring to promote.

The following, from the same paper, shows how pressing the need of diligence and devotedness, for the sake of these people, to preserve them from jesuitical intrigue that is seeking to bring them into the meshes of Romanism :

"Miss Borie, of Philadelphia, has given \$5,000 to the support of St. Joseph's Catholic Seminary, Mill Hill, London. This institution was established to provide missionaries for the colored people of the United States. The priests are styled, 'The Servants of the Blacks.' Their principal mission here is in Baltimore."—*Exchange*.

Few people in the North will believe that the Jesuits are doing much among the colored people of the South. What does this little scrap, which we clip from an exchange, say? This "Synagogue of Satan" is doing everything in her power to win the blacks to her faith and practice, and with an alarming success. Our missionaries can testify to this truth. Let us be deceived no longer. If the church of Christ will not do her duty to the colored people, the Catholics will gain such a political and ecclesiastical power that will be alarming in its consequences. Let this church once get the "solid colored South," and, with other places of Catholic power, what may she not do with our free institutions! It is high time we awake out of sleep. *

OUR SCOTTISH BRETHREN AND THE FERGUSON BEQUEST.—We have been favored by our friend, elder John Caldwell, of Philadelphia, with the subjoined correspondence. The Ferguson Bequest referred to is a Fund created by the will of John Ferguson, of Cairnbrock, his letter of instructions to the trustees being dated September 22, 1855. The annual income is to be distributed among the following churches: The Established, the Free, the United Presbyterian, the Reformed Presbyterian, and the Congregational, and each church is to have a representation in the board of trustees. At the Disruption our brethren were deprived by the board of trustees of any share in the Fund, and now it is attempted to continue the injustice by the means referred to below. This proceeding serves to show how blinding is party spirit, and how, under its control, men go on in a course of which they ought to be, and no doubt, in their sober moments and retirement, are ashamed. We see the same thing at present in this country in political life, in the case of men whose former sympathies and labors were for the poor oppressed, but who now, having become alienated from the party with which they acted, as if blind, see not; as if deaf, hear not what, not long since, would have deeply moved them. We need to be on our guard against party spirit.

COMELY PARK HOUSE, 12th October, 1876.

EDITOR GLASGOW HERALD :

Rev. Mr. McDermid and many of his brethren were, and still are, receiving a considerable sum annually, as Reformed Presbyterians, from the Ferguson Bequest Fund. According to the terms of Mr. Ferguson's will, the R. P. Church is to have her proportion of the funds, and be represented at the board of trustees by one of her mem-

bers. Mr. Thomas Binnie, now of the Free Church, still occupies a seat at the board in his double character. Prior to the disruption of 1863 the funds of that trust were distributed amongst the ministers of the R. P. Church, without reference to their views. When the disruption took place the trustees withdrew the support from the minority who had made no change, and confined it to the majority, who had changed both their principles and position. It was understood at the time that this was owing largely to the influence of Mr. Binnie, and Mr. M. S. Tait, secretary to the trustees, both of whom belonged to the majority. Now, however, that the majority have entered the Free Church, and in the sight of God and men have ceased to be Reformed Presbyterians, the Ferguson Bequest might, and naturally would, revert to the minority R. P.'s, who, though reduced in number, occupy the same ground and maintain the same testimony as did the R. P. Church at the time Mr. Ferguson's will was framed. To prevent this and to guard against some supposed calamities, Mr. McDermid, Dr. Symington and their brethren have agreed still to keep up the idea that they are the R. P. Church, and to give a show of reality to this pretence, they have agreed to meet as the R. P. Synod once in the twelve months.

This may blindfold the trustees, and prevent them from assisting the R. P. Church proper, and it will give to the Free Church five representatives at the board of trustees, whereas Mr. Ferguson's will only allows of four, and thereby set aside the terms of the will in this particular. All this may be regarded as good policy on the part of these men, and it may have the desired effect of still securing Mr. Binnie a seat at the board in contrariety to Mr. Ferguson's will. It may succeed in depriving the R. P. Church proper of her rightful share of the Trust funds, and it may secure Mr. McDermid and his brethren a double portion in their double character as R. P.'s and Frees. It may secure all this and more, but I leave your readers to judge whether such conduct is not deserving of being reprobated; and I submit, moreover, that should they succeed in all this, the advantage gained can never compensate for the loss they have sustained.

I am, &c.,

JOHN McDONALD.—*Herald*, Oct. 16.

From all that Mr. Robertson and his brother "Cameronian" have said, as if they had been defining the distinctive principles and position of the Reformed Presbyterian Church of Scotland, your readers may have been led to the conclusion that Reformed Presbyterians are fanatics, or something worse. It therefore seems necessary that, in a few sentences, this distinctive position should be explained. Among the various measures adopted by the Reformers in the time of the Stuarts to promote the cause of reformation, were the Covenants—National and Solemn League. These Covenants were a solemn pledge, on the part of those who took them, to defend the scriptural principles of the Reformation. Hetherington eulogizes the Solemn League as "the noblest of all that are recorded among the international transactions of the world." Reformed Presbyterians have always regarded those Covenants as national deeds, scriptural in their character, and binding on the nation—the obligation arising from them such as cannot by any possibility be thrown off. On the elevation of Charles II. to the throne in 1660, all the attainments of the Reformation were overthrown—the Act Rescissory sweeping all away at one fell stroke—the Covenants themselves being declared unlawful deeds. The Revolution Settlement, though it must ever be recognized as a precious boon to Britain, fell far short of restoring the state of matters which existed during the second Reformation. Prelacy, as set up on the ruins of the Reformation by Charles II., was retained, the Covenants left in oblivion, and the Act Rescissory still allowed to stand on the statute book. With some slight modifications, that settlement continues to the present day. The nation, by Act of Parliament, continues to invest the reigning monarch with supremacy over the Church of England, and takes him bound by solemn oath to uphold that church. Among other evils, Popery receives at present upwards of one million pounds annually of the national funds. These, Reformed Presbyterians regard as gross violations of the Covenants, and here lies the reason why they do not take the oath of allegiance, nor commission others to take it. They believe that this oath identifies those who take it with the system of things that now exists, and pledges them to the maintenance of all those evils with which the system is chargeable, until such times as they be constitutionally removed; and further, that no man is at liberty to swear adherence to an evil system for an hour, even though he had the certain prospect of its abolition after that brief interval. Hence they have felt themselves constrained, now for nearly 200 years, to dissent from the constitution of these lands, and to decline taking the oath of allegiance, or, by the use of the franchise, to commission others to take that oath for them. At the same time, they gladly acknowledge that the rights of man are better protected in Britain than in any other nation, and they hold themselves bound to do all in their power "to strengthen those wholesome laws which are necessary for the security of life and property or to promote the administration of justice."

The following extract, written by the Rev. Dr. Goold in 1856, corroborates the foregoing statement, and summarily disposes of the claim put forward by Mr. Robertson and his friends. It is taken from a review of a pamphlet intended to lead the Church in the direction the majority have taken. The doctor says: "The author holds that our members are not only free to vote, but to take all the oaths, and that there is nothing so very far wrong in 'our excellent British constitution' that we should scruple to take them. Till we saw this pamphlet we never dreamt any member of the church would take this ground. . . . Our history is a blunder, our position is a blunder, our testimony is a blunder, the reports of our committees and the decisions of our Synods are all so many blunders if his reasoning be correct. . . . It involves an entire departure from the principles of our church, and from all that is vital or distinctive in its testimony." I am, &c., JOHN McDONALD.

P. S.—The review from which I take the above extract is to be seen in February number of the *Reformed Presbyterian Magazine*, 1856. It is a singular coincidence that, on the next page to this review, appeared a report of the Ferguson Request. It proves that Mr. Ferguson gave the Reformed Presbyterian Church an interest in his funds when she was standing firm on the ground she all along occupied—ground which Mr. Robertson and his friends have been trying to make ridiculous.—*Glasgow Herald*, Nov. 14, 1876.

—It is well known to our readers, that the New Castle congregation has a large Sabbath school. The interest they have taken in their work led them to plan a Convention, for which they asked and obtained the co-operation of Presbytery. Arrangements were made to hold the convention on Wednesday, Dec. 27, at 10½ A. M. The late snow had made good sleighing, the people gathered in from the country around, and the house was filled during the whole day. The first half hour was given to devotional services, conducted by Rev. D. B. Willson, the theme being, Seeking God's presence. After this, the pastor of the church, where the convention met, welcomed the friends, referring to the beginnings of the Sabbath school, to the questions that needed consideration, and their desire that the comparison of views would be helpful to all engaged in the work. Rev. Dr. Miligan delivered an address on the Warrant for the Sabbath school, showing that the church had a care over the children, and that the Sabbath school was the church engaging in work, demanded of her, if she would be true to her mission. Rev. R. J. George, having as his subject, The Children's meeting, first spoke to the teachers as to preparing the lesson by taking the central figure, and by it impressing the incidents of the lesson, selecting history, &c., for the younger. He then took the lesson of Acts 12, and conducted the recitation of it by a large class of children, who were gathered in the front seats. A committee, consisting of R. Speer, of New Castle, S. McNaugher, of Pittsburgh, and J. B. Jordan, of North Jackson, was then appointed to nominate officers. It was now half-past twelve, and a recess one hour was taken.

The large audience remained in the pews, while the committee of entertainment prepared a bountiful dinner, for which the winter ride had given all a keen appetite.

At half-past one the exercises were resumed. The Committee on Organization reported the following officers: Chairman, Rev. Dr. Miligan; alternate, Dr. T. J. Blackwood, of New Castle; Secretary, Rev. T. C.

Sproull; Treasurer, J. Knox Hill, Superintendent of Beaver Falls Sabbath School. With Dr. Milligan in the chair, the meeting then discussed the relation of the Sabbath school to the church, agreeing with the chairman's views as given in the morning. The next subject, Who should appoint the teachers? consumed all the time allotted to it, and had to be left unfinished. There was a general agreement on the one point, that the session should appoint the superintendent. As to who should appoint the teachers, there was a diversity of opinion; while it was conceded that the session was the ultimate authority, yet in practice the following up of the details of teachers' appointments and changes seemed too complicated for regular sessional action, the choice being rather left to the superintendent, who was responsible to session.

Rev. J. C. Smith spoke on the increase of a spirit of piety, urging reliance on the use of the Bible, the selection of pious teachers, and earnest prayer. The subject of Teachers' meetings, with their advantages, was presented by Prof. J. K. McClurkin, of Westminster College. This address was followed by an interesting series of voluntary remarks enforcing the address as to the profit in meeting to pray, and also to study the lesson.

Recess was then taken, from half-past three to half-past six, the audience separating to the hospitable homes of the New Castle brethren.

The evening session began at half-past six—not too early, however, for a large audience to gather. The first address was by Rev. D. B. Willson, on the qualifications of an efficient superintendent; followed by Dr. Sloane, who considered the methods of interesting and instructing a class. The teacher must be himself interested in his work; he must be at pains to instruct himself in the lesson, committing it, thinking on it, looking up the references, the words, and measurably the commentaries. He must be tender in his manner, intense in presenting the truths of the lesson, and able to break in on any monotony in the method of recitation. Rev. J. Alford followed, on the subject, How to reach the masses. Not by building costly churches, nor providing chapels for the poor, as poor, but by seeking them out from house to house, seeing also to their physical wants, learning the spirit of the Master, and his method of work.

The last address was by Rev. T. C. Sproull, on retaining older scholars in the school. The aged, even, should be found in it, the teacher meeting them as equals, and being with them, as himself an inquirer after truth. The best way to keep hold of the older scholars is by personal appeal; no general invitation will do. The teacher must be carefully selected, the lesson must be made instructive by drawing out of the class the information they have, not by talking at them; and yet, when all is done, the question will continue to trouble us, for many will not love instruction.

No brief report can give a portraiture of the life manifested in this convention, nor present the incidents, the stories, &c., that gave point to the remarks. The friends gathered together felt encouraged by its results.

A number took part by presenting thoughts, not in prepared addresses, but in a few words. R. C. Allen, of the Theological Seminary; Rev. D. Strang, of the U. P. Egyptian Mission; the various S. S. superintendents in the congregations near New Castle, should be named as contributing to render the meeting interesting. The officers were made an executive committee to arrange for another meeting within six months.

HOME CIRCLE.

ENIGMAS.

I am composed of eighteen letters:

1. The father of Shammah.
2. The father of Bered.
3. A son of Jonathan.
4. A son of Dodo.
5. One of the leaders of the children of Israel.
6. One of the cities of Issachar.
7. The father of Phinehas.
8. A city in Gad.
9. One of the sons of Naarah.
10. A city in Asher.
11. One whom Isaac blessed.
12. A city in Palestine.
13. The one with whom the first covenant was made.
14. The father of Amram.
15. A grandchild of Zimri.
16. A son of Eleasah.
17. A city in Galatia.
18. A city in Caria.

My whole is what we all should do.

MARY A. BOGGS, Evansburg, Pa.

1. In what city did a silversmith raise an uproar?
2. One accused before Gallio.
3. One who gave an oration.
4. One whose courage saved her kinsmen.
5. A man who saw the glory of God.
6. A metal named in the Bible.
7. A city of the Jews.
8. One who was called a preacher of righteousness.
9. A people that said there is no resurrection.

The initials form the name of one of the books of the Bible.

R. W. ORR, Londonderry, O.

The initials of the following form the name of one who was sanctified to keep the ark of the Lord; and the finals, one of the twelve apostles.

- A mountain.
- One of the stones of the breast-plate.
- The father of Abiram.
- The month in which the children of Israel came out from Egypt.
- The father of two of the apostles.
- One of Amram's grandchildren.
- An island to which Paul went before going to Patara.

BIBLE QUESTIONS.

1. Who can give, in Bible words, a definition of eternal life?
2. Where do we find this expression: "A few, that is, eight"?
3. In what one verse do we find all these colors mentioned: white, green, blue, purple, black, red, gold and silver?

4. Who removed his own mother from being queen, because she made an idol in a grove?

5. What king was cured by the use of a fig plaster?

QUI.

BEHEADED RHYMES.

Behead each word twice—once for each line.

The apostles were told, not only to —
The gospel to those within their —,
But to all the world, to the nations —.

To tell that from Christ's blood would —,
And sinners teach in the kindest —
The way of salvation, the only —.

This gospel forbids us to lie and to —;
And the robe of Christ's righteousness tells us to —,
These commandments are meant for every —.

Then in heaven we'll live with Christ and —,
Have no troubles and sorrows as we find —,
And then will be free from sin, not —.

QUI.

Here are some very easy beheaded rhymes; who can guess them?

May you all a happy lifetime —,
And no troubles or sorrows o'er you —,
But all be pleasant till the —.

The way to be happy is just the same —,
As it always has been, and will be —,
All time is past, and we're free from all —.

Be firm and do right; and let in your heart —,
Love to God, and mankind, and all will be —.
Ask only an inch, and yield always an —.

QUI.

The answers for the last Home Circle are in the November No. Will our young friends please send in their answers by the 15th of this month?

MARRIED.

By Rev. J. S. T. Milligan, at the bride's father's, James Nevins, Dec. 26, 1876, Mr. JOHN SUMMERLAND to Miss HANNAH M. NEVINS, both of the North Cedar, Kansas, congregation.

By Rev. W. J. Robinson, assisted by Rev. J. S. Speer, Dec. 27, 1876, Rev. J. A. SPEER, of West Hebron, N. Y., and Miss NETTIE J. BLACK, of Allegheny City, Pa.

OBITUARIES.

DIED, at New Castle, Pa., Dec. 19, 1876, JOHN MCLEOD MILLIGAN, youngest child of Rev. S. J. and Amanda R. Crowe.

DIED, June, 14, 1876, in St. Louis, SAMUEL B. MITCHELL, in the 44th year of his age. Mr. Mitchell was a man of eminent piety and of amiable disposition, loved by all that knew him. His affliction was short, but severe; but he endured it with the utmost resignation to the will of his heavenly Father. His desire was to depart and be with Christ. Truly his latter end was peace. In his last will and testament he bequeathed one thousand dollars to the Reformed Presbyterian church, Clinton street, Cincinnati, O., to be used by the trustees for the best interest of that congregation, of which he was a member.

A. B.

DIED, in the city of New York, Oct. 25th, 1876, after a long illness, ROSE WITHER-SPON, wife of Andrew Bowden, in the 81st year of her age. The deceased was born in Knockbracken, Ireland, June 30th, 1796. Her father and his family came to America when she was about eight years of age, since which time she has always resided in New York. She was married in 1814, so that her married life extended over the very unusual period of sixty-two and a half years. She was the mother of seven children, five of whom survive, with her sorrowing husband, to lament their loss. Mrs. Bowden united with the church, under the pastorate of the late Dr. Alexander McLeod, at the age of eighteen years, and continued faithful and steadfast in the profession she then made, though so many of her chosen friends in the ministry and eldership were leaders on the other side in the division of 1833. She continued through life earnestly opposed to anything like innovations in the church. Her kindness of heart and her abounding hospitality are too well known of many to need encomium here. Of her it was eminently true, she was "a lover of hospitality, a lover of good men." So long as her health and strength permitted, for a period of fifty years and more, her house was a home, especially for the ministers and members of her own church. She was not at all disposed to make an ostentatious display of her religion, any more than she was inclined to show in her general life. Her religion, however, was evident to all who knew her in the manner of her life. A few days before her death, in conversation with her now stricken and lonely husband, she gave expression to her faith and hope in Christ and his redemption. After that she was seldom able to give utterance to what we are assured the Spirit of God was working mightily in her. For many years she was in feeble health, but was always singularly patient, full of spirit and energy, forgetful of self and thoughtful of others. Gentle and kind of disposition, her death corresponded with her life. Her family cannot but record, with thankfulness to God, the peaceful manner in which she passed from the sorrows of earth to the happiness on which the redeemed enter at death. At the close of a four months' confinement to her room, God blessed her with a long and quiet sleep, from which she passed, without even opening her eyes, into the presence of her God, to be forever with her Saviour.

Com.

SYRIAN MISSION.

THE wonderful news I am going to write you, is about the liberality of our native congregation. You know it has always been a cause of sorrow to us, that our church members did not show their religion by the grace of giving, and seemed to think it was their place to receive and not to give, and we hardly ever received more than three or four hundred piastres a year from the native members of our society.

The tide has ceased ebbing and has begun to flow. On Thanksgiving day the Doctor preached an earnest sermon on the duty of giving, and showed plainly that every one should give as the Lord had prospered him. At the close of the service we passed around the collection box, and to our surprise and joy we received the sum of 337 piastres, and before leaving the room, at the suggestion of Muallim Saleem Haddeed, a society was organized having for its object the dissemination of gospel truth among the Ansariyeh, by means of schools, &c. Every one who wished to assist in this work was invited to sign his name, and the amount he was willing to give weekly to the cause, and before Thanksgiving day had passed away we had a society of nearly forty members, with subscriptions amounting to over 400 piastres per month.

Some of the members whose total earnings are two mejadies per month, give eight piastres, or nearly one fifth, to the Lord. It is the intention of the society to select a village in the mountains, get a good teacher, and support the school entirely, supplying books, school room, &c., and if funds are sufficient, more than one school may be started and supported exclusively by the Latakiah Missionary Society. The formation of this society has been the means of inducing a great many to give quite liberally, who never gave a piastre before. It is our earnest prayer that they may find that it is more blessed to give than to receive, and that the good work may go on and increase.

LATAKIAH, Dec. 5, 1876.

HENRY EASON.

THE

Reformed Presbyterian and Covenanter.

Vol. XV.

MARCH, 1877.

No. 3.

ORIGINAL.

A QUESTION OF FACT.

IN the October number of the *Covenanter* (Ireland) a correspondent writing under the *nom de plume* "A Cameronian" asserted that "the American prohibitory jury act is a dead letter." Knowing, as we did, that the assertion was wholly groundless, and if allowed to pass uncontroverted would do harm in this country, and convey a wrong impression to our brethren abroad respecting our practice here, we felt it a duty, although reluctant to refer to the matter at all, to make such a statement as would present in its true light our position. Dr. Wylie, in a communication published in the *Covenanter* for December, and republished in our January issue, replied more at length to the article, and emphatically denied the correctness of the assertion. Certainly it was not too much to expect that so far as the matter of fact was concerned, about which in this country we surely have better opportunities for judging than have our brethren across the Atlantic, unless the very best proof for making the assertion could be furnished, this would be enough, and the correspondent, however much he might disapprove of our course, would be prepared to admit he was mistaken. Not so, however. In the January number of the *Covenanter* the assertion is reaffirmed, although not one word of proof is furnished. The writer thinks he is warranted to make the statement in all its positiveness, that the "American prohibitory jury act is a dead letter." Notwithstanding the fact that the church in this land has reaffirmed her former position, and in a most pointed manner condemned those who dare to call its correctness into question, and the fact that a direct denial has been given to his statement, this anonymous correspondent, whose publication finds a place in the organ of our sister Synod in Ireland, without any proof, and in an offensive manner, reaffirms what before he had written. It is true he says that he has the "testimony of an informant whom I believe to be more trustworthy than he (Dr. Wylie) is." "A Cameronian" owes it to himself and to the

American church, to give the name of that informant, that we may judge of his trustworthiness. The mere assertion of an anonymous correspondent who makes a charge against his brethren, which they know to be at variance with the facts, and who in an offensive form repeats the charge without giving any evidence whatever, is not entitled to much weight. We object emphatically to such a person deciding who is and who is not trustworthy.

We repeat, the American jury act is *not* a dead letter. Violation of it, as a rule, is dealt with just as is the violation of any other law. A short time ago an elder in one of our city congregations, after expressing his surprise that a statement to the contrary should be made, remarked that within a short time one of their members had been reported as serving on a jury. A committee was appointed to visit him. The report was found to be true, and he being unwilling to submit to the censures of the church, was suspended from his privileges as a member. This is no exceptional case. We have conversed with brethren in different parts of the church on this subject, and the universal practice, so far as has come under their observation, is to enforce this part of our testimony. As generally our members are excused from serving on the jury, there is but seldom occasion for exercising discipline, but when the occasion arises the discipline is exercised.

It may be asked, why refer again to the subject? In America the groundless character of the assertion is well known. Why not treat it as we do other similar reports? and especially as it is an anonymous correspondent that makes the charge. We reply :

1. While it is true the name of the writer is not given, his communications are published in the organ of the church in Ireland. Their importance is derived almost entirely from the channel through which they see the light.

2. While we do not profess to have any authority over our brethren in Ireland, and have no inclination to meddle in their affairs, we are wholly unwilling that when they are preparing to abandon what in this country many regard as essential to the consistent maintenance of a position of dissent, a wrong statement of our practice shall be used as an argument in support of their course.

3. To allow an assertion of that kind to go unchallenged might prepare the way for our doing, and doing speedily, what we are charged with doing. Uncontradicted, some of our members might possibly believe there was some truth in it, and so conclude, and naturally, that what is permitted in one part of the church should be in another. For our own safety, that we may be able consistently to maintain our position, we emphatically reassert, the "American prohibitory jury act is *not* a dead letter."

"The pulpit, in the sober use
Of its legitimate, peculiar power,
Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause."

OUR FAITH GOVERNS OUR PRACTICE.

THE saying is common and favorably received: "One religion is as good as another." "It is of little moment what a man believes if he is only sincere." These aphorisms have no foundation in truth. Faith always directs and controls the practice. A man's practice, whether in morals or religion, is just the measure of his creed. No more, no less. Faith is the working grace, and "faith without works is dead." A man's practice shows correctly what he believes concerning sin, concerning God and concerning religion. He who believes that "every sin deserves God's wrath and curse, both in this life and in that which is to come," will not practice transgression. He may commit a sinful act, but he does not persevere in the practice. He who believes that God is ever present, that he is holy and just, that he will punish sin, will not wait for the twilight to practice wickedness. He knows that darkness and light are both alike with God; while he who believes God to be like himself will seek to hide his evil doings from the eyes of men only. A man who despises the offer of the gospel, and the means of grace, shows he believes that he is good enough already. He needs no Saviour, and that in his case greater holiness is not necessary; while the practice of every professor of religion exhibits his belief of what true and undefiled religion is, and his estimate of the godliness which glorifies God and prepares for heaven.

The creed fashions the practice not only of individuals, but also of communities. Of those who sit under the preaching of the gospel, many at some period of their life become sensible that they are sinners, that God is angry with them on account of their sin. Their conscience is awakened, and in the anguish of their souls they cry: "What must I do to be saved?" How shall I obtain peace with God and the pardon of my sin? How shall I get security that peace will be maintained, and how shall I gain fitness for the inheritance of the saints in light? In a word, how shall I be saved from the guilt, the power, the love and the pollution of sin, and obtain an eternal salvation? The answer which each inquirer receives and accepts to this question will influence his Christian experience, and fashion his religious practice. The varied forms of religious practice arise out of the answer to this question. This truth I propose to illustrate. In so doing I will deal only with a few of the bodies into which the visible church is at present divided.

Suppose a man, under conviction of sin, and deeply anxious respecting his soul's salvation, comes to a Methodist with the inquiry: "What must I do to be saved?" The answer practically is: Why, you must repent. All sin is rebellion against God. Your sins are grievous, you have rebelled, and only on condition of repentance can you expect pardon. With the Methodist justification is a sovereign, and not a judicial act, a pardon granted on conditions. Hence the awakened sinner goes to the anxious bench. He mourns for sin. He seeks repentance, he prays, he agonizes for it, and he may find it. Others unite with him. "They pray him through." The man finds peace of conscience; he has repented; he has performed the condition,

and he believes that he is pardoned. This belief produces the confidence, the security and lack of watchfulness so common in the Methodist Church. Soon after conversion "they can read their title to the mansion in the skies." They do not fear, as some other Christians do, backsliding and apostasy. They have obtained pardon and peace once already by repentance, and, if necessary, they can do so again. Their religion is fitful, chills and fever. Hence the balance sheet once a year in revivals. The church building, which is filled with earnest worshippers every night for weeks in January, can hardly collect sufficient to fill an omnibus in the dog days. Indeed, it has become a painful fact, and the topic of frequent conversation among thoughtful Christians, that much of modern religion is utterly unable to cope with hot weather. The practice shows the belief of many to be that the outpouring of the Holy Spirit should be expected only in winter.

Or the awakened sinner comes to the Hopkinsian. This system has prevailed chiefly in New England, but is now extending its territory. The question is proposed. The Hopkinsian tells him that all sin consists in selfishness, and true religion consists in disinterested benevolence. You have sinned grievously till now, in loving yourself and hating God. You must begin to love God with "all your heart, soul, strength and mind, and your neighbor as yourself," and in so doing you may expect pardon and peace. The poor sinner follows the advice. He sets himself to love God. He sees him in his works in the starry heavens, in the seasons, in the fields, the trees, the flowers, in everything save in the Lord Jesus Christ reconciling sinners to himself. The fruits of this faith are benevolence, active goodness, generosity and hatred of oppression. Intelligent Hopkinsians are philanthropists, the leaders in their neighborhood of every scheme which proposes the elevation of our race. Seeking love as the chief point in religion, and cherishing resignation to God's providential will in all circumstances, they see little of the evil of their own sinful hearts—little of their need of the great atonement, and generally seem self-satisfied and enjoy much peace of mind.

He proposes the same question to an Episcopalian. The answer is, you must join the church and receive the sacraments. You must form a connection with the church in the line of the apostolical succession, and that you may enjoy sacramental grace you must receive the sacraments from ministers episcopally ordained. But says inquirer: "I must be born again." Be baptized, says his teacher. "By baptism you become a member of Christ, a child of God, and an heir of the kingdom of heaven." In confirmation you receive the Holy Ghost. As to the Lord's supper, "in consequence of the divine institution, and in virtue of the power omnipotent in the sacraments themselves, the grace signified is contained in the very nature of the sacrament, so that it is always conferred upon every receiver who does not oppose a positive obstacle thereto." The fruits of this faith are a mass of formalism in religion. Little distinction between the church and the world. Great dependence upon the sacraments. Baptism is sought for the babe, as though it were essential to salvation. The Lord's supper is

sometimes administered even to those unconscious in the moment of dying. And in the burial service, the deceased, if he has been made a child of God and an heir of heaven by baptism, however wicked his life, "his body is committed to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day, and the life of the world to come through the Lord Jesus Christ."

Or the sinner is awakened in connection with the Calvinistic Presbyterian Church. Here I include specially the old-school element in the General Assembly, the United Presbyterian and Covenanter. The anxious soul proposes the question: "What must I do to be saved?" The practical answer is, you must use the means. You can of yourself do nothing to meet the favor of God. You cannot make yourself a new heart, you can neither believe nor repent. Your condition is deplorable, but be not discouraged, a great remedy is provided; you can use the means, and in the use of the means you have reason to expect the blessing. But, says the convicted sinner, if I can neither make a new heart, nor believe, nor repent, what am I to do? Just act in spiritual things as you do in the ordinary affairs of life, and you will not be disappointed. In the natural world you cannot make one blade of grass to grow, nor one ear of corn to ripen, yet you plow and sow in season, you fence the field, watch over and protect the crop, expecting the sun to shine, the wind to blow and the rains to descend, in a word, that God will crown your labors with his blessing and send an abundant harvest. In spiritual things use the means of God's appointment, and expect the blessing. The inquirer begins by reading the Bible and attending public worship. In due time he acquires an intellectual acquaintance with the doctrines of grace, makes a profession of religion, and receives the Lord's supper. He sets up the family altar, attends in measure to domestic duties, and is not altogether forgetful of social worship with his brethren; still he has little comfort in ordinances, little growth in religion, and little usefulness in the church. Intellectually he has a clear conception of Bible truth, but he does not apply it to himself. He almost trembles to claim a promise, and it seems to him almost presumption to think that he is a saint. His religion is not a joy and a strength. It does not soften his temper much in his domestic relations, nor does it help him greatly in his business, to perform the duties, or bear the trials of life. He is dissatisfied, but in the use of the means he hopes it will be better with him. He must wait. Paul may plant and Apollos water, God giveth the increase. The fruits of this faith are everywhere visible. Great dependence upon the means of grace, diligent attendance upon them without seeking communion with God, resting satisfied with the performance of duty without corresponding holiness of life. Many years ago I visited a strange city. In the suburbs was a large town, indeed city and town seemed almost one. In a city paper on Saturday morning some stranger requested an explanation from the editor. He said that in passing through the town (referred to) on Thursday he noticed that nearly every liquor shop was closed, while in the city similar shops were busy as usual at the trade. What did the shutting of the shops

mean? Had the liquor dealers repented and agreed to abandon their nefarious traffic, &c.? The editor replied: "There is no real repentance. No change whatever. The reason is, that next Sabbath will be sacrament day in Rev. Mr.'s church, and as nearly all the grog-sellers are members of the Presbyterian Church they keep a day of fasting and humiliation, confess the sins they have committed during the previous six months, and profess repentance and sorrow for them before going to the Lord's table. But on next Monday they will start anew in the service of the devil, and be as zealous in their soul-destroying traffic as ever." It seemed a hard comment on professional repentance. But alas! many seem to humble themselves before coming to the sacrament, yet there is no real reformation. They rest satisfied with attendance upon the ordinances, their conscience would be distressed by an omission, but they seek not by these to have communion with Christ as their righteousness, sanctification and redemption.

The poor trembling sinner comes to the Bible, or to him who is taught by the Spirit of God, the gospel plan of salvation. The Bible answer with its fruits will be given in another article.

What has been said deserves attention. If true, spiritual judgment rests upon the visible church. There is much ignorance of the Word of God. The learned and the unlearned are alike. The words of Isaiah are fulfilled: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed; which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." The great evil in the churches to-day is not so much error as it is defect. Each system prominently presents a great truth. The *Methodists* insist on repentance. They are right, "Repentance and remission of sins must be preached in his name among all nations." "Repent" is the opening word in apostolic teaching. The *Hopkinsian* exalts love, and "love is the fulfilling of the law." Without love to God and our neighbor all profession is vain. The *Episcopalians* contend for membership in the church, and the partaking of the sacraments. They have good reason, for he who having the opportunity refuses to enrol himself among the people of God, despises the communion of saints, and neglects the sacraments, will never hear the joyous address to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The *Presbyterians* enforce attendance upon the means of grace, and justly. "We are chosen to salvation through sanctification of the Spirit and belief of the truth." The "diligent use of the means is required." "The Spirit maketh the reading, but especially the preaching of the word, one effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." But to rest in the means is to rob the Redeemer, and he will not give that glory which is his due to means even of his own appointment. The truth is losing its power upon the hearts and con-

sciences of men. Few among gospel hearers are crying out : " What must I do to be saved ? " And the experience of godly pastors testifies to the meagre experience and inadequate views of the evil of sin, and their need of the great atonement exhibited by applicants for church privileges ; while the practice of many professors, measuring as it truly does their creed, makes manifest how very few doctrines of divine revelation have been received as the truth of God, and the infallible rule of practice.

Reader, how do you expect to be saved ? How do you expect to obtain pardon of sin, peace with God, a title to eternal life, and that " holiness without which no man shall see the Lord ? " Will you take so much interest in this, to you all important matter, as to write out an answer to this great question : " What must I do to be saved ? " Set before your eyes in your own language the plan by which you expect to gain a victory over all your spiritual foes, have communion with a three-one God in Christ here, and the full enjoying of him to all eternity. If you answer the question right, your practice will glorify God and bless men ; your religion will give you direction and support in the duties of life, comfort amid its trials, triumph in death, and " an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." S.

THE REFORMED PRESBYTERIAN CHURCH IN AMERICA.

SKETCHES OF HER ORGANIC HISTORY. No. XIII.

BY REV. THOS. SPROULL, D. D.

THE meeting of the Synod in 1833 was an era in the history of the church. Freed from internal strife that had for a number of years diverted her attention from her special work as the witnessing church, she was prepared to move forward in carrying out the plan marked out by the fathers who were engaged in her organization in this land. Like a vessel in the ocean escaped from counter winds and currents that had impeded her progress, bounds forward with increased speed to regain the time that had been lost, the witnessing church set herself with renewed energy to fulfil her high mission.

As it was reasonable to expect, those parts of the church's Testimony that had been exposed to the severest test required and received special attention. An examination of the records of this meeting of Synod will make it manifest that there was in the minds of the members a determination to establish the position of the church in regard to the civil institutions of the country on a basis so clear as to leave no room for a renewal of the controversy in regard to it. They did not fail to improve the lessons which they had been taught in the school of experience.

As we stated in a former paper, Synod in 1828 appointed a committee to report on the subject of the relations of the church to the civil institutions of the country. This report was presented at the next meeting and referred to a committee, to examine it, and if they

saw meet, to publish it in overture. This was not done, and at the next meeting of Synod the whole subject was passed over and the report laid up among the papers of Synod. At the meeting in 1833 the subject was brought before Synod by the committee on unfinished business, and the committee was revived and directed to report during the present session of Synod.

The necessity for this report was superseded by the report of the committee of discipline, on some papers referred to it that required action on this subject. In our last sketch we published a resolution prepared by the committee and adopted by Synod. It presents in clear and strong language the position of the church as a witnessing church against the irreligion of the government of this country.

The committee on unfinished business also brought to the notice of Synod the subject of covenanting. All the members of the former committee on that subject being absent, a new committee was appointed, and it was the design of Synod to go forward with this part of her work with all convenient speed. It was considered that now, after the severe trial through which the church had been made to pass, the duty of covenanting was specially seasonable. And to the neglect of this duty might in part be ascribed the chastening that she had received from her Head. Unquestionably, had a bond been prepared and sworn before the first steps of defection were taken, in which the obligations of her acts were brought home to the consciences of her ministers and members by covenanting, there would not have been a disposition to treat them lightly, and to evade them in either their letter or spirit. With such a clause as the following, by which we have bound ourselves in our late covenant, all attempts to find out excellencies in the government in order to prepare the way for uniting with it, would have been neutralized: "We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act with the political body until this blessed reformation has been secured."

The committee to whom this subject was referred presented the following report, which was adopted:

"That upon mature consideration of the events which have lately transpired within the bounds of our church, of the deepest interest; and likewise upon careful examination of the subject referred to, they apprehend there are principles in this Draft of a Covenant requiring further reflection; or that it may be in some important respects defective, and not calculated to answer the ends originally contemplated. But as it appears that this document has passed in review before our sister judicatories in Scotland and Ireland, we forbear any expression of opinion of its merits until we have obtained from our much respected and beloved brethren in foreign churches a further judgment on this important subject. We therefore recommend the adoption of the following resolution: *Resolved*, That the committee on correspondence be directed to prepare and submit to this court a letter to be transmitted to the sister judicatories of Scotland and Ireland, together with a copy of our minutes."

A Book of Discipline, that it appears from the minutes of former meetings was in a state of *quasi* overture, was ordered at this meeting to be published as an overture in the *Albany Quarterly*. It was also intended by Synod to prepare a Form of Church Government and Directory, adapted to the condition and for the use of the church in America.

The preparation of the argumentative part of the Testimony also received the attention of Synod at this time. It is necessary here to refer to the Preface to Reformation Principles, in order to see what was the original design of the church in this part of the work which she assigned to herself. We quote from the preface:

"The argumentative part is the particular application of the principles of the Testimony. It specifies the people who maintain error, and exposes the error which they maintain. The confidence which persons may place in this part of the system will partly rest on human testimony, unless every one who reads it shall have also read and known every work to which it refers. It is not, therefore, recommended as an article of faith, but as a means of instruction in opposing error, and gaining over others to the knowledge of the truth.

Every human help which can be obtained is to be used in subserviency to the interests of religion. But divine truth is alone the foundation of our hope. Authentic history and sound argument are always to be highly valued, and have always been beneficial to the church; but they should not be incorporated with the confession of the church's faith. The argumentative part is a work of much care, and labor, and time. The Presbytery have not purposed to complete it at present. It shall hereafter be published in distinct and separate dissertations, under such forms and in such order as circumstances may appear to demand."

At the Synod of 1817 a committee appointed on this subject reported:

"That it would be desirable to have this part of the plan long since proposed carried into execution. They recommend the appointment, with all convenient speed, of several writers to the several subjects which this work contemplates, and that their writings be so extended, as collectively to make sufficient copy for three or four hundred pages 12mo., and that the following subjects be embraced: Infidelity, Socinianism, Universalism, Arminianism, Hopkinsianism, Prelacy and Popery, Methodism and Independency, the Anabaptist Controversy, Lutheranism, German Calvinists, Reformed Dutch Church, General Assembly, and the Secession Controversy.

The Synod adopt this report, and resolve that the appointing of the several subjects, and the writers unto whom they are to be appointed, shall be referred to next meeting of Synod."

We find no notice in the minutes of the next meeting of this distribution, but in subsequent meetings there is mention in several instances of members reading portions of the work that they had prepared. The delicacy and difficulty of the task seems, however, to have induced the Synod to allow the matter to be overlooked.

A committee appointed by the Synod of 1833 presented the following report on this subject, which was adopted: .

“Whereas, the people under our care are in need of instruction on the great points of our Testimony; and whereas, by petitions and otherwise we have learned that our people are desirous to be supplied with aid from this court in guarding them from temptation, and in defence of those glorious covenanted gospel truths, to which all are pledged by the most solemn vows; and whereas, this court when ‘Reformation Principles’ was published gave to the church a promise to carry forward the argumentative part of the Testimony; and whereas, this Synod passed a resolution, at its sessions in Coldenham, 1817, to distribute among some of its members the work of writing out arguments on the distinctive doctrines of the church; therefore,

Resolved, That writing the defence of the jury act be committed to Rev. David Scott; that the refutation of the Hopkinsian errors be referred to Rev. C. B. McKee, and that the enforcement of the doctrine of the church relative to the civil magistrate’s power *circa sacra* be assigned to Rev. William Sloane, with instructions to have their documents prepared to lay before Synod at its next meeting.”

Two of these arguments—that on the jury act, and that on the power of the civil magistrate about religion, were presented to Synod at its next meeting. Synod directed them to be published in overture. Arguments on other parts of the Testimony were prepared afterwards at the direction of Synod by other members, and were disposed of in the same way.

It is questionable whether the proper plan was adopted by Synod. It would seem from the fact that these arguments were published in overture with a view to adoption, that it was designed to make them a part of the standards of the church. This was not the original design. What seemed to be intended was to publish occasional warnings against prevalent and dangerous errors, pointing out their evil tendency, and guarding against being ensnared by them. The appearance of error in any new form from without, or the relaxation of discipline within the church in regard to any part of her Testimony, would be a call on Synod to utter a warning, and thus to guard the church against innovations that often creep in imperceptibly to disturb her peace and endanger her purity.

From 1825, the time that the Synod was constituted by delegates from presbyteries, its meetings were held biennially. At its adjournment in 1833, owing to the important business that required attention, it appointed its next meeting to be in the following year. At this meeting the reports from the several presbyteries gave an encouraging view of the condition of the church. Her position in regard to the nation was clearly understood, and there was evinced a determination to maintain the Testimony that had been lately endangered steadfastly against all opposition. Steps were taken towards the reorganization of the Seminary, and until this should be accomplished, provision was made for the training by presbyteries of candidates for the ministry.

The delegate form of the General Synod with two subordinate synods was found to be unnecessary, and steps were taken for its dissolution, and to return to the original form, consisting of all the ministers and delegates from the session. This took place in 1840.

THE CITIZEN OF ZION DESCRIBED. Ps. 15.

BY JOHN BROWN, A. M., STRAWBERRY POINT, IOWA.

THE tabernacle was a tent, provided for the worship of God, fitted up and taken down by men's hands, and thus adapted to the movable condition of "the church in the wilderness." The holy hill, or hill of Zion, was the mountain on which the temple was afterwards built, and was the seat of divine worship during the period of the establishment of Israel in the promised land. The tabernacle may be regarded as an emblem of the church of God upon the earth—the hill of Zion as an emblem of the same church in heaven. The Psalmist inquires in the first verse: "Lord, who shall abide or sojourn in thy tabernacle? who shall dwell in thy holy hill?"—Who shall have a name and place in the church of God upon the earth? who shall join "the general assembly and church of the first-born which are written in heaven?" The sequel forms an answer to the question. Before considering this answer, however, it may be proper to remark, that as it is a perfect character that is here described, the description applies in the highest sense to the Lord Jesus Christ, "the great High Priest of our profession," who is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." But as all believers are "predestinated to be conformed to his image," it applies to them all in a measure.

1. The citizen of Zion is "the man that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," vs. 2. This description of character applies emphatically to Christ, who was "holy, harmless, undefiled, and separate from sinners"—who wrought out a righteousness which forms the ground of our justification before God, and who "for this cause came into the world, that he might bear witness to the truth." But it is true also of the believer.

1. The Christian's walk, or deportment, is "upright," or *perfect*, as the Hebrew word signifies. Though absolute perfection is unattainable in the present life, yet the true Christian may be said to be *comparatively* perfect. In this sense "Noah was a just man and perfect in his generation." Job, too, was perfect and upright, and one that "feared God and eschewed evil." Paul prayed that the Colossians might "stand perfect and complete in all the will of God;" and "the countenance of the Lord doth behold the upright."

2. He *worketh righteousness*. He is not only negatively righteous, but positively so. In imitation of the Divine Redeemer, he "goes about doing good." As it is written, "He hath dispersed, he hath given to the poor; his righteousness endureth forever." Ps. 112: 9. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

3. "He speaketh the truth in his heart." This implies that a man may speak the truth with his lips, and not speak it in his heart. This may be done by equivocation, mental reservation, partial relation; or it may be done by a significant look, or a peculiar tone of the voice.

But a true Christian speaks the meaning of his heart. He is "an Israelite indeed, in whom there is no guile." "Our rejoicing is this," says the apostle, "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1 : 2.

II. The true citizen of Zion is one that "backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor," v. 3. This was pre-eminently true of Christ. No rash, unkind, or imprudent expression ever escaped from his lips. "The law of kindness was in his tongue;" "grace was poured into his lips;" and his hearers "wondered at the gracious words which proceeded out of his mouth." He never "hurt his neighbor;" but "went about doing good." He never "took up a reproach against his neighbor," but put to silence the accuser. In all this Jesus "hath left us an example that we should follow his steps," and the genuine disciple does so in a measure.

1. The true Christian "backbiteth not with his tongue." *Backbiting* is that malignant disposition that rejoices in destroying the reputation of another by the invention or rehearsal of false reports prejudicial to character, or by the unnecessary publication of his real faults or infirmities. It is the fruitful source of much sorrow of heart, as well as many other painful results to those who are afflicted by it, and often embroils whole communities in strife and contention. It is a sin strictly prohibited in the word of God. "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness." "Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor." Ex. 22 : 1 ; Lev. 19 : 15. Backbiters are classed in Scripture with the basest of men. "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a *busy body* in other men's matters." 1 Pet. 4 : 15. The good man shuns all such company. "I have not sat with vain persons, neither will I go in with dissemblers." Ps. 26 : 4.

2. A good man will "do no hurt to his neighbor," in person, property, character, or *feeling*. Jesus was "holy, harmless;" and the gospel requires his followers to be "blameless, and harmless, the sons of God without rebuke." Phil. 2 : 15.

3. Nor will he "take up a reproach," or receive an evil report "against his neighbor," unless it be accompanied with irresistible evidence; instead of opening his ear to the voice of slander, he will discourage it with a frown. "As the north wind driveth away rain, so doth an angry countenance a backbiting tongue." Prov. 25 : 23.

III. The citizen of Zion is one "in whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He sweareth to his own hurt and changeth not," v. 4. Though Christ pitied sinners, and associated with them for their good, yet he "*contemned*" the wicked in the sense of holding fellowship with them. He was "holy, harmless, undefiled, *separate from sinners*." But he *honored those that feared the Lord*; his approval extended to "the saints in the earth, and the excellent, in whom was all his delight." Christ "*sware to his own hurt*

and changed not." In the everlasting counsel he engaged to redeem his people by the shedding of his blood and the endurance of divine wrath, and terrible as the undertaking was, he faithfully fulfilled his vow. The good man imitates Christ.

1. In his disapprobation of the wicked. *In his eyes a vile person is contemned.* Though he puts on that charity that "beareth all things, hopeth all things, endureth all things," yet his charity is not a blind affection. He "approves all things that are excellent, and tries things that differ." Though he bears no ill will to the persons of the wicked, yet he contemns their principles and practices, and he manifests his contempt on all proper occasions. "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked." Ps. 26 : 4, 5.

2. In his approbation of the righteous. *He honoreth them that fear the Lord,* however illiterate, poor and despised they may be. He honors them on account of the relation in which they stand to God as their Father, and on account of the image of God which is impressed on their character. They hold a higher rank than the grandees of this world, for they are the children of the King of kings, and the blood-royal of heaven runs in their veins; and though they may be "rude in speech," they are possessed of a kind of culture which cannot be obtained in any literary or philosophical school, for they are educated in the school of Christ. The spiritually minded Christian appreciates both their rank and education, and honors them on these grounds.

3. In his faithfulness to his promises. *He sweareth to his own hurt and changeth not.* In other words, he is a thoroughly honest man, who will not break a bargain, nor come short of his promise, though it may have been to his disadvantage. Perhaps there is here an allusion to those vows by which the Jewish worshipper dedicated some portion of his property to the service of God. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform." Deut. 21 : 23. To the same effect Solomon says: "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5 : 4-6.

"By the angel," or messenger, so the word signifies, says Dr. Wardlaw, "we are here to understand the priest. Mal. 2 : 7. The cases supposes a man coming to the priest, and pretending that his vow was made rashly, and that it would be improper to fulfil it. Such mockery of God would excite the divine displeasure, which might not only blast what he had thus unduly kept, but might come down upon and destroy all he had."

What practical instruction ought Christians to learn from this?

First. That when a man subscribes a sum of money for a religious or charitable use, whether it be towards the support of his own pastor, a missionary society, the erection of a meeting house, or the relief of the poor, he is under the most solemn obligation to pay it. Not to pay such a contract is dishonesty of the most criminal kind, and God will surely "require it." It is robbing God. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Mal. 3: 8. *Secondly.* The rule of the gospel goes farther; it binds us to fulfil the purpose of the heart. "Every man according as he *purposeth in his heart*, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." 1 Cor. 9: 7. *Thirdly.* A religious obligation ought to be discharged promptly. "Thou shalt not slack to pay it," lest the zeal abate, the vow be forgotten, or something occur to disable the performance.

The true Christian, then, will pay that which he has devoted to the Lord, fully, promptly and cheerfully, whether subscribed with his hand, pronounced with his lips, or purposed in his heart. The man who refuses to discharge this duty is not entitled to be acknowledged as a Christian, or even an *honest man*.

IV. A true citizen of Zion "putteth not out his money to usury, nor taketh reward against the innocent." v. 5. So far was Christ from amassing the mammon of this world, that though he was rich, yet for our sakes he became poor, that we through his poverty may be rich; and instead of taking a reward against the innocent, he laid down his life for the guilty. The true Christian ought to imitate his Master in disinterested love.

1. He ought *not to put out his money to usury*. "The Hebrew word for usury signifies *biting*. The law of God prohibits rigorous imposing of conditions of gain, or the loan of money or goods, and exacting them without respect to the condition of the borrower, whether he gain or lose; whether poverty occasioned his borrowing, or a visible prospect of gain by employing the borrowed goods. It is said in Ex. 22: 25, 26: 'If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an *usurer*; neither shalt thou lay *usury* upon him,' &c. And in Lev. 25: 35-37: 'If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner, that he may live with thee: take thou no *usury* from him,' &c. This law forbids the taking of usury from a brother that was poor, an Israelite reduced to poverty, or from a proselyte. But in Deut. 23: 20, God seems to tolerate *usury* towards *strangers*: unto a *stranger* thou mayest lend upon usury. The Hebrews were plainly commanded in Ex. 22: 25, &c., not to receive money from any that borrowed from necessity, as in that case in Neh. 5: 5-7. And such provision the law made for the preserving of estates to their families by the year of jubilee; for a people that had little concern in trade could not be supposed to borrow money but out of necessity; but they were allowed to lend upon usury to strangers whom yet they must not oppress. This law therefore in the strictness of it, seems to have been peculiar to the Jewish state; but in the equity of it, it obligeth

us to show mercy to those we have advantage against, and to be content to share with those we lend to in loss, as well as profit, if Providence cross them."—*Cruden sub voce*. *Query*. Can a narrow, severe, oppressive man be considered a Christian, however orthodox in his creed, or correct in morals?

2. Nor will he *take reward against the innocent*. He cannot be bought to be an unrighteous witness, to plead a bad cause, or to pronounce an unjust judgment. "He walketh righteously, and speaketh uprightly; he despiseth the gain of oppressions, and shaketh his hands from holding of bribes." Isa. 23:12. *The man that doeth these things shall never be moved*. "The man that doeth these things shall live in them." But who is the man? None but Christ. Perfect obedience is the only condition on which any man can enjoy the friendship of God. Christ fulfilled this condition and ascended to heaven in his own name, and on the ground of his own righteousness. It is very different with us. We are transgressors, and consequently cannot be justified by works of law. Yet we cannot be admitted to heaven without a perfect righteousness. Where is this righteousness to be found? In Christ. He "magnified the law" which we had broken, and made it honorable; and when we are united to him by faith we have this righteousness in him. But the believer is not only justified on the ground of Christ's righteousness; he is made *personally* righteous when he believes. "Beholding as in a mirror his glory, he is changed into his image;" and the more fully we copy the perfect pattern, the more evidence we give that we belong to him. The man that doeth these things from a principle of faith in Christ shall never be ashamed nor confounded, world without end.

NOT ENOUGH.

A PLAN has been suggested, and possibly with some changes may, in the course of time, be put in successful operation, by means of which competent salaries will be secured to those who hereafter will be ordained and installed pastors of congregations. The *hard* experience of many of those now old in the service will be spared them. Commencing their work under more favorable auspices, with greater facilities for obtaining needed helps, and fewer interruptions to interfere with the prosecution of their work, they will be enabled to give in a greater measure their time and talents to the Master, and make a better use of their opportunities than were they whom they succeed.

Even for those who are now pastors of congregations, and as yet do not receive an adequate compensation, there is hope. It is not likely that the pressure brought to bear by Synod and the Presbyteries can long be resisted. Is it too much to hope that the minimum will soon be reached throughout the entire church? And when this is done, but few pastors will have a right to complain of inadequate support. Whether or not it is soon reached, no one can justly complain that the church, through her courts, is neglecting any lawful means to accomplish the object. For failure here she is not to be blamed.

In all this, we rejoice. Not one word of fault do we find. Not one word of complaint do we utter. On no account would we even appear to do anything in the least calculated to discourage those who are endeavoring to arrange that those to be inducted into the ministry, or those already pastors, shall be amply supported. They have our best wishes. God grant that the present ministry may have fewer discouragements and better compensation than those of the past generation. With the very best wishes for the success of all such endeavors, we say this is not enough. More should be done. These are not the only ones whose interests should be cared for. There are others who have claims upon the liberality of the church—men who have been ordained as ministers, who have labored, some a long time, as ministers; who are ready to labor as long as God gives them life and strength in his service, and who depend for a livelihood, to a greater or less extent, on the remuneration they receive for the services they render to vacancies or mission stations. They have never been able to lay up enough to support themselves if prevented, on account of sickness, bodily weakness or infirmities of age, from supplying vacant congregations. For them no provision has been made. An "Aged Ministers' Fund" has been talked about, but not much lately. The annual collection amounts to almost nothing. This pittance is disbursed by Synod. That is all. Let us look the facts in the face. In the last statistical report, not including professors, or those employed as missionaries, there were about fourteen unsettled ministers. Some of these were both able and willing to preach. Some of them needed whatever they could obtain as remuneration for their services. Even supposing they were employed every Sabbath, the remuneration would be only \$780. Deduct from this their travelling expenses, the sum would be indeed small. Let any one turn to the reports of the committees on supplies of presbyteries, as published in the magazines of the church, and if he has not examined before, he will be surprised to see how small a proportion of appointments the unsettled ministers get. On account of the large number of licentiates, to the former comparatively few are given. As this spring the seven licentiates of the fourth year will have completed their course, and the students of the third year will be licensed, the proportion will be still less. Now with all the church should deal honestly. These servants of the Master should not be overlooked or neglected. For these let the church also make provision. None have better claims, and to no other should a speedier response be made. This is what we mean by "not enough." Let the sustentation scheme be still more comprehensive, or else let means be adopted to provide for the comfortable maintenance of those whose case the scheme, as it now is, does not reach.

W.

How important is knowledge. The more we know of God, the more we shall love him; and we may learn his character from his word, where we may see God in the person of Christ.

EUODIAS AND SYNTYCHE.

THE names of these two women have come down to us with a noble commendation by the apostle Paul. They were members of the church at Philippi, and he records it to their praise, that they had "labored with him in the gospel." Phil. 4 : 3. It is altogether likely that they were of the women who resorted to the prayer meeting that Paul had formed on the Sabbath by the river side, to whom he made known the message of salvation. Acts 16 : 13. We are ready to conjecture that one of them was Lydia by another name, who invited Paul and his fellow-laborers to enjoy her hospitality. Whether this was so or not, we may be pretty certain that she, if alive, was among the foremost to carry forward the good work begun by the instrumentality of Paul and Silas.

In what respect were these women fellow laborers with the apostle? The word rendered "labored" means to strive, to make an effort in concert with another. In chap. 1 : 27 it is translated "striving together." The idea is that of special endeavor to aid in accomplishing an object. These women joined with Paul and Silas in promoting the success of the gospel at Philippi. Like Phebe of the Cenchrean church, Rom. 16 : 2, they were "succorers" of the apostle in the great work to which he was called.

There are several ways in which women, without going beyond their proper sphere, can assist pastors in their work.

They can do this, in the first place, in their families, giving their children proper training. The influence of a pious and devoted mother over her children for their good is almost incalculable. From the moment that the mind of a child begins to crave knowledge, she will take care that it shall have mental aliment suited to its age. The mind as well as the body requires healthful and nourishing food. At a very early age children can be taught the fear of the Lord, which is the beginning of wisdom. Mothers attending diligently to the spiritual wants of their children can help the pastors, by instilling into their minds the truths of the gospel, and thus prepare them for active membership in the church.

They can do this also in the prayer meeting. Those who are co-laborers with the pastor will take care to attend these meetings with punctuality. They will feel and manifest an interest in them, by giving diligent attention to the various parts of the services. It will be their care to have their children there, and teach them to behave themselves with propriety.

It is not at all probable that Euodias and Syntyche were often absent from the place where prayer was wont to be made, in the *proseucha* by the river side. They would be there in order to receive benefit to themselves, and to be of use to others. By their example they would stimulate the younger members to do their part to make the meeting both pleasant and profitable. It is quite likely they would have something to say on the question that was before the meeting, and would not de-

cline to take a part in the devotional part of the services. In this way they made themselves useful in encouraging the heart of their pastor.

They can do this, moreover, by aiding in gathering members into the church. How many are there who rarely ever go to the house of God? And how little concern do church members manifest for the heathen that are around about them? This is an inviting field for women, who having themselves found the pearl of great price, are desirous to discover it to others. The direction of our Lord in the parable, "Go out into the highways and hedges, and compel them to come, that my house may be filled," is not confined to ministers or elders. It enjoins a duty on the members of the church, women as well as men. A kind word and, where there is need for it, a generous deed, rarely fails to win confidence. And when, along with a readiness to minister to the wants of the body, a deep interest is evinced for the welfare of the soul, confidence is produced, and the religion that is exemplified in acts of kindness will secure admiration. We may well suppose that those women of whom Paul made honorable mention, in such ways as those induced their neighbors to go and "attend unto the things that were spoken of Paul."

But these women had their imperfections. It appears from the exhortation addressed to them in the second verse to "be of the same mind in the Lord," that there had been some disagreement between them. It was not merely a difference in judgment, but to some extent there was alienation of affection. The word here rendered mind is in Col. 3:2 rendered affection. "Set your affection on the things that are above." These women were not entirely of the same mind. Something had occurred to produce a coolness between them. It may be that imperceptibly they grew to be jealous of each others gifts, or influence or success. Indiscreet persons may have praised the one to the other, and thus set in motion a secret spring of uneasiness. Whatever was the cause, this want of mutual affection and co-operation was a great drawback on their usefulness. This state of things gave the apostle pain, and with consummate Christian skill he set himself to remove the cause.

It is well worth while, for the lesson it teaches, to consider the course he adopted to accomplish his object. He did not make any attempt to inquire into the cause of the disagreement. He did not desire to know who was in the right and who in the wrong. This would have impeded in place of promoting his design. He knew those women well, and he knew their confidence in him and their affection for him. He does not propose to argue the matter with them in order to show what harm the cause of Christ is sustaining by their sinful bickering. But he avails himself of his apostolic authority, as well as of his condition as a prisoner for the cause of Christ, to influence them to be at peace between themselves, by a direct personal appeal to them, "I beseech Euodias, and I beseech Syntyche to mind the same thing in the Lord."

With what skill he undertakes the execution of the task. The word twice used, "I beseech," showed how deeply he felt about the matter. It is his heart speaking to their hearts. He uses a word that was suited to transfer this feeling to them. As though he had said, I have heard here at Rome, in my confinement, of your outfall,

and I am greatly concerned about it. It pains me to my heart. I beseech you and entreat you to cease from this strife. And he uses the word in connection with both names. "I beseech Euodias, and I beseech Syntyche." The attempt to be reconciled must be made on both sides. Under the pressure of this double entreaty, they must seek the restoration of mutual affection and let all the past be forgotten.

And then, this must be "in the Lord." Ah! here was the defect that led to most painful results. Good and devoted women as they were, there was some remaining selfishness in them. If they had been of "the same mind in the Lord," this coldness could not have arisen between them. What was required was not that the one would yield to the other. Both must yield to the Lord. Here was the place where they could meet and secure the enjoyment of permanent peace. This is what the apostle enjoins in chapter 2:5, "Let this be minded by you which also was by Christ Jesus." Let him be the pattern conformity to which will produce and perpetuate harmony.

In this work of reconciliation the apostle calls on other aid. He asks the assistance of one whom he addresses as "true yoke-fellow." Some have thought that this was Paul's wife. The Greek word is common gender, and might mean a wife. And the verb from which this noun is formed means (Matt. 19:6) to unite in marriage. But it does not appear that Paul was ever married. True yoke-fellow, means a faithful co-laborer. The person addressed had been a devoted helper to Paul when he was at Philippi, and now he invites his assistance in this work that lies so near his heart. I request you, my true yoke-fellow, to help these women.

This aid was needed to effect the restoration of friendly relations between them. The yoke-fellow was doubtless a person of great prudence, or Paul would not have asked his help in this delicate undertaking. A little mismanagement would have made matters worse. The idea conveyed by the term employed is to take hold together, to make a joint effort. Nor was the assistance to be withdrawn when the women were brought to be of the same mind in the Lord. It must be continued to aid them when striving together with Paul in the gospel. And the assistance of others was sought—"Clement and other fellow workers whose names are in the book of life." The cause of the gospel had been damaged by this unhappy dispute; and now all must join in one united effort to regain what was lost.

We give some reflections suggested by this subject:

I. Pious men are a power for good in a congregation when they co-operate in promoting its interests.

II. A want of harmony will soon neutralize the influence for good in any community. This is especially the case with those who were formerly friends and fellow workers.

III. A wise pastor will exercise all his diligence and skill to restore and preserve peace among his people. He will use his own influence, and employ the aid of others in whose prudence he has confidence.

IV. When any are engaged in difficult and good work there should be cheerful and earnest co-operation with them by all the rest. In union there is strength. "A threefold cord is not easily broken."

T. S.

THOUGHTS OF OUR WORK.

THE report of our work is before us. It is meet for us to look after the harvest and see what are the fruits.

" 'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven."

Ten years of our association work gone forever, but the lessons are with us in the results, and if we find good results let us take courage and set up a stone of remembrance: "Hitherto the Lord hath helped us." And for the mistakes and short-comings we should make humble confession, and set them before us as beacons in the future.

We do trust that God has given us to do some work of faith which he has blessed, and to plant some seed of word or deed which will grow and yield fruit at least thirty-fold—precious fruit for eternity. Do let us thank God for his long-suffering mercies and for the privileges of these years. We have many memories of our work—some sad and some regretful, wishful memories. Yet there are many pleasant recollections of the meeting face to face with those united in the bonds of Christian love and organization interest. To me those meetings were both pleasant and profitable.

We have sad, sweet memories of our dear departed "who have gone before," and "who, being dead, yet speak;" and to them this evening a tribute tear of memory is due. It is also due this evening to remember, with thanks to God, our dear absent sister, who was recently near the gates of death, but who is being restored to her family and to us, in answer to prayer. "Surely goodness and mercy follow us."

And how could we forget the dear one who is dying in a foreign land? for surely it is our duty to give at least our sympathy and our prayers for her, and for the mission circle who are doing our work at the very peril of their lives.

A WORD FOR THE FUTURE.

It is said that "the past is irretrievably gone." The record of our work, both good and bad, has gone, it is true, to eternity, and is indelible, engraven as with a pen of iron and laid in a rock forever. But if the past be gone, the present is with us, and hope is before us. Let us redeem the time, search and try our ways, and endeavor after new and better obedience.

We are living in a grand time of opportunities; more is required of us now than in the past. There is no excuse in these times for not doing, for the demands are so pressing and the opportunities so many and varied, that all may find work. Let each of us, then, whether we have one, five or ten talents, use them. We cannot be a neutral nobody; we do nothing, if we would; for our very presence works an influence on those with whom we come in contact. Consciously or unconsciously, our looks, our dress and deportment, work an influence either for good or evil on all we meet.

And now, dear friends, in starting on another year, let us commit us to the guidance of Him who giveth strength to the weak and courage to the faint-hearted, and who knoweth our faults and is ready to pity and forgive; "who is able to do exceeding abundantly above all that we ask or think;" to him be the praise and glory of all we have done.

MRS. DR. STERRETT, *Pres.*

ANNUAL REPORT OF THE LADIES' MISSIONARY ASSOCIATION OF THE
REFORMED PRESBYTERIAN CHURCH, PITTSBURGH, PA.

We have reached the tenth anniversary of our association. As this is the centennial of the nation, and a year of general review, it will not be out of place to look back over ten years' work.

In response to a call by our pastor from the pulpit, twelve ladies met early in October, 1866, and organized this association. Its first officers were, Mrs. J. A. McKee, president; Mrs. Dr. Sterrett, vice president; Mrs. Mary McKee, secretary; Mrs. Robert Adams, treasurer; Miss Eda Gregg, Miss Mary McKnight and Miss Ella McKee, corresponding secretaries. The result of the first year's work was \$26.10 in the treasury, and no appropriation was made. The second year, \$161.21 were collected, and \$101.00 were appropriated to the Foreign and Domestic, and Freedmen's Missions. In 1868, the third year, there were raised \$347.23, and expended \$113.81. In this year \$293.00 were loaned at interest, \$50 of which have since been paid, leaving \$243.00 at interest still. In this year Mr. George M. Elliott, a colored student at Geneva, was taken under the care of the Society, to be educated for a missionary. In 1869, \$69.48 were collected, and \$100.00 were expended in support of Mr. Elliott. In 1870, \$167.62 were collected, and \$160.50 were expended. In 1871, \$167.05 were collected, and \$110.00 expended. In 1872, \$145.45 were collected, and \$131.30 were expended. In 1873, \$159.52 were collected, and \$189.48 were expended. In 1874, \$329.80 were collected, and \$294.75 were expended. In 1875, \$326.79 were collected, and \$358.65 were expended. In 1876, \$217.86 were collected, and \$150.80 were expended; leaving a balance of \$117.00 in treasury. The sums appropriated by the Society have been applied to the following purposes:

The education of Mr. Elliott,	\$805 50
To the Southern Mission,	113 00
To the Foreign Mission,	416 48
To the Domestic Mission,	384 25
Money at interest,	243 00

Besides these a number of charities, such as clothes made and distributed to the children of the Syrian Mission, and clothes and shoes distributed to the needy at home, the value of which cannot be specifically stated. During these years the number of members has been steadily increasing. The whole number of names on the roll is ninety. Of these, sixty are still with us; twenty-three have removed from our bounds, and seven have passed from our association to the general assembly whose names are written in heaven. The names of the deceased are, Mrs. E. S. Milligan, Miss Nancy Martin, Miss Maggie Sloss, Miss Sarah Miller, Mrs. Paden, Mrs. J. R. Gregg and Mrs. Marshall. The following persons have been made honorary and life members of the society by the payment of ten dollars, or its equivalent in services rendered: Mrs. J. A. McKee, Mrs. Dr. Sterrett, Mrs. E. S. Milligan, Mrs. Jane Adams, Mrs. M. Mawhinney, Rev. J. R. W. Sloane, Rev. J. Crozier, Rev. A. M. Milligan, Samuel Sterrett McKee, Mrs. Mary Morton and Mrs. B. A. Milligan.

As we look back over our ten years of effort, we learn the advantage of combined and continuous effort. Although our number and our means have been very limited, yet the accumulated results are very gratifying; and when we remember that we have been instrumental in aiding to prepare for his work the promising young man who is at the head of our Southern Mission, when we contemplate his present prospective usefulness,

we thank God and take courage. Our association together has been exceedingly pleasant, and we feel that we have done each other good. We have also felt that we are helping to do the Lord's work, and have thereby been brought nearer to him who says: "I will strengthen thee, I will uphold thee," and who has promised that our work of faith and labor of love shall not be in vain in the Lord. Let us still cast abroad the precious seed, in the confidence that in due time we shall reap if we faint not.

A Dorcas Society existed for a short time in connection with this association, by which \$59.00 were contributed, and used in supplying garments for indigent children.

Fifteen members have been added to the society this present year. The average attendance has been better than usual. The present officers of the society are, Mrs. Dr. Sterrett, president; Mrs. J. A. McKee, vice president; Miss Anna M. Milligan, secretary; Mrs. R. A. Milligan, treasurer; Mrs. J. S. Arthur and Mrs. G. R. Slater, corresponding secretaries.

We would take this opportunity to express our gratitude to those ministers, students and others, who have from time to time aided and encouraged us by sermons, addresses and kind words.

ANNA M. MILLIGAN, Sec'y.

MISSIONARY INTELLIGENCE.

HOME.

THE following is the report of Mr. Dill, who labored with acceptance at Lake Reno and Round Prairie:

PARNASSUS, December 4 1876.

To the Central Board of Missions—As I do not now expect to return to Lake Reno and Round Prairie, the field to which you appointed me, I will give a report of my labors and the prospects of the cause in those places up to the time that I left.

There were thirty-one members reported at Reno, to the last Synod. Of these an aged couple, Mr. and Mrs. Johnston, have removed to Olathe, Kas. Of the others, there are about ten who for a time have not been actively co-operating with the congregation. This is much to their disadvantage, and weakens the cause financially, as well as hinders their spiritual progress.

Anxious for the good of all, and confident that this could only be secured by having peace and harmony restored, we endeavored to restore this both by preaching the word, and more especially by personal interview. And in this we were not without encouragement. Advice and consolation were received by all in good feeling, and we have reason to believe that if there was a permanent laborer there, the brethren would soon be standing and walking and working together. By way of encouragement, I cannot speak too highly of the friendship and hospitality of all the people manifested in the great kindness bestowed on me while laboring among them. This all the more prompts me to pray for their peace and seek their good; and none will rejoice more than I to learn of them experiencing how good and pleasant it is for brethren to dwell together in unity.

Our people gave good attendance upon Sabbath services, and that of the neighbors was encouraging. These consist of several families of the U. P. Church, who have preaching of their own half time; of Episcopalians, and of some who have no church connection.

There is a settlement of Bohemian Catholics near by, but are so securely bound by ignorance and superstition, and held captive by the Pope, that they are unapproachable.

In fact, the Church of Rome wields a strong influence throughout the State, and is fortifying herself at every point. Her people control many of the school districts, and in every instance show their hostility to the Bible. On being invited by the Superintendent of Schools in Pope county to address the County Institute, I took occasion to present the claims of the Bible in the schools. There were many Catholics in the audience and among the teachers, and the superintendent was raised one, so that there was no little indignation aroused on hearing the hostility of the Papists, not only to the Bible but to the schools themselves, exposed. But we were gratified to learn that in the discussions that arose on the question in following sessions of the Institute, the cause of truth had many friends and defenders.

At Round Prairie we have nineteen members, who are enjoying a good deal of unanimity in sentiment and action. We found quite an interesting mission field at this place. We have here, as at Reno, several promising and interesting families of young persons growing up. In several families the husbands are not members of our church, but some of these attend our services regularly. Other families are as yet limited in means, so that the burden of pecuniary support rests chiefly on two or three families. The members in both places contribute liberally according to their means. Most of them we think give the tenth, and some exceed this. I think it will be impossible for them this year to raise their quota per member, as required in order to secure aid from the Board. The grasshoppers wasted their crops so that many will not have much beyond a comfortable livelihood.

Outside of our own membership here there is good opportunity for mission work, as there is little preaching except ours on the prairie, and there are many children who have not the benefit of much religious training at home. We did not get this work so fully organized as desirable, partly for want of room for classes, and from having as much labor as we were able to accomplish.

I generally spent the first of the week in visiting the people of the community at their houses, and was kindly received by all. In this way we were able to secure the attendance of many at church, even some who were not in the habit of attending. We held our services in school-houses in and around the prairie, and these were always well filled by attentive congregations.

There are several Presbyterian families who have no services of their own, who were very regular hearers. We have many other besides—some Methodists, Baptists, Seventh-day Advents, and some having no church connection. The influence of the Advents in the community has been demoralizing, especially their practice of working on the Christian Sabbath. They have not been received with much favor by the intelligent and pious class of people.

There is the same disadvantage here as in many other places, in having the congregations so far apart, thus dividing one's efforts. But for the present this cannot be avoided. If these congregations were provided with a stated pastor, we think it would not be long until they would become self-sustaining. We believe that this is a field that should not be neglected, and trust that the Board will be able to make some provision for it at as early a day as possible.

We have thought, and the people there feel, that it would be much to

their advantage if the missionary who labors there could be ordained, as they are so far from any ordained minister, and cannot hold sessional meetings nor enjoy the sacraments.

The country is very pretty, is nicely ornamented with beautiful lakes of clear water. Soil is of a fair quality, produces good wheat and oats. Summers are very pleasant. Winters cold, but dry and regular. Timber convenient at both places. The people do not expect to get rich fast, but can make a comfortable living.

Commending these good people to your kind consideration, and to the keeping of the good Shepherd, I remain yours, in the work of Christ.

J. W. DILL.

The Board hopes soon to have a laborer in this promising field.

It was stated some time ago that Mansfield, Ohio, had been taken under the care of the Board, and an appropriation made for its benefit. The prospects now are decidedly encouraging. It is expected now that by the first of April the membership will be between 20 and 30. Arrangements have been made by which the ordinances will be regularly dispensed. Mansfield is a growing city of 10,000 inhabitants, pleasantly located and easy of access. Mr. W. P. Clark will be pleased to give, to any persons who may desire, additional information. His address is Mansfield, Ohio.

SOUTHERN.

MR. ELLIOTT, under date of Feb. 9th, writes:

"I have had nothing special to communicate in the last three weeks. Our school seems to be as large as it ever was. I have been too busy to take the average attendance for this week, but it is about two hundred. We take in at 9 A. M., give a recess of twenty minutes at 11 A. M., and a recess of half an hour at 1 P. M., then let out at 3 P. M. Our number is now greater than we are able to comfortably accommodate. If they continue to come as they do every day, we shall be obliged to turn some off. They are here from five and from twenty miles distance in the country.

Our Sabbath school has greatly increased lately. We have about fifty in almost regular attendance. In the afternoon we have a class in the 'Confession of Faith,' and one in the 'Testimony'; also two catechumen classes—one in the Shorter, the other in the Larger Catechism. After these classes we have preaching. Thus you see we have changed our services from night to afternoon. This gives me more rest, and then we can spend our Sabbath evenings at the Mission Home, and which are always made profitable to all by the various exercises in which we engage, such as responsive and alternate Scripture reading, questions in catechism, a review of the services of the day, &c. There are eight of the Mission Home family, and each one endeavors to contribute to the happiness of the circle.

Upon the whole, we may say our work has greatly revived in the last two months. We all feel much encouraged. Our services during the week and on Sabbath day are much better attended. Though we have been greatly afflicted and pressed down to the earth with grief, we feel that the morning with joy is dawning upon us. We have all labored with all our might to repair the awful breach that has been made. We now have great reason for rejoicing. We hope we may be constantly remembered by you at the throne of grace."

We had expected to publish in this number some extracts from a letter written by Mr. McKinney and dated Camden, Jan. 24, 1877, but find that space will not allow. Our missionaries are in good health and the prospects are encouraging. Next month we hope to give fuller information.

FOREIGN.

CHEERING NEWS FROM SYRIA.

WE gave last month an extract from a letter to Mr. Beattie from Mr. Eason, under date of December 5th, and this month we publish part of a letter from Miss Dodds to her brother. It has not been our privilege for a long time to lay before the church a missionary item of intelligence, or one better suited to awaken feelings of thankfulness in the hearts of our people for what God has wrought by those in that distant land, and to stimulate to new sacrifices and efforts in sustaining the mission work and advancing it, if possible, to still higher efficiency. It looks as if we had reached the point at which we have been aiming from the beginning, when the evangelization of the people will be undertaken and carried forward by the native Christian church. What a spirit of noble earnestness have the converts displayed! The little society in Latakiyeh, made up of the poorest of the people, contributing from \$16 to \$20 per month for missionary work! How many of our congregations in this country are doing as much? In regard to most of them we doubt if it can be truthfully said, *She hath done what she could*. Let us fervently thank God for this great token for good, and feel ourselves called upon by it to put forth fresh energy and to make new sacrifices in co-operating with the disciples in Latakiyeh in their effort to save their people from the darkness from which they have themselves been delivered. The Spirit of God is manifestly falling upon them, so that, as in times of old, those who believe are of one soul and one heart in giving, and in waiting for the Lord.

LATAKIYEH, Dec 2, 1876.

These are times of trouble, for the Moslems are very insulting. A day or two ago the soldiers went up to the mountains to chastise the Fellahin, and we looked for hot work; but rumor says to-day that things have been peaceably settled. The Turks can't afford to stir up trouble here. The Fellahin have certainly held out well. We have not as yet had any applicants from them for admission to the school.

Now I must tell you how thanksgiving day was celebrated, or kept, rather. The doctor preached a sermon on giving, reminding his hearers that as they had been brought out of spiritual bondage, it was their duty to bring thankofferings of that which we had given them. The Sabbath before this Mr. Selim had spoken to the doctor about forming a missionary society. The doctor said he thought it would be better that the proposition should come from one of themselves than from us. So after the service of thanksgiving day, some of the young men assembled and talked over the matter. The result was a meeting that night, when many subscribed, and the society was regularly organized, Mr. Selim being president and Gurgis Aintably treasurer. There are now twenty-five names on the list, the subscribers paying from one piastre (8 cents) to 5½ a week. The sum total amounts to some four hundred and odd piastres; not bad for Latakiyeh, is it? Among the subscribers are Andrea, adopted son of Mrs. Theodore Vitali, Yusef Nezhari, Francise, teacher of French in the Greek

school. These you know are outsiders entirely. Our girls are very anxious to have something to give. Temora asked aunt Beckie to give her a whipping every day, and give her a "khumsy" for the society. There is great propriety in making Gurgis Aintably treasurer. I don't know whether you knew him or not. He was not a Protestant until about two years ago. He is really a remarkable man, and often, when vexed with the selfishness of the people, the thought of him comforts us. He is so faithful in his work; never needs any looking after. Last year he gave fifteen mijidies to the mission, besides two webs of muslin as a New Year's gift to the school. He always puts into the collection box on Sabbaths. Until last Sabbath we kept the box on the table, and the people used to come up after sermon and put in. Last Sabbath we began to pass round the box. The doctor took the box, M. Selim an atlas; Gurgis thought he was to give to both, so he put 15 on the atlas and kept a mijidie to put in the close box. He was rather sold when he found that the doctor did not come to him, and he had to go up and put in before the people. The doctor has been giving him 17 piastres a day, and since the days grew shorter he asked to have his wages reduced to 12½.

There was a little occurrence the other day that made quite a breeze in town. Young Mr. Michael, and some others of the French, were going through the streets and met with some soldiers. They were cursing Christians at a great rate, and Mr. M. remonstrated with them, whereupon they turned and began to curse him, and one of them drew his bayonet. Michael drew his revolver and fired it past him, giving him warning that if he did not keep quiet the next bullet would go nearer. The fellow then begged his pardon. A little more spirit of this kind on the part of Christians would keep the Moslems quiet.

ANTI-SECRET SOCIETY CONVENTION.

PURSUANT to a call from the Executive Committee, the friends of anti-secrecy met in the M. E. church in the city of Hastings, December 6th, at 2 o'clock, P. M., for the purpose of uniting their efforts in tearing down the institutions of darkness in this State. The association was well represented by delegates from different parts of the State, all of whom seemed to have their whole souls in the work. All of the sessions, as well as evening lectures, were well attended. Six denominations of Christians were represented, yet, so united were they in work that one would have supposed that they all belonged to the same church. Each day's session was opened with a half hour prayer service, and the entire meeting was a spiritual as well as a social feast. Two seceding Masons, both ministers, were present. They had been Master Masons, and one of them had belonged to some other secret orders. They gave their experience in connection with the lodge, and both asserted publicly in substance that they received Masonry just as it has been revealed by William Morgan, Edmond Romaine, and others. The following preamble and resolutions were presented and unanimously adopted by the association:

WHEREAS, Free Masonry claims to be, and undoubtedly is, a religious institution, having a religious faith peculiar to itself and antagonistic to that of the Christian church; and, Whereas, it claims to have a regenerative purifying power, sufficiently strong apart from the grace of God and the blood of Jesus to qualify its subjects for heaven, thereby setting aside the mediation of Christ and the blood of the covenant; and, Whereas, secret societies have not only polluted the church and desecrated the altars of God, but have also intruded their unholy and corrupt influence upon our courts of justice and offices of trust in the state and nation; therefore,

Resolved, That Free Masonry is the foe of true religion, the Christian church, the Bible, the God of the Bible, and humanity, and should not only be kept out of the church, but exposed, destroyed and banished from the face of the earth; for the speedy accomplishment of which we will devoutly pray and earnestly labor.

GEORGE SWANSON, *Secretary*,
Bedford, Calhoun county, Michigan.

HOME CIRCLE.

SABBATH SCHOOL OF THE SECOND R. P. CONGREGATION (17TH STREET), PHILADELPHIA.

THE anniversary exercises of this Sabbath school were held on Friday evening, December 29th, in the Sabbath school room of the church. Despite the disagreeable character of the weather, there was a full attendance of children and friends of the school, and a delightful evening was passed. The reports and statements of the superintendent, Mr. J. B. Stewart, showed the school to be in a flourishing state, fully as much so as at any previous time. The subjoined report of the treasurer indicates what has been done by the school for the Foreign Mission interest during the year. All will concede that it is a most creditable showing, and illustrates the value of the principle in giving which Dr. Chalmers called the "power of littles." We hope that other Sabbath schools may be stimulated by this example to work in the same direction, for what better education can children have than this early training to gifts in the interest of the perishing little ones in the realms of heathendom. It cultivates and encourages the habit of a disinterested and unselfish charity, and establishes an influence which will be felt more or less during life. The report gives the amount contributed by the several classes.

Mr. Thomas Walker's class, . . .	\$57 20	Miss Hannah Walker's class, . . .	\$10 53
Mrs. S. O. Wylie's " . . .	44 00	" Aggie Patterson's " . . .	10 28
Miss Jean W. Wylie's " . . .	28 09	Mrs. Jas. W. Torrey's " . . .	9 49
" M. A. Torrey's " . . .	23 68	Mr. D. Lowry's " . . .	8 66
" Marion R. Wylie's " . . .	21 51	Miss Mary Sterrett's " . . .	7 72
" S. Cornelia Wylie's " . . .	13 44	" Maggie Trimble's " . . .	6 81
" Maggie Caldwell's " . . .	13 01	" Jennie Trimble's " . . .	5 99
" Maggie Walker's " . . .	12 72	" Tillie Stuart's " . . .	5 90
" Mary Malconson's " . . .	11 89	" Lizzie Snodgrass' " . . .	5 57
" Lizzie Caldwell's " . . .	11 31	" Lizzie Young's " . . .	5 19
" Kate Anderson's " . . .	11 29	" Beckie McConnell's " . . .	3 45
" Kate Caldwell's " . . .	10 63	Donations,	77
		Total,	\$389 13

This is an advance of 10 per cent. over last year.

S. OLIVER WYLIE, JR., Treas.

DIFFERENT KINDS OF PENNIES.

A little boy who had plenty of money dropped one piece into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen or the missionary. His was a tin penny; it was as light as a scrap of tin. Another boy put in a penny, and looked around with a self-applauding gaze as if he had done some great thing. His was a brass penny. It was not the gift of a lowly heart, but of a proud spirit. A third boy gave a penny, saying to himself, "I suppose I must, because all the others do." That was an iron penny. It was the gift of a cold, hard heart. As a fourth boy dropped his penny into the box, he shed a tear; and his heart said, "Poor heathen! I am sorry they are so poor, so ignorant and miserable." That was a silver penny. It was the gift of a heart full of pity.

But there was a scholar who gave his money with a throbbing heart, saying to himself, "For God's sake, O living Jesus! I give this penny, hoping that the poor heathen whom thou lovest will believe in thee, and become thy disciples." That was a golden penny, because it was the gift of love.

What kind of a penny do you put in the mission box?—*Missionary News*.

SCRIPTURAL ENIGMA.

My first's a word, as you will see,
Composed of letters two;
And every day, I'm very sure,
This word is used by you.

My next, long years ago, was shown
To Abraham, the good;
When he, to offer up his son,
On Mount Moriah stood.

And now my whole you'll find to be
The father of a man
Who very meek and gentle was,
Now guess it all who can.

PHILOS.

DROP LETTER PROVERBS FROM BIBLE.

1. A o t n w r u n t a a w a h.
2. T e i k d l e h n o a p r u t.
3. A i e o m k t a l d a h r.
4. H t a i s o t a g r s e t r h n h m g t.
5. P i e o t b f r d a r c i n n a a g t s i i b f r a a l.

QUI.

DIAMOND WORD.

The first letter of a celebrated publican.
The name of a sea.
A lawyer mentioned in God's word.
One of the twelve patriarchs.
The first letter of an early king of the children of Israel.

QUI.

BIBLE QUESTIONS.

- 1st. What three men were promoted by the king as a result of their obedience to their God?
- 2d. To whom was it said, "God hath given thee all them that are with thee"?
- 3d. Why was the name *Shadrach* changed?
- 4th. Where is the first mention of writing "in a book" made, and what honor does it confer?

AGGIE.

ENIGMA.

The initials form the name of the son of Nebuchadnezzar.

1. The father of Hoshai.
2. A possession of Solomon's at Raal-hanon.
3. One who came into Egypt with Jacob.
4. The first day's creation.
5. One of the borders of Greece which Paul visited.
6. A city containing an image of worship.
7. A valley in which the Philistines spread themselves.
8. The son of Atarah.
9. A woman who was converted by Paul.
10. The wife of Nabai.
11. One of the books of the Bible.
12. One who aided in the building of a house for David.

AGGIE.

ANSWERS.

ENIGMAS.—1. Remember the Sabbath; 2. Ephesians; 3. Initials form Eleazar, and finally, Lebbaeus.

BIBLE QUESTIONS.—1. John 17:8; 2. 1 Pet. 3:20; 3. Esther 1:6; 4. 1 Kings 15:13; 5. Isaiah 38:21.

BEHEADED RHYMES.—Spend—pend—end. Still—till—ill. Dwell—well—ell.

Answers were given by Aggie Rhoads, Samson Logan, Cal. Miller, Maggie Bovard and XX.

MARRIED.

By Rev. R. Reed, December 14, 1876, R. J. BOAL, of Beaver Falls, and Miss JENNIE REED, of Luceaco, Westmoreland county, Pa.

By Rev. M. Wilkin, at the residence of Mrs. A. Blair, on January 25th, 1877, Mr. ARCHIBALD T. MCAULEY and Miss RACHEL A. BLAIR.

By Rev. W. W. McMillan, January 18th, 1877, J. W. HUNTER and MARY A. GALBRAITH, both of Johnson county, Kansas.

OBITUARIES.

MR. JAMES RITCHIE died very suddenly in Olathe, Kansas, September 18th, 1876, at about forty years of age. He was born at Curragh, Ireland, and at the age of eighteen united with the Reformed Presbyterian congregation at Ballylaggan, under the pastorate of Rev. John Hart, and emigrated to America, landing in New York in 1868. In 1869 he came to Olathe, and united with the Olathe and Pleasant Ridge congregation. On the evening of the day of his decease he, after taking care of his team, ate supper, and without speaking of any particular illness, arose from the table and lay down on the lounge. Soon after his sister heard a sound like the death-rattle in his breathing. A physician a few squares distant, was immediately summoned, but he was past medical aid, and soon breathed his last. Truly "in the midst of life we are in death." "Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh."

M. W.

DIED, June 8d, 1876, in Randolph county, Illinois, ROBERT EDWARD, son of Louis and Christiana Patterson, aged eight years, four months and twenty-three days. Various are the ways in which the heavenly Shepherd gathers the sheep and lambs into the heavenly fold. While the spirit of Edward's little brother, Cameron, almost a year before him, was borne up to the heavenly fold in a chariot of fire, his spirit went up from the home chamber while kindly cared for by loving parents. Frequently does the work of regeneration take place in youth. We read of some who were "sanctified from the womb." The subject of this notice gave marked evidence of that saving change. Seldom does one, so young in years, talk so calmly, and with so much composure, and with such bright hopes of glory in the prospect of departure, as did Edward. When asked by his father, "Eddie, do you know that you are not going to get well?" he replied, "Yea, I know it." To the interrogation, "Where are you going?" he answered "To heaven." "Whom will you see there?" "God, and Christ, and the angels, and my little brother Cameron, and I will know him as soon as I see him." And thus with a good hope, through grace, he fell asleep in Jesus. What bright anticipations cluster around the graves of such departed ones! And what bright hopes should such Christian parents entertain of at last meeting their little ones in the world above. "The promise is to you and to your children." "He shall gather the lambs with his arms."

P. P. BOYD.

JOHN LOWRY, a member of Vernon B. P. congregation, died of lingering consumption, April 14th, 1876, in the 30th year of his age. There was this peculiar feature in Mr. Lowry's religious character that is worthy of being noted. From a very early period in his life he labored under the deepest convictions of sin. This constrained him while yet a boy to go to Christ for deliverance from guilt. But the overwhelming sense of his own utter unworthiness kept him from making a public profession of religion as early as he would have otherwise done; and when he did, and throughout his life, by his own confession, he always approached the communion table with tear and trembling. While he never doubted the ability of Christ to save, nor his willingness to accept the greatest sinner coming to him for salvation, yet it almost overcame his faith to think that an infinitely holy God would give his Son to die for one so unworthy as he knew himself to be; and the devil, ever vigilant and active, laying hold of this conviction, often tried to make him despair of the mercy of God. But while he thus gave him many an anxious hour, yet, through the power of divine grace, he was never able to prevent him from trusting in our glorious Redeemer. This constant anxiety for the interest of his soul produced in him a thoughtful, quiet habit, and at times a sad cast of countenance, but still he was a pleasant, social companion. The enemy followed him with vigorous assaults, to the very valley of the shadow of death, but there at last he was vanquished. "The rod and staff of the good Shepherd comforted him." The victory was his. He fell asleep in Jesus, and now with the blessed dead rests from his labors and conflicts in the "church of the first born."

R. B. C.

MATTHEW HENRY LOWRY, died May 4th, 1876, in Manhattan, Kan., in the 25th year of his age. He, like his brother, whose death is mentioned above, died of consumption, but of a more rapid type in its development and effect. He had given up his business in Chicago and gone to Denver, Colorado, for his health, but a few weeks before his death. The light atmosphere of so high an altitude proved to be too severe a trial for his lungs. He therefore made an effort to return to his family, but only succeeded in getting a part of the way. His wife met him in Manhattan, Kansas, where,

after lingering a week, he died. But, unlike his brother, his hopes were bright, and his faith abounding and triumphant. His last words were, "In my Father's house"—here his strength failed him; his wife repeated what follows in the verses. He gave a smiling assent and closed his eyes for ever on time. By his own request his remains were brought to Wisconsin and buried by the side of his brother in Vernon R. P. cemetery. He has left a young wife and two children committed to the care of a covenant God. To her, and to his parents, now in the decline of life, bereaved as they have been of their two youngest sons in so short a time, the chastisement has been severe. But a merciful God has wonderfully sustained them. They are comforted by this assurance, that while sorrowing, they "mourn not as those who have no hope."

R. B. C.

THOMAS MCCARROLL died at his home in Pontiac, Michigan, on Sabbath morning, October 1st, 1876, aged 65 years. His native place was the neighborhood of Randalstown, Ireland. His father was an elder in the Presbyterian congregation of that town, in connection with the Synod of Ulster. But he united with the R. P. congregation of Kellswater, of which his mother was a member, under the pastoral care of Rev. James Dick. He was a brother of the late Rev. William McCarroll, formerly pastor of the Belfast R. P. congregation. Mr. McCarroll came to America in 1840, and settled in Pontiac, Michigan, in 1851. On that beautiful Sabbath morning, whose sacred quiet seemed a foretaste of future peace, the worn-out frame could no longer retain that spirit which longed for "the rest that remaineth for the people of God." The invitation, "Come unto me, all ye that are heavy laden, and I will give you rest," was often the subject of remark by him during his illness. His family recall the earnest words of Christian counsel he often tendered them, and the purity of his example and believing life, as an evidence of his interest in Christ, and they love to remember in their bereavement the Saviour's gracious assurance, "Blessed are the pure in heart, for they shall see God."

COM.

DIED, November 3, 1876, GEORGE SHILLITO, infant son of Hugh and Eliza Smiley, members of the Pittsburgh congregation; November 15, 1876, CHARLES ALBERT, child of same parents, aged 3 years and 11 months; both of scarlet fever.

DIED, at his residence, in the town of Parma, near the city of Rochester, N. Y., on the 18th of December, 1876, in the 73d year of his age, HUGH MULHOLLAND. Mr. Mulholland was born in County Antrim, Ireland. Leaving home early in life he settled in the city of New York. It is more than forty years since he removed to Rochester, in the neighborhood of which he continued to reside until his death. In 1840 he was elected an elder in the Rochester R. P. congregation. As a delegate from session he attended different meetings of Synod and was well known to the elder members. In Rochester Mr. Mulholland was universally respected as a thoroughly trustworthy and reliable man. An intelligent Covenanter, he understood and believed the principles of the church, and loved her for her fidelity to them. He was a true Christian, and sought to walk worthy of God who had called him. During his latter years his chief concern was to be prepared for the Master's coming. More than once, with great emotion, he inquired of the writer of this: "How may a Christian be assured of his interest in Christ?" To the last he clung to Jesus with an unwavering faith, and God "gave him the victory through our Lord Jesus Christ." His widow and six adult children remain. May they be sustained by the assurance that he whom they love and whose absence they mourn is with Christ, which is far better, and they shall go to him, though he shall no more come to them.

COM.

Resolutions of the Session of the Reformed Presbyterian congregation of Rochester, on the death of Hugh Mulholland:

WHEREAS, God, in his providence, has removed from us by death our dear brother, Hugh Mulholland, who was for thirty-five years an active and useful member of this session:

Resolved, That we do hereby express and put on record our high appreciation of his Christian character as exemplified in his unswerving attachment to the church of Christ, in his earnest and consistent life, and in his constant endeavor to discharge diligently and faithfully his personal and official duties.

Resolved, That by this providence we are reminded of our own approaching dissolution, and our admonition to greater diligence and fidelity in the service of Christ.

Resolved, That to the bereaved family we tender our heart-felt sympathy in their affliction.

Resolved, That a copy of these resolutions be sent to the widow of our deceased brother, and that they be published in the magazines of the church.

R. AITON, Clerk.

RESOLUTIONS adopted by the Alumni of Geneva College, in the Seminary of Allegheny, with reference to the death of Prof. Milroy:

WHEREAS, God in his wise providence has removed from our Alma Mater one of its honored Professors, whose intellectual worth and Christian character we so highly esteemed; therefore, be it

Resolved, 1. That by this removal we are deprived of a dear friend, a faithful teacher, and, to some of us, a father in Christ.

2. That with the Faculty and students of Geneva College, we mourn the loss of a valued scholar and an honored and loved Professor.

3. That we tender our sympathy to the congregation in their sorrow for the loss of a faithful and beloved pastor, whose services they so long enjoyed.

4. That we sympathize with the bereaved family in this their hour of sorrow, and commend them to him who is a husband to the widow and a father to the fatherless. To them are left a father's memory and a father's prayers.

5. That in the dispensation of providence we humbly submit to the will of him who doeth all things well, and recognize in it a solemn call to the same earnest devotion that characterized the life and ministry of our departed friend.

W. S. FULTON,

A. D. CROWE,

W. MCKIRAHAN,

Committee.

ALLEGHENY, PA., December, 1876.

JAMES WOODBURN, elder in the Macedon congregation, died September 7th, 1876, of typhoid fever, in the 63d year of his age. The deceased had been an elder in the congregation almost from its first organization, and by the mildness of his disposition, his firmness and the uprightness of his character, had won the esteem and confidence of the entire congregation. During his last sickness he had a very comfortable assurance of the favor of God, and manifested a great degree of resignation to the will of God. In view of his death the session passed the following resolutions:

Resolved, 1. That in his death session has lost a valuable member and a wise counsellor.

2. That we admire the mildness of his disposition, his firmness and uprightness, and would humbly desire that the mantle of his graces might fall on us who remain.

3. That we tender our deep sympathy to his companion, who is still with us, and hope that the reflection that her loss is his unspeakable gain, will sustain her in her bereavement.

P. H. WYLIE, *Moderator.*

D. PORTERFIELD, *Clerk.*

DIED, September 8th, Mrs. NANCY BLAIR, relict of the late James Blair. Mrs. Blair was a member of the Third Reformed Presbyterian congregation, Philadelphia. Her disease was consumption of the lungs. Her patience under affliction was extraordinary. Her two little children, a boy and a girl, she left in the care of her covenant God, with full confidence in his power and willingness to take care of them. Her sister, who nursed her long and tenderly in her last illness, took the little orphans to her home in the West. Thus God at once provided for them. May the same gracious God put his fear in their hearts, and prepare them for that heavenly home where there is good reason to believe their parents have found everlasting rest.

At a meeting of the Ladies' Missionary Society of the Third Congregation, Philadelphia, the following resolutions were adopted in reference to the decease of Mrs. Nancy Blair:

WHEREAS, The Redeemer has been pleased to remove from us by death, on the 8th of September, 1876, our worthy sister, Mrs. N. Blair; therefore,

Resolved, 1. That we hereby express our keen sense of the loss we have sustained by her removal.

2. That her gentleness and modesty of demeanor, and her genuine Christian charity, furnish a shining example worthy of our careful imitation. It pleased the Master to give her but little of worldly goods, but out of that little she counted it a privilege to cast in her mite for the promotion of his cause.

3. That we desire to improve this bereavement as a warning to prepare for the inevitable approach of death, and as an incitement to diligence in our Christian work, remembering the words of Christ: "Behold, I come quickly, and my reward is with me, to give unto every man according as his work shall be."

MISS SARAH ADAMS, *Secretary.*

DIED, November 20th, 1876, aged 8 months and 21 days, JAMES MELVILLE COPELAND, infant son of William and Annie Copeland, members of Manchester and Parkersburg congregation. "He shall gather the lambs with his arms, and carry them in his bosom."

J. C. M.

DIED, July 7th, 1876, MAGGIE E., daughter of James and Rebecca J. Burneson, in her 20th year. The deceased was a member of the R. P. congregation of Beaver Falls, having made a profession of her faith October 8th, 1875. She was of a very quiet and reserved disposition, and would scarcely speak even of her bodily sufferings, unless urged to make them known. She had been declining for some time, but passed away rapidly at the last. And yet she was expecting her Lord's coming. When her little brother was told that she was dead, weeping bitterly, he said: "She told me that she was going to die, and wanted me to meet her in heaven." We then learned that she had been anticipating death for several days, and had spoken to different members of the family privately, earnestly pressing upon them the daily study of the word of God, and regular attendance on secret prayer. A few moments before her death, being asked if she was afraid to die, she repeated with great calmness, the 4th verse of the 23d Psalm: "Though I walk through the valley of the shadow of death," &c. These and many other evidences assure her friends that she was under the saving influence of the Holy Spirit and could truly say: "Thou shalt guide me with thy counsel and afterward receive me to glory." COM.

BOOK NOTICES.

We call the attention of our readers to the valuable reprints by the Leonard Scott Publishing Co., 41 Barclay street, New York, of *Blackwood's Magazine*, and the *London*, *Edinburgh*, *Westminster* and *British Reviews*. Any one of the periodicals, \$4 a year; the five, \$15 a year. *Blackwood* for January contains, *The Shadow of the Door*, Inside the House of Commons, *A Woman-Hater*, Part VIII, *George Sand*, *Weariness*, a tale from France, *Cupid Schooled*, *The New Year*.

The contents of the January *Edinburgh Review* are, *The Authorship of the Fourth Gospel*, *Travels in the Caucasus*, *Forel on the Ants of Switzerland*, *Mediterranean Deltae*, *The Paston Letters*, *New Arctic Lands*, *Fitzmaurice's Life of William, Earl of Sherburne*, *Wood's Discoveries at Ephesus*, *Von Reumont's Lorenzo de Medici*, *Turkey and Russia*.

The *British Quarterly Review* for January contains, *Julian's Letters*, *The Poetry of the Old Testament*, *Alexander Vinet, Priesthood in the Light of the New Testament*, *H. Spencer's Sociology—its ground, motive and sphere*, *Guizot's History of France*, *The Servian War*, *Contemporary Literature*.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending January 27th and February 3d contain, *The Anglo-American Churches of the United States*, from the *London Quarterly*; *Dr. Schleimann's Discoveries at Mycenæ*, *Nature*; *Prince Bismarck's Literary Faculty*, by Francis Heuffer, *Gentleman's Magazine*; *The Marquis of Loessie*, by Geo. MacDonald, Part VIII. *Advance Sheets*; *A German Bath*, *Blackwood*; *Self-help in Science*, *Good Words*; *Fields and Field-Sports in Madras*, *Fraser*; *The Wordsworths at Brinsop Court*, *Temple Bar*; *John Wilson Croker*, *Quarterly Review*; *The Jews in the East*, *Saturday Review*; *Caprices of the Nile*, *Chambers' Journal*; *The Storm-Wave in Bengal*, *Saturday Review*; *Earldoms*, *Pall Mall Gazette*; *The Shadow of the Door*, *Blackwood*; an instalment of "*Carita*," by Mrs. Oliphant, and the conclusion of "*What She Came Through*," by Sarah Tytler, together with poetry and miscellany.

The back numbers containing the first instalments of MacDonald's new serial are still sent gratis to new subscribers for 1877. For fifty-two numbers of sixty-four large pages each (of more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

THE

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ORIGINAL.

THE WEAK BROTHER.

IN his letters to Corinth and to Rome, the apostle Paul refers to certain members of the church as the strong, and to others as the weak. We gather from the passages that by the weak he means persons who had scruples as to the propriety of eating meat that had been offered in sacrifice to idols, and as to drinking wine that had been poured out (that is, a portion of the wine) as a libation to the gods. The strong were those who, knowing that the gods were only the imagination of the heathen, and that the idols were vanities, could buy and eat without scruple whatever was exposed for sale in the markets of these heathen cities. The strong were tempted to despise the weak, as being under the dominion of a narrow-minded spirit, and the weak were apt to condemn the strong and to class them among the profane.

Paul seeks the peace of the churches to which he wrote, and exhorts both parties to work in harmony. As to the question at issue, he is not neutral. He believes there is no longer a law against partaking of the meat and the wine that had been offered in idol-worship. He must be classed with the strong, but yet he urged that both strong and weak submit to another law, from which neither party can claim exemption—the law of love—they are to seek to be mutually profitable. This law of love is over them, as they are both in Christ; strong and weak alike are his, he accepts them both. All that they do is to pass under his review, and harmony will exist if the strong forego their freedom in the presence of the weak, if they abstain from animadversion upon their scruples.

Questions of casuistry need to be discussed, if for no other reason, that we may see in what matters we are to agree to disagree. We are to turn to the Scriptures for instruction. In its study the greatest attention must be used, to see what are matters of indifference, and what are not. The able scholar, Dean Alford, went, as we all judge, far astray when he wrote in his edition of the New Testament, in considering Rom 14:5, "I infer

that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times."

This is nullification of a law of God; for to grant, as he does, that the Sabbath is to be kept as a holy rest, as unto men for their edification, but not unto God as our duty, is to abolish it as an institution of God's appointment. This is not a law for the operation of the directions as to strong and weak. How then are we to know to what we are to apply the directions of the apostle, and in what way to use them?

There is a very easy method in vogue now with many, as to certain questions, and very fitted, if carried on, to allow men to do anything they please with the laws of God, even with those they acknowledge to be binding. It comes from the present use of the word offend, and then the application of this to 1 Cor. 8:13, "If meat make my brother to offend." They reason, "The one offended is the weak brother. Whoever is offended by our conduct is therefore the weak brother! Hence we that do what we please are the strong." This is simply to play upon a word. To *offend*, is to cause to stumble, and the *offended* brother is the brother our conduct has led into sin; this is the weak brother, not the one who judges our conduct will make men sin. This puts the matter in an entirely different light, and sets us all before the bar of God's law in its wide application, as laid down by Paul, and brings thus our liberty to the true test. What then was the nature of the law whose observance was not a matter of conscience? *It was an obsolete law.* It belonged to a ceremonial economy, which stood in meats and drinks. Hence, Alford is then consistent in his language in saying, as to the observance of the Sabbath by men of his opinions, that it is "binding from considerations of humanity and religious expediency, &c., &c." We seek peace by observing the law of love. The way to meet him is to show that the law of the Sabbath is not obsolete, and to make that a duty for him as unto God, which he thinks to be not so; but for us who believe the law of the Sabbath not to be obsolete, but binding on all men in all ages, the law of charity does not apply simply to the law as a law. We are *bound* to cease from a course that leads other men into sin, in following our outward act as a rule. All cases of exemption are *exceptions*, and the *onus probandi* is on the one claiming exemption. The law of charity comes in, in considering what are the acts which we shall allow as of necessity, &c.; and in judging of personal necessity, we are to consider the bearing of our practice on men who may imitate our *actions*, knowing nothing of our *motives*. Is the act in this light still necessary? If we do not so consider, how are we our brother's keeper? All men claim some care for their brethren. None reprov'd more harshly than did Norman McLeod the men who took his arguments against the continued obligation of the Sabbath for a cloak of sin. Yet his Memoirs show to the world that his actions were based on his principles. He had cut away the basis of the law, and wondered that men did not keep it, as if the law of Christian charity is that which men follow even in the church, in the most of matters. All

classes of men see the error in excess in certain even of their own practices. The liquor dealer will join the temperance man in denouncing the abuse of liquor, and even the steady drinker has a word of reproof for the drunkard. We remember to have heard one of these men say of a junior who reeled by, "He is too young to drink whiskey." He ought to have waited till he was of an age to drink!

We have no intention at present of following out these remarks. We are content simply to try to set forth the misconception that exists in many minds as to the one to whom we are to have regard in this law of charity—it is the one we may lead into sin by our example. In matters of indifference we are to yield to the law of charity. In matters of acknowledged obligation we are to watch narrowly and to study well the cases wherein we claim exemption on the plea of necessity.

We judge much of the reform in the practice of church members which many seek, must be sought in clear views of this subject. †

SAVING FAITH.

WHAT must I do to be saved? is a most important question. The answer is briefly given in the Bible, and clearly exhibited in the subordinate standards of the Presbyterian Church. The Bible answer is, "Believe in the Lord Jesus Christ, and thou shalt be saved." This faith (or believing in Christ) is explained in the form of sound words, as "saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel"—a saving grace because always connected with salvation, and because it has special respect to the Lord Jesus in his mediatorial and saving work. It is the work of the Holy Spirit in the heart of a sinner. The exercise of it is the work of the sinner himself, aided by the Spirit. By the Holy Spirit the mind is enlightened. The man believes that he is a sinner, that his "sin deserves the wrath and curse of God, both in this life and in that which is to come." He realizes his misery and earnestly desires relief. He has no hope from himself, and he sees no help in any creature. The gospel reveals the Lord Jesus and salvation in him for sinners. The Spirit enables him to see this, and to realize that this Saviour is offered to him. He believes the message and is willing to accept Christ for salvation, as offered in the gospel. The phrase "as offered in the gospel" is very significant. Our faith must rest on the divine testimony. We must receive just what is offered, and for the purpose for which it is offered. Hence the importance of the question, How does faith receive the Lord Jesus? or, plainly stated, How does a sinner convinced of sin accept the Lord Jesus? Answer, as offered in the gospel.

1st. He accepts the person of Christ. A mistake here is fatal. Believing is sometimes spoken of under the emblem of the marriage relation. The Redeemer is the husband, the believer is the spouse. In marriage it is not enough for the woman to be willing to take the

name, the social position or the protection of the husband; she must marry the man, submit to his authority and acknowledge him as her husband, or she has no just claim to the honor and privileges of his wife. So it is here. Many seem willing to be called by the name of Jesus, to hold fellowship with his people, enjoy his protection and share in his mediatorial glory, but they do not submit to him as husband and head, and refuse to acknowledge his authority. They have little respect for his person. In the gospel he is offered as a Divine Person, the son of the Living God. And our "Mediator must be God, to keep the human nature from sinking under the infinite wrath of God and the power of death, give worth and efficacy to his sufferings, obedience and intercession, and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer their enemies, and bring them to everlasting salvation." He is in the gospel offered as man, made in all respects like unto his brethren. And "it was requisite that our Mediator should be man, that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow-feeling of our infirmities, that we might receive the adoption of sons and have comfort and access with boldness to the throne of grace." He is offered as God and man in one person, and it "was needful that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us as the works of the whole person." The sinner in the exercise of saving faith believes him to be God, to be true man, God and man in one person, and as such accepts him. When the person of Christ as offered in the gospel is not accepted, there is no more hope of salvation for the sinner, whatever his morals, his position or profession, than there is for an impenitent murderer. In accepting the person there is safety.

2d. He accepts him as a Saviour. In this character he is offered in the gospel. "Thou shalt call his name Jesus, for he shall save his people from their sins." In this character the sinner needs him, and as his only Saviour, accepts him. However numerous his sins or aggravated his offences, he believes that Jesus is *able* to save him. He is the Christ (the anointed). The word has reference to his being set up or anointed as the covenant Head from all eternity—as sanctified and sent into the world duly commissioned by the Father, specially to his being fully furnished with all authority and ability for his great work; anointed with the Spirit above measure. There is an allusion to the anointing of persons under the old dispensation when invested with office, whether king, priest or prophet. It is the clear view of Christ's offices which inspires the sinner with confidence in his ability to save. We are ignorant, we have lost the knowledge of God and of ourselves, we can never find it. Christ meets the case. He is a prophet. He teaches sinners the way and leads them to the Father. We are guilty. We cannot answer for one of our many transgressions. He is a *Priest*. He has made a perfect, a full satisfaction to divine justice for sin. His sacrifice has been accepted, and he lives to make intercession and manage the sinner's case with God. "If any man sin, we have an advo-

cate with the Father, Jesus Christ the righteous." We are weak and rebellious as well as guilty, and surrounded by many enemies ready to destroy us. Christ is King, exalted a prince to give remission of sins. He has all power in heaven and in earth. He is able to subdue a people to himself, to support and comfort them in their trials, to restrain and conquer all their enemies, and give them eternal salvation. The sinner exercising saving faith accepts Christ in all his offices. Many professors seem willing to name the name of Christ; they accept him as a Priest to share his atonement, but they reject him as King, and refuse to make his law the rule of their conduct. They will be grievously disappointed. His three-fold office is necessary to make him a Saviour able to save. They who reject him as King will never share in his salvation. His own words are, "These men that would not that I should reign over them, bring them hither and slay them before me." Faith goes even farther in dealing with him as a Saviour. It accepts him as *willing* to save. At this point there is often great difficulty in persuading a truly awakened sinner to close fully with Christ. The human mind is prone to extremes. While living in an unregenerate state salvation seems easy—it can at any future time be attended to. But when conscience is aroused, and sin appears in its soul-destroying, hell-deserving and God-dishonoring character; when the number and aggravations of the offences are considered, salvation seems impossible. The sinner does not doubt the ability of Christ to save, but he doubts his willingness to save him. Only the Holy Spirit can remove this difficulty. He opens his ear to the words of Jesus: "Him that cometh unto me I will in no wise cast out." Whatever his crimes or his unworthiness, he will neither reject nor disappoint him. The compassion of the Saviour's life, how he never refused any that came to him on earth, his love in dying and his work in heaven, are kept before him, till he is persuaded to close with him in all his offices, as a Saviour able and willing to save.

3d. He accepts him as God's *free* gift to sinners. "Thanks be unto God for his unspeakable gift." As a free gift he is offered by a Three-One God in the gospel. This constitutes our authority to accept. Without the offer sinners have no more right to close with the Saviour than Adam had to lay hold of the tree of life in Paradise after he had sinned. Just as offered, the sinner accepts. He is offered *freely*. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." This is just a parallel passage in the Old Testament with the words of Jesus, who "stood and cried, saying, If any man thirst, let him come unto me and drink," and of the Spirit and the Bride saying, "Whosoever will, let him take of the water of life freely." Come just as you are. Do not wait till you have made yourself respectable, fit to be a Christian. Do not wait till you can bring good works, or something to commend you to Christ. Alas! many say, I ought to be a Christian, I know that; but I am not good enough. Ah! come just as you are, with no qualification, no claim, save that you are a sinner, utterly ruined, needing this salvation. Come, though you have no gold or silver. "If a man would give all the substance

of his house for love, it would be utterly condemned." Come, drink of the water of life freely, and live. Just as he is, the sinner accepts the free gift, offering no good works in return. He is offered *fully*; in all his offices. As such, he is accepted. As a Prophet, to teach; as a Priest, to atone and intercede, and as a King, to subdue, rule and save. The sinner closes with him for righteousness, sanctification and redemption. He is offered *particularly*. "Whosoever will, let him come." The gospel call comes to every sinner who hears the message, and the sinner must accept for himself. It is possible that a man living under the preaching of the gospel may believe all the truth respecting Jesus which has been stated, and yet be a child of wrath, a slave to sin, and an heir of hell. It is not the bare assent of the mind to the truth, not believing in general that Jesus is the Saviour of sinners, which constitutes saving faith. It is what our fathers called the appropriating faith, which unites to Jesus and makes a man a Christian. This is evident from the figurative illustrations of saving faith. It is "eating." Eating is a personal act; the hungry man must appropriate the food for himself and eat, or he derives no nourishment from the food. It is "drinking." Unless the thirsty man drink, his thirst is not quenched. It is "putting on a garment." The garment must be put on, before the naked man derives from it either heat or protection. It is "fleeing to Christ." The man must run to the city of refuge, or perish. So here the gospel offer is made to sinners, the man applies it to himself. He says, "That means me, I am a sinner, I have a right to accept this offer, Jesus is the Saviour whom I need, and I accept him as my own Saviour." He is offered *now*, a present Saviour, and a present salvation. "Now is the day of salvation." Faith always accepts *now*; no man ever believed in Christ six months hence. Many deceive themselves by thinking that resolving is believing. They mean to close with Christ and lead a godly life, but not now. Six months or a year hence they positively will. They do not mean to live and die as they are. No, they will be Christians. This is not believing. Christ is not offered in the gospel even to-morrow. "To-day, if ye will hear his voice." And the sinner, in the exercise of saving faith, closes with the offer with no delay. He takes Christ just as he is, the cross with the crown, and accepts wholly the atoning work for salvation. He then yields himself to Jesus, to be saved. Saving faith is popularly said to be the hand by which we receive the Lord Jesus Christ. The old divines say faith has two hands; with one it receives the Lord Jesus as offered in the gospel, with the other it gives the man, soul and body, to the Lord Jesus to be saved. We have a beautiful illustration of this truth in 2 Cor. 8:5—"First they gave their own selves to the Lord." And in the exhortation of Hezekiah's messengers, 2 Chron. 30:8—"Yield yourselves unto the Lord." In the margin, it is "give your hand to the Lord." In old times, and in some countries, the custom is still continued. When men conclude a covenant, or finish a bargain, they give each other the hand. That action seals the contract. So here the sinner, having accepted Christ, covenants with him. If we say "Jesus is mine," we will say the remainder, "and I am his." We promise him a willing subjection,

yielding ourselves soul and body into his hand, to be taught, directed, supported, governed, sanctified, saved and glorified according to the gospel. We yield ourselves and all that we have to serve him. The consecration is complete, nothing is kept back. Christ has redeemed all, and his right to all is cheerfully conceded, not only our souls and bodies to be saved, but our affections, our time, our mental powers, our influence, our money, our acquisitions of whatever kind, as his, to advance his cause and glorify him. "We are not our own, we are bought with a price." When the sinner has been by the Holy Spirit brought so far, he is not only in the sight of God, but in the eye of man, a true Christian. He may be limited in knowledge, feeble yet in spiritual life, but he is a Christian. He has accepted Christ as offered in the gospel for his Saviour, and he has voluntarily surrendered himself to serve him on the terms of the covenant. And acknowledging Christ's title to him and all that he has, he has made an entire consecration. This entire consecration at the very commencement of the new life, is very important. It makes the work of sanctification comparatively easy, and greatly strengthens in the conflicts and temptations of the Christian life. Whereas the lack of entire consecration cripples us in the service and gives the enemy great advantage against us.

In our next we will show that saving faith moulds the character and controls the conduct of true believers. S.

SELECTED.

SABBATH LAWS.

MESSENGERS. EDITORS—Many of your readers doubtless remember the excitement produced less than twenty years ago, at the effort made in Philadelphia and other cities to run the street cars on the Lord's day. The movement was everywhere denounced, not only by the ministry, but by laymen, and by many who made no religious profession. Even in the halls of legislation the effort was looked upon as a dangerous innovation, and at first was successfully opposed. What a change a few years have produced! Now it is seldom that a word is spoken against this fearful desecration of the Sabbath; and many of those who were loudest in their denunciation of the change when it was proposed, now countenance, publicly defend and patronize these cars. The results of this change have been most disastrous and demoralizing. The candid reader cannot but admit that the predictions of evil consequent upon the running of the cars on Sabbath, in the admirable argument on the whole subject presented to the Pennsylvania Legislature in 1860, have been more than verified. The report and argument I inclose, hoping that you will give it an insertion in the *Reformed Presbyterian and Covenanter*. T. A. S.

A petition was presented to the Legislature of Pennsylvania, during their late session, for a modification of the Sabbath laws of that State, so as to allow the running of passenger railway cars on the Sabbath. The committee to whom it was referred made the following report:

"The Committee on Vice and Immorality, to which were referred certain petitions asking for 'such a modification of the Sunday law as to allow passenger railway cars and other conveyances to run on Sunday,' beg leave to report:

That they have given this subject the careful attention due to its recognized importance. The first consideration suggested by the papers in the hands of the committee is, that they propose a radical change in the uniform and settled policy of this Commonwealth. From a period long anterior to the Declaration of Independence until now, our 'Sunday Laws' have received the sanction, express or implied, of the legislative authorities of the State. Repeated attempts to abrogate or seriously to modify them have met with a stern repulse at the bar of successive Legislatures. Numerous decisions of our supreme and local courts, in affirming the constitutionality of these statutes, have incidentally but cordially commended their wisdom. And the people of our Commonwealth have, as a body, acquiesced in the policy thus established, without complaint; they have, in fact, left us no room to doubt that it has their hearty approval.

With these familiar facts before us, we feel warranted in making a somewhat imperative demand of any party or parties who seek, through our agency, to annul or emasculate these ancient and honored laws. We are constrained to say to them, 'The presumption is against you. You must be able, in the first place, to produce convincing reasons in support of the change you would effect in the hereditary policy of the State. And, in the second place, you must show that this change is demanded by the public voice.' With the highest respect for the petitioners who present these memorials, we are obliged to say that they have met neither of these requisitions.

The Legislature is asked to legalize the running of passenger railway cars and other public conveyances on Sunday. The popular arguments chiefly relied upon for enforcing the application are these two, viz., that the existing Sunday laws are a usurpation upon the personal rights of the citizens; and that it is especially oppressive to the working classes to deprive them of the use of these conveyances on their only day of leisure. These objections, it will be observed, take a wide range. They make it necessary that the committee should re-state certain elementary principles which underlie our political fabric, and pervade our whole body of jurisprudence.

The founders of our government wisely excluded from their plans an ecclesiastical establishment. But in doing this they were not so obtuse as to imagine that a state could flourish without the aid of religion and morality. They not only secured to every citizen and every sect liberty of opinion and of worship, but they recognized Christianity as the religion of the country. In our laws relating to oaths, to blasphemy, and to the Lord's day; in the appointment of chaplains, and in the observance of days of fasting and thanksgiving, we have paid national homage to the God of the Bible. It is the recorded opinion of the Supreme Court of this State, that '*Christianity, general Christianity, has always been part of the common law of Pennsylvania.*' This imports that we are a Christian people, and not a Mohammedan, a pagan, or an atheistic people. It neither supposes nor involves an organic union between the civil and ecclesiastical powers, much less the concession of special privileges to any religious sect. But it proceeds upon the acknowledged fact, that Christianity has, from the beginning, been the religion of the great mass of our people; that as such they claim the protection of the laws in the exercise of their religious rights; and that to deny them this protection would be of the essence of tyranny on the part of government—especially of a government which, like our own, recognizes the will of the majority as its fundamental law.

This is one of the grounds upon which our legislation on this subject

rests. Another is, that the State needs the sustaining influence of that morality which derives its code, its sanction, and its efficiency from the Bible. Republican institutions have never survived the general decay of public virtue. It is as essential to their healthful action as the atmosphere is to animal and vegetable life. The instinct of self-preservation, therefore, admonishes the State to abstain from all acts which may weaken the restraints of morality. And such is the obvious tendency of enactments designed to secularize the first day of the week. For in respect, certainly, to communities and nations true morality is the offspring of Christianity; and Christianity cannot reach the masses of the people without its Sunday. Whatever consequences might ensue to religion by obliterating from our statute books the moderate and reasonable laws pointed at in the petitions, the State cannot afford to repeal them. If these laws are repealed, or essentially modified, no reflecting person can suppose the so-called reform will stop until the other laws which recognize Christianity and its institutions shall have been abrogated. And this accomplished, the flood-gates of vice and immorality will be thrown wide open in every part of the Commonwealth. It would be suicidal in the State to sanction this policy.

The allegation that the 'Sunday Laws' are a usurpation upon the personal rights of the citizen, is a sheer assumption. That they may be regarded as burthensome by individuals or sects, which do not accept the Christian system, is very true. But this is an incident which pertains to all legislation. In our country, at least, laws must reflect the will of the majority of the people. If the working of a law is attended with inconvenience, it is better that the few should suffer than the many. But in the present case there is very little, if any, room even for this plea. For the laws in question are merely negative. They establish no church, they impose no creed, they exact no service, they leave every man free to adopt what religious dogmas he chooses, or to discard all faiths. They require no one to attend a place of worship, or contribute to the support of religious ordinances. They institute no inquisition into the mode in which people spend the Sabbath. They simply ordain that Sunday shall be a day of rest; that those who choose shall have the opportunity of worshipping God without molestation; and that all secular avocations, which would conflict with these ends, shall be suspended. Is there any real hardship in this? The hardship would be all on the other side. Let the 'Sunday laws' be repealed at the bidding of a small minority of our population, and the residue, comprising the great mass of the people in every part of the Commonwealth, might with reason complain that the State, in depriving them of their peaceful Sabbath, had virtually robbed them of their right to worship God. Here would be a positive invasion of the rights of conscience. We are not able to perceive that these rights are infringed by enactments which simply inhibit certain worldly employments on Sunday.

This general view of the subject comprehends numerous subordinate questions; and among the rest, the particular question presented in the petitions. The Legislature is asked so to modify the 'Sunday Laws' as to 'allow passenger railway cars and other public conveyances to run on Sunday.' And the application comes before us in the guise of an appeal for the rights and the comfort of the working classes.

The 'working classes' constitute, in every land, the mass of the population. The wise and faithful care of their interests is one of the most sacred and responsible functions of civil government. It must be said, to the honor of our National and State governments, that they have not been unmindful of this trust. Nowhere on the face of the globe are the relations of

capital and labor adjusted with so generous an aspect towards the latter as they are here. In no other country are the multitudes of all sexes, ages and conditions, who live by the sweat of the brow, so well paid, so well clothed and fed, and so certain, by honest industry, to improve their circumstances. No other nation devotes to the working man so much legislation, allows him so much political power, or makes the same ample provision for him when overtaken by age or misfortune. This policy is equally enlightened as regards the prosperity of the State, and as beneficent towards its objects. We may refer with confidence to the legislative records of this Commonwealth to show that Pennsylvania has always regarded and treated the sons of toil within her borders, comprising in this designation mechanics, operatives, and laborers of every kind, as a mother treats her children. And it is because this sentiment throbs with such power in her breast, she has refused to do anything which might derogate from the just authority of the Christian Sabbath.

For this day of rest, important as it is to all classes of society, is indispensable to the working man. It is the only day of the seven he can spend with his family. It recruits his exhausted frame; it places within his reach invaluable opportunities for self-culture and improvement; it supplies him with means and incentives to frugality, industry and integrity; it opens to him the only sources of comfort and hope which are really adequate and permanent.

These are no trivial advantages, but there are others which must not be overlooked in this connection. Sunday is the great barrier which protects the laboring classes against the wiles of ambition and the encroachments of merciless cupidity. Neither king-craft nor priest-craft can long delude a people who make a true use of their Sundays. And no intelligent operative can be so blind as not to see, that if the rapacious money-making spirit of the age could have its way, it would compel him to work seven days instead of six. What, in fact, is the very proposal now before us? Should the prayer of these petitioners be granted, it would bear with cruel severity upon the persons employed by the passenger railway and omnibus companies. In the capacity of conductors, drivers, hostlers, ticket agents, switch tenders, and the like, they and their families must already number several thousand individuals in this Commonwealth, and this aggregate is constantly increasing. Those who are familiar with the service these men perform, are accustomed to think that it is already sufficiently rigorous. What would it become if they were compelled to spend Sunday also in the same way? Is it for the State, instead of throwing her parental ægis over this great company of her children, to break down the last dyke which protects them against the pitiless surges of avarice, and surrender them to its fatal embrace? Is it acting the part of the parent for her to say to them, You must relinquish to your employers even that day of rest, which the slaves on every southern plantation are allowed to call their own? We cannot think so. We believe the State has no moral right to become the oppressor of her own citizens. She certainly may not connive at the oppression of the weak by the strong; least of all, may she use, for these illegitimate ends, a day which is not hers to give away.

These considerations are too weighty to be disregarded, except upon grounds more conclusive than any thus far presented to the Committee. We can easily understand that numerous instances might occur in which the running of these public vehicles on Sunday would be a convenience to individuals and families. We can imagine circumstances in which the want of these would be felt as a hardship. But the wisdom and equity of

a law must be tested, not by isolated cases, but by its general tendencies and fruits. And looking at the proposed enactment in this view—estimating the consequences that would be likely to follow, should a broad license be given to all the existing and future railway and omnibus companies of the State to prosecute their customary business on Sunday—we cannot doubt that the effect would be most injurious to the public morals. It would entice many from their homes into the haunts of dissipation. It would do much to assimilate our Sunday law to that of continental Europe—a change which no patriotic citizen could fail to regard as a great calamity. It would contribute to destroy that reverence for the Lord's day, which is not only one of the strong buttresses of the public morals, but as already intimated, one of the chief defences of the poor man's health and freedom against the insatiate greed of avarice.

We have no idea that all these results would follow immediately. Enough that the tendency would be in this direction. The present is no time for sapping the foundations of morality amongst us. The decay of public virtue, and the increase of the spirit of faction, are the two great plague-spots upon the fair visage of the Republic, which fill every loyal heart with anxiety. To counter-work these evils is an object towards which education, religion, and legislation, may well direct their most vigorous efforts. It may at least be required at our hands, that if we do nothing to strengthen the cause of truth and virtue, we shall abstain from removing a single one of the pillars upon which it rests, and this we are virtually asked to do by the petitions before us.

In concluding their report, the committee beg to repeat, that the views herein presented are in accordance with the ancient and hereditary legislation of Pennsylvania. If there be any innovators amongst us, they are not the friends of our 'Sunday Laws.' We stand where the immortal founder of our Commonwealth stood, and we may be excused from resisting any change in a policy which has borne the test of nearly two hundred years.

In the 'GREAT LAW,' passed in the Assembly at Chester, soon after his first landing, December 12th, 1682, William Penn has recorded his estimation of the Sabbath as one of the main safeguards of civil and religious liberty. In the first article of this code, the design of which is declared to be, 'that God may have his due, Cæsar his due, and the people their due, so that the best and firmest foundation may be laid for the present and future happiness of both the government and people of this Province,' he thus ordains: 'To the end that looseness, irreligion, and atheism, may not creep in under the pretence of conscience in the Province, be it further enacted by the authority aforesaid, that according to the good example of the primitive Christians, and for the ease of the creation, every first day of the week, called the LORD'S DAY, the people shall abstain from their common toil and labor, that whether masters, parents, children, or servants, they may the better dispose themselves to read the scriptures of truth at home, or to frequent such meetings of religious worship abroad, as may best suit their respective persuasions.' (*Hazard's Annals*, 1609, 1682.)

Since the abrogation of the Sunday Laws would be absolutely oppressive to a large mass of laboring people, would tend directly to the increase of vice, would be contrary to the known convictions of the patriot worthies of the past, and in contravention of all previous legislation, would be repugnant to the moral sensibilities of the great mass of the best citizens throughout the State, and directly in conflict with the statutes of Revelation, therefore we submit that the prayer of the petitioners should not be granted; and accordingly, be it

Resolved, That the abrogation of the existing Sunday Laws would be unwise in itself, and vicious in its results, and the committee are hereby discharged from the further consideration of the subject."

THE RECTOR'S CALL.

"Good morning, Mrs. Minty!" observed the rector, as the door opened to his knock.

The door seemed to have a surly way with it, and opened scarcely wide enough to let the rector in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit down.

The rector saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard that day of the sickness of her daughter, and at the first opportunity had called to see the young girl. Not seeming to notice the mother's manner, he said: "I hear that Miss Maria is sick."

"Yes! and she might ha' died for all she's seen of you!" replied Mrs. Minty with an energy that almost shook the good rector out of his seat. The rector was a meek man, and overlooking the readiness of her reply, he asked:

"How long has she been sick?"

"Two weeks, and over," said the mother.

"Have you had a physician?" inquired the rector.

"Had a physician! What a question! Why, the girl has been almost dead! I wonder *you* got here before she was dead! Had a physician!" These last words Mrs. Minty fairly ground out between her teeth, with ill-suppressed scorn.

It now became evident that Mrs. Minty, on each day of her daughter's sickness, and the rector's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. The rector resolved to try the former first.

"Ah! you have had a physician?" he observed, "How did *he* happen to call?"

"How did *he* happen to call? Well, did any one ever hear such a question as that?"

"Perhaps some one told him Miss Maria was sick; or, perhaps he was passing and dropped in," interjected the rector.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor!" fairly screeched Mrs. Minty.

"Oh, you sent for him!" said the rector.

"Do you think he'd come if we didn't send for him? How'd he know Maria was sick!" replied the mother looking at the rector as though she pitied his stupidity.

"Do you always send for the physician when you want him?" asked the rector with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minty. "What do you ask such a question as that for?"

"I did not know," said the rector, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending for him, you might do the same with the physician."

Something had gradually been dawning upon Mrs. Minty's mind, which the last words of the rector, uttered with inimitable good nature, re-

solved into a full intellectual surmise. Her severe face relaxed into a broad smile. "Oh, I see! I see!" she exclaimed. "I thought them was mighty queer questions. Well I had ought to ha' sent for you too, seeing as how I sent for the doctor. And you didn't know Maria was sick?"

"No," observed the rector, "If I had I should certainly have called before this. I accidentally heard of her illness this morning for the first time."

"Well, really, I hope you'll excuse me! Step this way, Maria's in the back room; she'll be all sorts of glad to see you!"—*St. John's Chronicle*.

THE WORLD'S DEBT TO CALVIN.

THE world is indebted to the church for everything noblest and best in her free institutions. Freedom is under perpetual obligations to her. Enforcement of organic law must exist, whether in church, state or nation; otherwise, everything rushes to ruin in all society. It is the glory of the Calvinistic church, and not her reproach, that she "enforced" her denominational law in favor of Presbyterian "doctrine, order and worship," giving thereby to the nations their most precious inheritance. "By these," says Mr. Buckle, "the dying spark of freedom was kindled into a blaze." "To John Knox," says Froude, "England owes a debt for liberty it cannot pay." "Calvin's principles," says Henri, "are immortal and immovable in both government and doctrine." "Thousands were debtor to him," says the judicious Hooker, "as touching divine knowledge, yet he to none but only to God—a founder of the French Church, incomparably the wisest it ever had since the hour it enjoyed him." "Geneva," says Montesquieu, "is the mother of modern republics, and should celebrate with festivity the day on which Calvin entered the city." "Calvin," says Bunsen, "spoke for all times and all men;" and in the language of Motley, "Europe owes her political liberty to Calvinism." "The Institutes," says Guizot, "are one of the noblest edifices ever erected by men." Bancroft declares that "Calvin, bowing to no patent of nobility, but that of the elect of God, made Geneva the impregnable fortress of popular liberty;" and adds that the very "first voice" raised for liberty in this land, both civil and religious, "came from Presbyterians," and that "he who will not honor the memory and influence of Calvin knows but little of the origin of American liberty." Is it in John Calvin we glory? God forbid; but in God we glory, who gave us John Calvin. What kind of an argument is it that would impeach all this glorious record as an "oppression of the conscience" through "sectarian law."—*Foreign paper*.

A PRAYER MEETING RECIPE.—We have had a great many, but we will get none too many good ones. Go to the meeting with a heart warmed with love to Christ and to Christian brethren. Carry a spirit of prayer with you from your closet, and then you will be sure to have it when you get there. Be ready and prompt to pray and speak. Backwardness and waiting throw a deathly chill over the meeting. Let not the meeting ordinarily exceed one hour. Let brevity be observed in all the services. Long prayers are apt to abound in vain repetitions, and prolonged remarks are often tedious. The model prayer given by our Lord and Saviour may be easily repeated in half a minute. The prayer of the publican comprises only six words, and still is very comprehensive. From three to five minutes

is usually long enough for any brother to occupy at one time in remarks and prayer. In the closest one may pray an hour or a whole night if he chooses, but in the social circle prayer should be short, specific and fervent. Keep the services free from all friction of unkind feelings and censorious remarks. Let attendance upon these meetings be regular and constant as possible.

MISSIONARY INTELLIGENCE.

FOREIGN.

THE MISSIONARY'S FAREWELL.

Written on the occasion of the departure of Revs. R. J. Dodds and J. Beattie, with their wives, as missionaries to Syria, Oct. 1856. The allusions are to Mr. Dodds.

"Get thee out of thy country, and from thy kindred, and from thy father's house."—Gen. 12 : 1.

. FAREWELL, Pennsylvania! thy plains and thy pines;
Farewell to thy waters, thy mountains and mines;
There first I loved Jesus, there bowed to his rod;
The dust loved so dearly lies under thy sod.
We labored together, she rests from her toil;
The dust loved so dearly, combines with thy soil.

Her spirit has gone on the wings of a dove,
How fervent that prayer when her soul went above!
These scenes I take with me in Asia to dwell,
And wear, as a jewel, Amanda's farewell.
Inwrought with my being, as tongue cannot tell,
I still wear the sigh of that lonely farewell.

No slight to Letitia, who now shares my lot,
She too may be taken, but never forgot;
While life beats one pulse, whatever the clime,
Her joys and her sorrows shall always be mine;
Through all the fleet changes of fleet changing time,
I, joying or sorrowing, still shall be thine.

Farewell to my sisters! your long winter nights,
Your reading, your music, still yield me delight.
I go to the Arab, the Greek and the Jew,
To tell of that Saviour I worshipped with you.
Mohammed's wild Arab, Turk, Greek, Copt and Jew,
Must hear of that Saviour and worship him, too.

Farewell, congregation, beloved in the Lord,
To whom for salvation I preached the word.
Your Sabbaths, your sacraments, farewell, farewell;
To Asia I'm called the glad tidings to tell.
Your solemn assemblies my soul loveth well;
Your Sabbaths and sacraments, farewell, farewell.

May Jesus send on you, in copious showers,
The heavenly dews which his good Spirit pours
On Shenir and Hermon, on Zion's loved hill,
And furnish a pastor your prayers to fulfil.
Forsake not assembling on Zion's loved hill;
"Thy kids" still remembering, my heart's with you still.

Farewell, aged parents ; farewell to my boy ;
 Farewell, little daughter ; may God give you joy ;
 Farewell to my brethren—my brain is so wild,
 I grieve brother Frazier* to think of thy child.
 My trust in my Saviour will not be beguiled,
 Should he in his sovereignty send for my child.

Your hand, brother Beattie, and sister, your hand.
 Poor Morton ! and Hayti.† 'Tis Jesus commands.
 My knees are so feeble—Farewell to the shore ;
 George, Davidson, Joseph, I'll see you once more ;
 Farewell, loving brothers, and dear native shore,
 I dare not say, *never* to look on you more.

My father ! my mother ! Can this be a dream ?
 Ah no, that was real—the roar of the steam,
 The scenes we are meeting on Delaware Bay,
 The strange faces greeting, tell we are away ;
 The paddle wheels beating on Delaware Bay,
 The shores swift retreating, proclaim us away.

We soon clear the cape, and Atlantic's domain.
 Deep, awful, majestic, around us still reign
 Jehovah's great works, and his wonders we scan,
 Bewildered, surveying the depth of his plan.
 The Lord's mighty works and his wonders we view,
 And raise our devotions in songs ever new.

The songs of the Spirit, how sweet on the sea,
 The ocean's Creator conversing with me.
 The "bards of the Bible" to nature so true,
 Have made the old hundred and fifty still new.
 The "bards of the Bible" sing mercy's soft strain,
 In earth's conflagration the psalms will remain.

The isle of Great Britain we take on our way,
 Where Covenant ancestors once bore the sway,
 Where tyrant's were foiled by the children of faith,
 Where Stuarts were banished, or buried in death ;
 There Knox and Gillespie defended the faith,
 There Renwick and Cameron triumphed in death.

Through pillars of Hercules swiftly we glide,
 On Mediterranean's billows we ride,
 Where Jonah was swallowed, Æneas sought land,
 Where classic memorials crowd on each hand.
 Here Jonah was swallowed ; here Paul swam ashore ;
 Here John did on Patmos the future explore.

No buoy marks the spot where the prophet was thrown,
 Nor lighthouse the coast where again he was known ;
 But yonder stands Yaffa,‡ where first they spread sail,
 And Tarshish men bended their oars in the gale.

* A missionary already at Damascus, Syria, whose child lost its life by accident in Brown county, O.

† Rev. R. J. Dodds had formerly been appointed missionary to Hayti in company with Rev. J. W. Morton, and was ordained for that island ; but before he had time to set out for his destination the mission was broken up.

‡ The present name of Joppa, usually written Jaffa.

Thy minarets, Yaffa, reflect the bright beam,
But where are *thy* mariners raising the steam?

Damascus, thy Straight Street we soon shall behold,
Where good Ananias resided of old;
Where first fell the scales from the vision of Saul,
The fierce persecutor, the eloquent Paul;
Where Saul felt the scales from his vision remove,
And first felt the glow of celestial love.

The town Eliezer forsook in his youth,
To learn of the Saviour from Abraham's mouth,
To join in that mission, the nations to save,
With Heaven's commission their anger to brave,
With Abraham going, the nations to teach,
By altar fires glowing the gospel to preach.

Distressed Jeremiah, I envy thy case—
No Arab hiatus thine ear had to trace;
No Syriac language o'erloaded thy tongue,
The gospel proclaiming to Israel's throng.
Even Chaldaic* accents flowed sweet from thy tongue,
While safely declaiming thy people among.

Ah! *safely!* Bedouins can not be more fierce
Than Israel suing thy body to pierce;
The bold Babylonian thy safety did prove.
So Jesus provides, in his power and love.
The bold Babylonian† reward gave to thee,
So Jesus provides for his people—for me.

MEMORIAL OF MRS. EMELINE G. METHENY.

DIED, in Latakiah, Syria, December 17, 1876, MRS. EMELINE G. METHENY. "He giveth his beloved sleep."

THIS notice, that appeared in the February number of this magazine, conveyed intelligence that brought sadness to many a heart. It is known that it was the desire of the deceased, expressed shortly before her death, that this brief statement should suffice for a lengthened obituary.

Without admitting any indifference to a request, that in ordinary circumstances should be held sacred, the writer believes that in this case there may be an exception to the rule. The desire was the prompting of that unselfish spirit that so eminently characterized the public life of the deceased. It was like her, and was worthy of her. But there are other considerations that should be allowed their proper importance. The church has claims, and especially the Syrian Mission has claims that should not be overlooked. And now, when the ranks, reduced by death, need to be filled up, it is not meet that the influence of her bright example of self-sacrificing in the cause of Christ should be withheld and lost. It is, moreover, demanded by his own feelings, to present a deserved tribute to the memory of one who, born, baptized, trained up and received into the church under his ministry, filled a useful position in our missionary field.

* Jer. 10: 11, originally written in Chaldaic.

† See Jer. 40: 45.

Mrs. Metheny was the third daughter of David and Mary M. Gregg, members of the Reformed Presbyterian congregation of Pittsburgh and Allegheny. At an early age she made a profession of her faith in that congregation. In April, 1862, she was married to Dr. David Metheny, a member of the same congregation. About that time the reinforcement of the Syrian Mission, by the addition of a physician, was found to be necessary to its success. The position was offered to Dr. Metheny, and accepted, with the entire concurrence of his wife. This, on the part of both, in a worldly point of view, called for a great sacrifice. He had secured a good practice in the city of Pittsburgh, and was rapidly rising to eminence in his profession. Their prospects for the future were bright and cheering. Surrounded by the companions of her early years, living near her parents and other friends, nothing seemed to be wanting to make her life one of enjoyment. But the call for help came across the ocean from Syria, and awakened desires that nothing earthly could satisfy.

In 1865, her husband having been ordained a ruling elder by the session of Pittsburgh and Allegheny congregation, they departed for Syria in company with Rev. Joseph Beattie and his wife, who had returned to this country for the benefit of their health. The toil and privations of missionary life, in a climate far from salubrious, gradually so undermined her health that a return to her native land became necessary. They arrived in the fall of 1872. The change of climate, and other favorable circumstances, seemed for a time to recuperate her strength. But when, in the autumn of the following year, they were about to return to Syria, there was too manifest evidence that her health was not entirely restored, and there were sad forebodings with those who parted with her, that they would see her face no more in the flesh. She endured the fatigue of the voyage better than was feared, and after her arrival at Latakiyeh hopes were entertained that it would please the Lord of life to grant her length of days to labor in the field where he had called her to work. But it soon became evident that these hopes were without foundation. In the early part of the last year of her life, the symptoms of her disease, clearly of the pulmonary type, made it apparent that the time of her dismissal from service in the church on earth was not far distant. With the hope of mitigating the disease she was removed during the hot season to the mountains, a considerable distance back from Beirut. By this, some relief was obtained. Still, she gradually sunk, and after some time she was brought back to Latakiyeh, that she might close her days amidst the scenes that were so familiar to her, and enjoy the society and care of her friends and co-laborers, to whom she was tenderly attached. She had the satisfaction of seeing the chapel, built chiefly through her contributions, completed; and when, two days before she died, she was placed by her friends in view of it, she manifested the pleasure that it afforded her to see the house in which the God of her fathers would be worshipped.

A few minutes after midnight of the Sabbath, she expired in peace and in the full hope of a glorious immortality. It was meet that such a life should terminate in the closing hours of the Sabbath. She rests from her labor, and her works follow her. Her remains, as it was her desire, lie in the cemetery belonging to the mission, to arise at the resurrection in company with others to whose deliverance from the dominion of sin she contributed her share in privations and labors.

Three children survive her; one preceded her. To her bereaved husband, who, "perplexed, but not in despair," is at his post laboring for the gathering of benighted souls to the fold of Christ, the tenderest sympathies

of his former pastor and his sincere friend and fellow laborer, are affectionately offered. And to her parents, now in the decline of life, he would say, You gave Emeline to your covenant God in baptism in her infancy. He accepted her, and assigned her the place it was his will she should occupy. He has taken her to receive the gracious reward. You shall go to her to enjoy a blessed reunion, where there will be no separation.

T. S.

LETTER FROM MISS WYLIE.*

LATAKIYEH, SYRIA, Jan. 6th, 1877.

Your letter, written by Mrs. J. S. Arthurs, came to hand last week, and I now sit down to reply.

You will have heard ere this reaches you, of dear Mrs. Metheny's death. We feel as if the mainspring of the mission had been taken away. But it is a joyful change for her. She looked forward with such bright anticipations when she would see her Saviour's face. You all know her, I do not need to speak of her worth. But, perhaps it may interest you to know that all through her sickness she always expressed herself as being glad that she had come to Syria. She said she could truly say that her "lines had fallen to her in pleasant places." And one thing seemed remarkable, that nearly every little comfort that she desired they were able to procure for her, and many times in ways we did not expect. She had left home and friends, but God supplied her wants. She was so concerned about people giving their tenth to the Lord. She often said it was too bad to wait till one was ready to die, and then say, "Here, Lord, you may have this little sum, I don't want it any longer." But she is gone. May we follow in her footsteps. I was very sorry to hear of the death of my dear friend and teacher, Mr. Milroy. We often wonder why God takes away those who are so much needed. But they are best prepared to go. Besides, I think he looks to the good of his people individually, as well as his church collectively. I esteemed Mr. Milroy very much as a friend. I can never forget his touching and tender farewell to me. I do not know that I have much mission news to give. They are still working at the buildings. Stone and lumber are so cheap that they keep adding room to room. We will have a neat little village after a while, but not more than we need. The Moslems say, "Let the Dr. build away, we will take it for a mosque." The Moslems hate us, and yet they say they wish there were ten more families like us. For with what we buy for ourselves and the school, and the work the mission provides for the people, we keep an amount of money in circulation that they would not otherwise have. Thus we can see that we are at least a temporal blessing to them. But we see *that* the world, over, that in proportion to the fear of God in a community, in the same proportion will there be worldly prosperity. Some times we are in fear and trembling, other times we scarcely think about it, only enough to be guarded and prudent. For a while the Moslems were very insolent. But one day a soldier was cursing the Christians. A Frenchman reproved him. The soldier drew out his sword, but the Frenchman took out his pistol. Some other soldiers rushed out and took their comrade away. The Frenchman immediately reported him to headquarters, and they had the matter attended to. They are afraid of any outbreak at present, especially while this conference is in session. Besides, the Kom Kom we have now is rather a smart, intelligent man, and appears to want to do about right. Since

* To the Ladies' Missionary Society of Pittsburgh.

that affair they have been very quiet. Yet we do not dare to go out walking and riding alone. That is a great affliction to me, to think we cannot go out walking without some one with us.

We have only taken fifty boarders this winter. The Board wrote us they feared they were going to be scarce of money, and we did not want to take more than we could keep. Those that we have taken besides our mission children, for the most part are from town. We find them very different from the Fellaheen. The Fellaheen did not bring their children down to us. We knew not why for a long time, but we have since learned that they were afraid to bring them, as they have been threatened by the soldiers if they did. It may be that it is well for us, for the Fellaheen have refused to go into the army. At one time there was a detachment of soldiers sent from Beirut and Tripoli to force them. They were this far on their way when they received orders not to proceed any farther. There was no reason given, but they knew it would be of little use to go, as the Fellaheen had their crops all in, their wheat hid, and they could easily go farther up into the mountains, where a man, unless he was acquainted with the way, would not dare to follow. They said if they tear down our houses, they are old, and we and our wives can build them up again. If their children were here, they might blame us, and say if they had their children they could not escape so easily. We think of these things, as long as they are not here, but if they were, we would not send them away if they did say so.

We were out the other day to a high point near the sea. We could see the long range of Ansairiyeh mountains. At the terminus, they pointed out to me the ancient city of Arvad, where dwelt the Arvadites. The village still bears its old name. I used to wonder where there was room for all the cities mentioned in the Bible, but every village is a city, and its king is only a sheik. It is awful to think of all those dreadful people, who inhabit those mountains. When will they hear and listen to the joyful sound?

Sterrett Metheny received a very hard fall on New Year's day, hitting the side of his head. In about an hour after, he fell into a stupor and did not rouse from it for eight hours. Part of the time we feared he was dying, and the Dr. greatly feared when he did come to, it would be either with distorted features or impaired reason. When, at last, he roused and spoke, we all cried for joy. We were very uneasy about him for a few days. But he seems to be getting better as fast as we could expect. There was a great deal of concern manifested for the Dr. on account of it. Um Niuph (mother of Niuph,) said she prayed till twelve o'clock that night, that God would spare the Dr. that blow; that Sterrett's life might be saved.

Perhaps you would like to know who Um Niuph is. She is the mother of the Miriam who was the first female convert from the Ansairiyeh. Niuph is her only daughter living, and is one of our teachers. I do not know how long she has been here, but they said when she first came she would make every excuse possible to stay away from prayers. She held out a long time. The day she was baptized her daughter Niuph was so glad she laughed out for joy. I think she is a real Christian. I don't know what we would do without her. She goes around seeing to the wants of the little ones, like our dear grandmothers at home.

January 12.

Since I wrote the first of my letter we heard a report from Marsine that the English Consul there was robbed and several Christians killed. The last post brought news that England will support the Turks no longer.

We look for stirring times. Our trust is in the Lord. He is our refuge and strength. We think it is only that they know we are well armed that we are not disturbed. Therefore, we do not dread any premeditated action. They are afraid to take that. But the mischief is in them, and if anything occurs, it will be some sudden outbreak. Do not forget to pray earnestly for us. We feel assured that all these commotions will be the means of the bringing about the kingdom of our Lord and Master.

M. R. WYLIE.

HOME.

REV. J. R. HILL, who, by appointment of the Lakes Presbytery, has been cultivating the Mission of Detroit and Tuscola county, Michigan, since last September, gives the following account of his labors to the Central Board (which, by direction of Synod, appropriated \$200.00 to the mission), in a communication, dated Feb. 14th, 1877:

"After preaching two days in Detroit, it was thought best to discontinue labor there until times in the city should improve, or some addition be made to the membership by brethren coming from other parts. My time, therefore, has been wholly taken up with the Tuscola part of the Mission.

I preach every Sabbath; the attendance is large, the interest and attention manifested are gratifying, and the decorum is praiseworthy.

On the 31st of January, 1877, with the assistance of elders William McDonald and Samuel Bell, of Southfield, a session was constituted for the purpose of ascertaining and regulating the standing of those who had been in connection with the R. P. Church before coming here, and also to receive any who might wish to join with us.

The number of those previously members, was found to be ten; eight others, viz., five from the U. P. congregation of Fair Grove, Tuscola county, Michigan, two from the Presbyterian Church, of Ireland, and one by profession, were received into full communion. We have thus eighteen members in all.

We feel that we ought to thank God and take courage. The liberality of the people, taking into consideration their limited means, is highly commendable, nearly two hundred dollars having been subscribed for preaching."

For the information of any who might think of moving to this new settlement, Mr. Hill gives the following items of information:

"The land is of excellent quality. So far as my knowledge extends, it is unsurpassed in the State. Rev. A. McFarland, of Putnam, Ohio, who was here three weeks in August, says that he believes he never saw so much good land in one body. As yet, it can be obtained very cheap; unimproved, as low as seven or eight dollars per acre. Those who think of coming ought to secure farms at once, even if they cannot move now, as there is no question about the advance in value. The proximity of East Saginaw, Bay City, and Vassar, secures a market equal to Detroit. The winter, owing, perhaps, to the large bodies of water adjacent, and the abundance of timber, is mild, considering the latitude. Further intelligence may be had by addressing Thomas Mitchell, Watrousville, Tuscola county, Michigan."

Rev. Isaiah Faris, writes from Stillwater, Nebraska, under date of January 25th, 1877, as follows:

"I have preached here now three Sabbaths and the fast day. The first Sabbath of this month and the fast day were stormy and very disagreeable days, and the consequence was that my audience numbered on those days respectively six and seven. The two following Sabbaths were beautiful for the season. The school house was well filled, especially the last Sabbath, when the word was better circulated. The attention was good for the most part. On Paul's principle of being 'all things to all men,' I have departed from the custom in our own church of having two services with an interval between them. The people here are not used to two services, and if an interval is given the outsiders would nearly all go away. So I explained the psalm and followed it with the usual prayer; then lectured and announced a psalm to be sung, and immediately followed that with a sermon, and closed in the usual manner. By shortening the exercises a little and using all my endeavors to interest the common people, I have succeeded the last two Sabbaths in keeping the audience, not only in the house, but also maintaining respectable order to the close of the exercises.

I consider the prospect for a congregation here favorable, provided the present opportunity for getting cheap and good land be embraced by Covenanters wanting to move west. There is no homestead land unoccupied in this neighborhood, but there are thousands of acres of railroad land for sale at from \$1.50 to \$5.00 per acre. This land is now offered by the county for sale for delinquent taxes. The tax for the year 1873 being considered exorbitant, the railroad company has paid no tax since that. The land can now be bought for the taxes. But this I would not consider a very safe investment, as it is probable that the Legislature will abate the back tax in favor of the railroad, and if so, the railroad will redeem the land by paying only such tax as is still remaining after such abatement. However, the buyer could still buy the land from the railroad at the value set on it.

But there are three or four sections of school land, in reasonable bounds of the Covenanter settlement, which, I think, afford a good opportunity to those who are only renting land at high rates where they are. This land, according to State law, cannot be bought for less than \$7.00 per acre, but it can be rented for 25 years at a very cheap rate—for the first five years at 12 cents an acre, and the renter would have the first chance to buy the land at any time during the 25 years at \$7.00 an acre. At least, so I understand the matter, having gone to the county seat for information. The renter would have no tax to pay. As there is every prospect that there will be a railroad through here before five years, it seems to me that if I were a renter I would be glad of the opportunity to rent land as cheap, with the prospect of buying it at my leisure. Mr. David Means, of Stillwater, Webster county, Nebraska, will take pleasure in assisting any one who might wish to come here."

THE Wahoo congregation has become, under the fostering care of the Board, strong enough with some assistance to support a pastor. Rev. J. A. Thompson, who has been laboring there for more than a year, has received a call which the members hope he will see his way clear to accept. The cars now run into the town, and a new impetus to its growth has been given. Several families of Covenanters have lately gone there and others are expected. The prospects of the congregation are encouraging. A number of Bohemian families attend regularly our services. As arrangements have been made by which the translation of the Declarative part of

the Testimony, the Covenant and Shorter Catechism will be made into their language, it is expected that still others will see their way clear to connect with us. Mr. Thompson, who consented to edit a weekly newspaper, has resigned his position as editor in order that he may more effectively engage in his work.

The Board had hoped ere this to have had a laborer in Lake Reno and Round Prairie congregation, but thus far has failed. An appointment has lately been made, which perhaps will be accepted. The brethren in that station may rest satisfied that every reasonable effort will be made to secure a suitable person to labor there. The church will be glad to learn that the prospects for building up a self-supporting congregation are now encouraging.

Rev. R. Shields preached, by request of the Board, two Sabbaths at Lochiel, Canada. The prospects are reasonably good. The number of members is small. The congregation has passed through two or three very severe ordeals, and although considerably weakened thereby, is still hopeful. As the summer is the best time for missionating there, further effort will be delayed till then.

When the Board a year and a half ago commenced work in Canada, it was not intended to confine its efforts exclusively to Ontario, but to cultivate any field in either Quebec or Ontario not already occupied. It was thought when the missionary returned, no place offered sufficient inducements to warrant it to prosecute work any further. Since however, Lochiel was taken under its care.

J. W. SPROULL, Sec. C. B. M.

SOUTHERN.

THIS letter was received some time ago, but was crowded out.

As mine seems to be the only pen that moves in behalf of the Southern Mission, it cannot rest longer. Innumerable duties, and these being at various points, have prevented frequent communication. But as our work is now principally confined to one post, we hope to be heard from more frequently.

We may say our work is still encouragingly prosperous. The school which opened on the 2d of October with 65 pupils, is now very large and daily increasing. There are at this time 148 enrolled. This is near the average attendance. We have been laboring to train them up to punctuality, and our efforts thus far have been quite successful. We give all to understand that 9 o'clock is the hour for taking in school, and after that the doors are locked and all tardy scholars remain out. We are glad to say that very few are ever locked out, most all make an effort to be present for devotional exercises.

The long rest seems to have put a new spirit into the scholars. They enter upon the work of another year with renewed vigor. The number in attendance makes the work great for the present assistance. This is specially so, because two-thirds of those who come belong to the primary department. We have always found the work in this department too great for one person.

But to whatsoever place you turn your eyes there is an abundance of work. The demand for laborers among the freedmen is not decreasing. The baneful effects of corrupt politics is daily heightening the cry for more true, honest-hearted laborers. We quail when we think of the many de-

ceivers and pretenders that have come into the South ; of those who have stooped to the villanies and vices against which they should have been lifting up their voices like trumpets. It teaches us to be ever mindful of the injunction of our Master, " Watch and pray." Our prayers need to be incessant for more devout, Christian laborers—well grounded in the faith—who will set their faces like flint against every evil. Only pure morality and Bible Christianity can lay a foundation upon which a forlorn and degraded people can rise.

Such a foundation is yet to be laid in the South. The few laborers in the field have need to work hard and wait patiently for the harvest, resting in the promises of the Lord, and remembering that we are only instruments in God's hand. " Let us not be weary in well doing, for in due season we shall reap if we faint not." " Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Yours truly,

G. M. ELLIOTT.

SELMA, ALA.

The following extracts taken from letters written by Mrs. McKinney to her friends at home here, have been furnished us for publication :

CAMDEN, WILCOX CO., ALA., Jan. 24, 1877.

We arrived here late Saturday night, after a pleasant boat ride of about seventy-five miles, and a very unpleasant carriage ride of four miles through mud and rain, and found Mr. Morrill up, waiting for us. We went to Sabbath school on Sabbath, but on account of the hard rain, found very few scholars. Those who were there were clean and neatly dressed, with bright, intelligent faces, and are quite smart. I think we will spend a pleasant time among them. Mr. Morrill says there is something fascinating about the work, to him. He delivers everything into our hands, and expects us to manage the whole thing ourselves. He gives it up for want of time to attend it, being in some public office.

We have not rented yet, but have decided on a house at fifty dollars a year; the best we can get, but it leaks in every room, the windows are broken, the door knobs are off and well full of leaves. The location is beautiful, plenty of shade trees, an orchard of fig and apple trees, and a large garden. The house has five rooms, with an open gallery as wide as your sitting room running through the centre of it, a veranda in front covered with honeysuckle vines, the front rooms both as long as your kitchen; back of the orchard is a pine woods; in front are black walnut, chinaberry trees, chestnut, cedar and pines. We will have no wood to buy. The house is but a short distance from the school-house. If you were here you would go into ecstasies over the place; it is really beautiful. The weather has been bad, but to-day the sun is shining, though the wind is cold. People are beginning to make gardens; it is spring now, the first of April will be summer. They tell us that it is not so hot here, only the summer is so long it gets tiresome. There are several northern families here.

The people here live in a primitive style. They have a great deal of home-made furniture, no carpets, open fire-places; and many of them have no windows, just open sash and shutters to close. The church building, where we have Sabbath school, is a frame, weatherboarded and roofed; no windows, and seats unpainted. It looks like some of our northern barns.

Every house here has one or two huts for negroes in the back yard. There is one in the yard of the house we expect to get. Mr. Morrill says most any family will be glad to get them, and will do washing and chores about the house and help with gardening, for them.

I do not know when we will open school; not until we get into our house. We have rented the house; fifty acres of land go with it. We have leased it for two years at 125 dollars—62½ dollars a year. All the improvements we put on go in the rent.

Yours,

M. McKINNEY.

CAMDEN, Feb. 19, 1877.

We have had a pleasant day, and the moon and stars are shining brightly now—a pleasant day after the cool, cloudy weather last week. Everything begins to look like spring. The fig trees are budding, and soon I hope to send you some of the blossoms of it, and of the pomegranate. Our school is increasing, I have fifty-two in my room, and Mr. McKinney twenty-eight. He wants to take some of my higher classes, but I do not feel like giving them up, and get along very well with them. In a short time we expect the house to be filled, as the trustees have opened it to adjoining districts. The Sabbath school is very interesting. I can scarcely tell how many we have, as we always forget to count them; but next Sabbath our assistant superintendent will take the number, and then I can report more fully. We made one of our young teachers assistant superintendent, or rather he was elected by the teachers, and we expect him to keep the books, look after strangers and keep order. He is quite a fine looking young man, of light complexion and well featured, and quite smart. Yesterday Judge Henderson visited the school, and made some very beautiful remarks. Among other things, he told the children that while they were running the streets at night and on Sabbath, our friends up in the North were on their knees praying for us and for them. He spoke of the sacredness of the Sabbath, and their duty to keep it; he also made some remarks on the subject which we had for a lesson—Elijah and the Sacrifice—which were good. He is a Northern man, raised in Wooster, Ohio, and his people were Seceders.

I think our prospects are good for ultimately building up a church, but it may be a long distance in the future, perhaps not in our time; but I hope our labors will be blessed to that end. I must tell you of a remark made by little Nerva Fairly, a little yellow girl, to her sister Carrie. Something had gone wrong with them both, and Nerva told Carrie she thought it was because she had forgotten to say her prayers that morning, and Carrie thought her share of the trouble was because she was in "too big a hurry" saying hers. A brother of theirs takes fits, and Mrs. Morgan was telling me that one evening, after he had had a fit, his mother was trying to hurry him to bed without any prayers, and although he was scarcely sensible yet he kneeled down and said his prayers. So you see we have some good little children among us. I think you would be pleased to hear how well they sing the psalms in Sabbath school. We sang the 34th from the 8th verse to the last, part of the 84th, and part of the 136th. They sang the 34th, with the 8th verse as chorus to every verse, "O taste and see that God is good," &c. They sang that with a will, and I could not help thinking of the psalm we sung at worship the last evening we were at home, and hope that prophecy will be fulfilled in Camden before long.

They have learned several songs already, "Daisy Deane," "Angel Whispers," "Come take a Sail," "Louie is my Fair One," "The Oaken Tree," and others that I can't think of now. They learn quickly, and every noon and recess keep me at it. On Friday afternoon I have charge of both schools, which are devoted to spelling and music, and any other exercise I see fit to use.

I think we will like this place very much when we get settled in our own home. I have not seen a southern lady since I came into Camden. I have only been down town once, and only saw men. They stared as though they had never seen a woman in their lives before. The colored people "tote" everything they can carry, and "carry" you. The children at school say they had to stay at home to "tote" water, and a little fellow came to school this evening to "carry" his sister home. They say "when school turned out," and "turn me loose from school." Like the Chinamen, they all call me "Miss Kin" or "Kinney."

The Sabbath school children like the lesson papers, and John, Mr. Morrill's man, says it's a mighty nice story about Elijah, and last night I found him in the kitchen with his Bible studying it. We talked it over and read it, and I asked him what he thought about Elijah's going to heaven the way he did. "Well," said he, "it's a mighty big story, and if it was in any other book I wouldn't believe it, but I know that God can do everything, and I believe it every word." John is about twenty-one years old, and I think he is a real good young man. Belle, one of the girls in the yard, was about to join the M. E. Church, but is waiting now until she learns about ours. I must close. Hoping to hear from you often, and that we will be always remembered at a throne of grace,

I am, yours,

M. McKINNEY.

EDITORIAL NOTES.

WE take the following from a communication to us from a relative of Rev. James Wallace. The church will regret to hear of his failing strength, and will not forget his request :

"In the month of December he went to New York Presbytery to fulfil appointments, but was compelled to give them up. He has heart disease, and it is rapidly progressing. He is able still to step about the house, but the least exercise exhausts him. These are the days of his weakness. He says, 'all the days of my appointed time will I wait until my change come.' But in the mean time he earnestly desires the prayers of his brethren that he may be supported by the Holy Spirit, the Comforter, and that he may be prepared for death."

—We announce on the cover the collection for the Sustentation Fund, April, 1st Sabbath. We trust this new scheme will receive attention. While we have in operation a scheme by which help is given to societies in the new sections of the country to enable them to secure preaching, we have had no scheme by which feeble congregations in the older sections of the church could receive needed help. This was left to the Presbyteries. The Synod now seeks to inaugurate this scheme, so that a living salary may be secured to all the pastors of the church. The congregations that will receive assistance will be required to do their part, and not throw the burden on their brethren in other parts of the church. They must give on an average for pastoral support, \$8 per member a year, and also contribute to all other schemes of the church, to entitle them to aid from this Sustentation Fund. Pastors receiving help are to devote their entire time to

the work of the ministry. Thus, with the growing interest of our day in home missionary work, even our weakest congregations can do efficient work in their own neighborhood. The plan of the Board has been carefully mapped out. The details will be found in our issue for December, 1876. \$1,060 will raise the salaries of all our ministers to \$500, the congregations, meanwhile, complying with the requirements of the Board, \$2,238 will raise the salaries to \$600; \$7,112 would make all as high as \$800, the minimum. We hope the members of the church will give the Fund a good start. It is true the times are hard, but so much the more need for something to be done in this matter. The Treasurer is James Wiggins, 85 Chambers street, New York city.

—We invite attention to the selection headed "Sabbath Laws." It will amply repay for the time it may take to give the whole extract a careful perusal. What flaw is there in the reasoning of the Legislative Committee? The change they thought would come gradually has gone on, we now see, rapidly. As are the operations any Sabbath on the leading roads, so has been the series of the advances in secularizing the Lords' Day, first the locals, then the through passenger coaches, and later still the freights, not only high-class, perishable, but in their train, even bulk grain. We have hope yet of a united church on this question, but what a work even then, to turn all this back again!

—We find the following in the *Presbyterian Banner*. Does it not look as if any unity in the matter of praise must come by a return to the use of the inspired Psalms—a divinely prepared, and therefore, complete and sufficient manual of praise?

"Although there are seventeen thousand hymns known to exist in the English language, only two hundred and sixteen of them have received approbation enough to be admitted into ten different church hymn books, according to an English newspaper."

ECCLES ASTICAL.

OBITUARY OF REV. WM. MILROY.

REV. WILLIAM MILROY was born in York, Livingston Co., New York, Dec. 23, 1820. His parents, James and Mary Milroy, were originally from Wigtownshire, in the south of Scotland, and had a short time previous to the birth of their son William, arrived in this country and settled in the new region of Western New York. There were then a few Covenant families in the region of York, the nucleus of what is now one of our largest country congregations. The freshness and fertility of the virgin soil and the beauty of the scenery drew many settlers to Genesee county, but we may be sure that the prospect of religious ordinances, and the establishment of a Reformed Presbyterian congregation were the chief considerations with the Milroy family.

The subject of our sketch was early devoted to the service of the Lord,

and his parents believing that a better education could be obtained in their native land than in the newly settled region in which they resided, sent William at an early age to Wigtown in Scotland, where were laid the foundation of the thorough and classical scholarship that distinguished him through life. After his return he finished his preparatory course and in 1842 entered Union College, Schenectady, then in its most flourishing condition under the presidency of the celebrated Rev. Dr. Eliphalet Nott. At this period his moral habits and religious principles were fully established. From the commencement of his course, he took a high stand as a diligent and painstaking student, of irreproachable conduct and of the highest grade of scholarship in each department of study.

He ranked throughout his course as a maximum scholar. During his junior year, he made his final determination to devote himself to the great work of his life. After an honorable graduation in 1846, he commenced the study of Theology, in the ensuing year, in the Theological Seminary of the Reformed Presbyterian Church in Cincinnati, under the care of Rev. Dr. James R. Willson. Owing to the suspension of the Seminary before the end of his course, he finished his theological studies under Rev. Samuel Bowden, and was licensed to preach by Rochester Presbytery on June 10, 1851. During the next three years he was employed under the direction of the presbyteries, supplying vacant charges and laboring in mission stations, until he was called to the newly organized congregation of Second Miami and ordained and installed on October 12, 1854 by Lakes Presbytery. Here he spent the remainder of his life in the humble, laborious and self-denying work of a pastor.

Never, at any time, a robust man, he carefully husbanded his strength and fulfilled with conscientious scrupulosity every function of his ministry. He excelled in exposition and complete and comprehensive discussions of the doctrines of grace. He fed the people with strong meat. There was a steady increase of the congregation, limited by the presence and growth of a sister congregation within the same bounds.

His blameless life, wise and faithful counsels, sound, practical wisdom and remarkable prudence, as the years passed by, secured the confidence of the whole community. In his late years, he felt constrained to add to his burdens the labors of a Professor in Geneva College, in which, without doubt, he overtasked his strength. The existence and success of this institution seemed to him of such vital importance to the church, that he was willing to make any sacrifice for its welfare. His success as a teacher added to his reputation. He became known as the ripest and most thorough scholar and ablest teacher in the college, and his loss has been most deeply felt by all its friends.

He was always found in his place in Presbytery and Synod, and was known as an able presbyter, clear headed, and sound in judgment on the questions of interpretation of doctrine, and the polity of the church. Though his native tendency was to rigid views, yet his caution and deference for the feelings of others, ever kept him from rash and unwarrantable positions. His retiring and unambitious disposition prevented the forming of many acquaintances, so that he was known to a more limited circle than many men of less intellectual and moral weight; but he was highly valued and tenderly loved by those who were honored with his intimate friendship.

Mr. Milroy was married in 1854, to Miss Isabella McCracken, and was the father of eleven children, of whom ten, six sons and four daughters, survive him.

His associate elders, joined with him for many years in the church ses-

sion, his co-professors in the college and his former pupils, now in the theological classes, have severally prepared and published in the columns of this magazine resolutions of their sense of the great worth and high character of our deceased friend.

Mr. Milroy was attacked on the 6th of Nov. 1876, with acute pleurisy of the left lung. The attack was very severe from its commencement, and was accompanied with extreme nausea, the irritability of the stomach being so great that neither food nor medicine could be retained. There was constant and intense pain, kept only partially in check by frequent anodynes. Still hopes were entertained of his recovery until the morning of Nov. 15th, when it was evident that death was fast approaching. He was not disturbed by the prospect of death. He declared his faith in his Saviour and commended his weeping wife and children to his covenant care, enjoining them to lead holy lives in the fear of God, and then gave up his soul in the blessed hope of a glorious resurrection. In his last moments, oblivious of the world he was so soon to leave, he gazed steadfastly up into heaven, his eyes brightening with the glory of the dawn of the eternal day, until he calmly closed his eyes and fell asleep in Jesus, and thus his peaceful death was the fitting close of his saintly life.

J. MCCracken.

HOME CIRCLE

THE fond hope, which numbers indulge, who marry with ungodly persons, of being instrumental to their salvation, stands exposed throughout the Scripture, but especially in this chapter; the wisest and best of men are more likely to be corrupted by the converse of a beloved ungodly companion, than to bring such a one to a sense of serious religion. Considering the state of human nature, the case is as desperate as that of a healthy person associating with those that have got the plague, who is far more likely to be infected himself than to recover them; and the Lord's prohibition of such marriages declares them to be means, which he does not allow of, and will seldom use, for that purpose.—*Scott's Commentary*, Practical Observations on 1 Kings 11:1-8.

ENIGMAS.

1. One of the disciples of Christ.
2. The mother of Timothy.
3. A book of the Old Testament.
4. One who was smitten dead for touching the ark.
5. One who anointed Saul king.
6. The first man.
7. The grandmother of Timothy.
8. One who walked with God.
9. One whose ear Peter cut off.

The initials form the name of a great city.

M. E. FOWKES.

The initials of the following form the name of a country:

1. A Babylonian idol.
2. A river in Asia.
3. A city of Reuben.
4. One of the sons of Joktan.
5. A well-known bird.
6. A daughter-in-law of Naomi.
7. A son of Ishmael.
8. A king of Judah.
9. One of the words that was supernaturally traced on a wall.
10. A judge of Israel.
11. A city of the Philistines.

ELSIE M. SMITH,
Staunton, Ill.

The initials of the following form the name of one of the encampments of Israel in the wilderness:

The father of Obed.
The place where Israel encamped.
The father of Salmon.
The father of Assir.
The son of Seriah.
A son of Kohath.
One that sealed the covenant.
One of the sons of Levi.
One of the sons of Shem.
One of the sons of Israel.

R. T. G., Mars, Pa.

ANSWERS.

SCRIPTURAL ENIGMAS.

Am—ram, Amram, the father of Moses.

DROP LETTER PROVERBS.

1. A soft answer turneth away wrath.
2. The wicked flee when no man pursueth.
3. A wise son maketh a glad father.
4. He that is slow to anger is better than the mighty.
5. Pride goeth before destruction, and an haughty spirit before a fall.

DIAMOND WORD.

Zaccheus,	Z
Red,	R E D
Zenas,	Z E N A S
Dan,	D A N
Saul,	S

BIBLE QUESTIONS.

1. Daniel 3.
2. To Paul. Acts 27 : 24.
3. Genesis 50 : 11.
4. Exodus 17 : 14.

ENIGMA.

Elah, Vineyard, Issachar, Light, Macedonia, Ephesus, Rephaim, Onam, Damaris, Abigail, Colossians, Hiram—EVIL MERODACH.

Answers by Jennie Mahaffey, Allegheny.

MARRIED.

By Rev. J. A. Speer, on January 24th, 1877, at the house of the bride's parents, Mr. HUGH KYRS and Miss MAGGIE J. DENNISON, all of West Hebron congregation, New York.

By Rev. Joshua Kennedy, of Bovina, N. Y., at the residence of the bride's parents, on the 13th of February, 1877, W. J. McCAHAN and Miss LIZZIE CALDWELL, daughter of Elder John Caldwell, all of West Philadelphia.

By Rev. T. P. Robb, assisted by Rev. C. D. Trumbull, at the bride's father's, February 15, 1877, ADAM WALKINSHAW, of Nebraska, and Miss ANNA M. BAIRD, of Sharon, Iowa.

By Rev. M. A. Gault, at the residence of the bride's father, February 22, 1877, WM. J. CRAWFORD, of Sharon, and Miss HANNAH McKEOWN, of Linn Grove, Iowa.

By Rev. J. D. Turner, assisted by Rev. Robert M. Somerville, Feb. 27th, 1877, at the residence of the bride's parents, No. 113 West 38th St., New York City, Mr. HENRY O'NEIL and Miss NANNIE S. BAKER, both of New York City.

By Rev. J. W. Sproull, on Thursday evening, March 15, 1877, Mr. JOHN STEWART and Miss MARY E. WALKER, all of Allegheny.

OBITUARIES.

WILLIAM BROWN, a member of the Conococheague congregation, after a brief illness, departed this life July 26th, 1876, at his residence near Williamsport, Maryland, in the 73d year of his age. The subject of this notice was born near Cookstown, County Tyrone, Ireland. His parents emigrated to this country in 1819, and located in the bounds of Conococheague congregation, united in membership with it, and continued honored and esteemed members till their death. Mr. Brown was the eldest son, and while his parents lived he was their stay and comfort. Here he proved himself to be a most dutiful son, as afterwards a kind husband, an indulgent father and a constant and true friend. After investigation he admitted the infidelity of the constitution and the immorality of the government. Thus he withdrew from all participation in the elective franchise. He alike discarded the ballot box and the jury box. He embraced the principles of the Reformed Presbyterian Church, unmoved by the defection of 1833. He was true to the interests of the slave during the late rebellion, the friend of humanity and a friend of liberty and law. His integrity was blended with deep piety. The evidence of this culminated in his last utterances. After repeating the 90th Psalm he was heard saying, with a calm mind, "My time on earth is up, and now I am just waiting for my change." The daughter who informed the writer of her father's decease, heard him say these words as his soul departed in peace. A wife and eight children survive him, to lament a loss that earth cannot heal. "Blessed are the dead which die in the Lord," Com.

DIED, Oct. 25, 1876, **WILLIAM W. COOK**, in his 25th year. He made a public profession in the congregation of Little Beaver, in May, 1869; became a member of Beaver Falls congregation at its organization, and at the time of his death was treasurer of the board of deacons. He was a young man of great promise, having excellent natural endowments and remarkable Christian attainments. "He was a burning and a shining light." First, he was honorable and upright in his daily life. From his childhood it was his lot to toil for his daily bread, and in this he was brought in contact with men of all classes. By the stability of his character he secured the confidence and won the admiration of all who knew him. Industry in earning, economy in saving, and liberality in giving, characterized his use of God's bounty. Next, his almost unparalleled devotion to his mother. "He was the only son of his mother, and she was a widow." For fourteen years he was almost her only earthly stay, while her health was feeble and broken. The unselfish and tender care with which he watched over her, covers the memory of his humble life with a halo of glory. Lastly, he walked with God. He had the unmistakable marks of a genuine Christian; he loved the word of God and the Sabbath, and the ordinances of God's house, and the companionship of God's people and the work in the Lord's vineyard. He was a pillar in the church of God and a standard-bearer in the army of the cross. "He was not, for God took him."

The Board of Deacons adopted the following minute in reference to his death:

WHEREAS, We have been sadly bereaved by the death of our esteemed brother and fellow-member, William W. Cook, who departed this life October 25th, 1876;

Resolved, 1. That in his death we mourn the loss of one whose high Christian character and devotion to the cause of Christ have won for him a name which we all love to recall and delight to honor.

Resolved, 2. That we humbly bow in submission to the will of God in this all-wise, but most inscrutable providence; and that we recognize it as the voice of God admonishing us of the uncertainty of life, and urging us to renewed activity in our Master's work. The language is, "Be ye also ready."

Resolved, 3. That in this darkest hour of affliction we tender our deepest sympathy to the aged parent and widow who has been bereaved of her only earthly stay, and commend her to him who hath said, "Let the widows trust in me." Com.

Mrs. MARGARET THOMPSON died Feb. 2, 1877, in the 71st year of her age. She was the wife of Robert Thompson, daughter of Hugh and Eleanor McMaster, and sister of Rev. John McMaster, D. D., late pastor of the U. P. congregation of Princeton, Indiana.

The writer of this notice feeling it due to the memory of the deceased, and prompted by his own feelings, cheerfully puts on record a tribute to her worth. Intimately acquainted with her for nearly half a century, his statements in regard to her are matters of personal knowledge.

Born of Christian parents and trained up under the ministry of Rev. John Black, D. D., pastor of the Covenant church in Pittsburgh, she early in life made a profession of faith in Christ. After her marriage to Robert Thompson she removed into the

bounds of Monongahela congregation, and with her husband enjoyed the pastoral ministrations successively of Rev. John Crozier, Rev. J. W. Sproull, and Rev. T. C. Sproull. She possessed in a high degree those traits of character which adorn the Christian. She was a loving wife, an affectionate mother, a warm friend and a kind neighbor. Her knowledge of the doctrines of religion was clear and comprehensive. She was a consistent and devoted Christian. She loved the principles of the Covenanting Church, delighted in the ordinances, and in observing them found much enjoyment.

Her health was generally good until within a few months of her decease. During her illness her sufferings were occasionally severe. But she was graciously supported, and without alarm at the approach of death, passed away from the toils, anxieties and trials of the world to the enjoyment of the heavenly rest.

To her husband the rending of a tie so tender, and strengthened by its continuance for a period of over two-score years, is a painful stroke. Himself in feeble health, he needs, and we doubt not receives the support and consolation that the compassionate High Priest gives to his afflicted people. To him and his two daughters the writer, their attached friend, tenders his warmest sympathy. T. S.

DIED, of lung disease, Oct. 4th, 1875, Mr. JAMES A. HUNTER. Deceased was born in Rev. Thomas Donnelly's congregation, in Chester District, South Carolina, in Sept., 1817. He removed to Illinois in 1828 and settled in the bounds of Eden congregation, under Rev. Mr. Wylie. He joined the church in 1840, under the pastorate of Rev. Hugh Stevenson, and remained a constant member until his removal to Kansas in 1867. His last illness continued about eleven days. He died in faith and peace, and now enjoys the inheritance of the blessed. Among his last audible expressions were, "And now, O Lord, what wait I for?" "My hope is in his word." Mr. Hunter was a consistent member of the Olathe congregation; was esteemed by his neighbors as a man of sterling integrity; was kind and obliging, and seemed rather disposed to take wrong and suffer himself to be defrauded, than to stand boldly for his rights. COM.

DIED, July 30th, 1876, Mrs. MARY S. ROBB, in the 42d year of her age. She was a woman of a very cheerful disposition, disposed always to see the bright side of every event; consequently she was a genial companion, a warm and affectionate friend. Though unwell for a length of time, she never complained; and when her final summons came, she recognized it and received the solemn warning as one who is ready to go in with the Bridegroom. A deeply stricken husband and six motherless children comfort themselves in anticipation of the future. T. P. ROBB.

DIED, December 22d, 1876, Mrs. JENNIE GEORGE ROBB, aged 75 years and 3 months. She was a woman of undoubted piety. The story of the cross never failed to call forth her tears. Her sympathies were always enlisted on behalf of the suffering and distressed. Her whole life was one of active service; though she had for some years relinquished the care of a house, her hands and her heart never grew weary, but were employed in ministrations for others. As soon as the subject of the above notice took her bed, the place was filled as far as could be by her whom we now speak concerning, and when death bereaved the son of his wife and his children of their mother, then she took the oversight of the house and remained in charge, never leaving for a single night till her own summons came. This took place on the 3d of December, on the Sabbath, and at church. She returned to her own home that night, took her bed, and never rose from it again. The earlier part of her illness was not violent. She enjoyed great peace of mind, and warmly welcomed the many Christian friends who visited her and prayed with her. Her only desire for recovering was that she might be allowed to stay up the hands of her bereaved son, and spread a shelter over his motherless ones. She seemed to be recovering, but an unexpected complication arose, which very soon dispersed all our hopes. Three days and nights she lay on the border of the land of promise, unconscious of her surroundings, then fell so gently asleep that one might well say, If this is death, it is without a sting. Thus ended an eventful life, which had been filled up with much that the Christian alone can enjoy; and yet that life witnessed many trials, sorrows and afflictions.

While we look over the past and baptize it with our tears, we confidently believe that she has been added to the number of whom it is said, "The Lamb in the midst of the throne shall feed them, and shall lead them to the living fountains of water, and God shall wipe away all tears from their eyes." T. P. R.

DIED, Feb. 3d, 1877, MOLLIE H. MILLIGAN, in the 25th year of her age. A few facts here in regard to the deceased we feel are not out of place. Mollie was afflicted from early childhood with spinal affection, which hindered her growth and interfered with the healthy play of heart and lungs. Hence she became an object of interest to all

who knew her, and the special subject of parental anxiety. She naturally became the centre of the little family, of which she was the first born. But this did not render her selfish. She was one of those who found her happiness in the love and happiness of others. She was winning in her ways, even in disposition, warm in sympathy. During the whole winter she was feeble, but able to rise and go through the house until within a few days of her death. Her death-bed was a wonder to many. Though the angel came suddenly, she was not taken by surprise. It is no eulogy to say that she lived in constant communings with the world to come. Her mind was clear and calm all the way, as she walked the shades of death. Only a few hours before death she wrote in her brother's "Autograph," in a clear, beautiful hand, these words: "Remember the love of your sister, Mollie." The hours sped—so did her life. At the dawn of day, quietly, as if falling asleep, kneeling in her bed, her hands clasped, her head resting on them, without a struggle and without a pang, her spirit sped away to be with God. "Mark the perfect, and behold the upright, for the latter end of that man is peace."

T. P. R.

Mr. JOHN QUINN died at his home in Allegheny City, Pa., February 24th, 1877, in the 63d year of his age. He had been breaking down for some few years, yet his death was very sudden. He had held family worship the evening before, and had read John 11, the entire chapter, and during the evening had been reading, as was his custom—for he was a great reader—the *Informatory Vindication*. The family were looking for no change, but they were awaked at four o'clock in the morning by hearing his heavy breathing; they found him unconscious. He lived until 7 A. M. Mr. Quinn came to this country from Ireland in 1843, where he had been in the Secession Church, under Rev. Mr. Boyle. He settled in Newark, N. J., and there connected himself, after an examination of our distinctive principles, with the Second New York congregation, then under the pastoral care of Rev. Dr. Andrew Stevenson. He removed to Allegheny City, and was for years a member of the Pittsburgh and Allegheny congregation. When the Oil City congregation was organized he was made a ruling elder, and through this connection was well known to many of our readers. He leaves a widow, two sons, one of them married, and three daughters.

BOOK NOTICES.

THE INVITATION TO THE GREAT SUPPER: A sermon preached in Stratford Presbyterian Church, London, on Sabbath evening, April 18, 1876, on the occasion of the death of Mr. William Graham, a driver on the Great Eastern railway; a Sermon on Luke 14:21-24. Also, **CENTENNIAL THANKSGIVING SERMON**, on Psalm 33:12: "Blessed is the Nation whose God is the Lord," preached November 30, 1876, in the First Miami Church, Northwood, Ohio.

Both of the above discourses are by Rev. J. L. McCartney, of Geneva College. The occasion of the first was the instantaneous death, by accident, of an employee of the British Great Eastern railway. A large number of his fellows were in attendance at the service, and the proceeds of the sale of the discourse went to the aid of his family. The matter is such as men so employed needed to hear. Many of our readers have had an opportunity of reading a part of the second discourse in the *Statesman* for March 1, a forcible argument for the religious amendment.

PUBLICATIONS OF LEONARD SCOTT PUBLISHING COMPANY, 41 Barclay street, New York.

The *London Quarterly Review* for January contains: Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII.; Old Norse Mirror of Men and Manners; Dr. Carpenter's Mental Physiology; English Policy in South Africa; Geographical and Scientific Results of the Arctic Expedition; A French Critic on Milton; Mohammed and Mohammedanism; A Ramble Round the World; The Eastern Question and the Conference.

The *Westminster Review* for January contains: A Ministry of Justice; The Warfare of Science; The Factory and Workshop Acts; The Life of the Prince Consort; The Turkish Question; Russian Designs, and English Promoters of them; John Locke; The Financial Difficulties of the Government of India, Contemporary Literature.

Blackwood for February contains: A Woman Hater, Part IX.; Philanthropy in War; New Books; Biographies; The Situation in America; The Singer's Prize; Pauline, Part I.; The Proceedings of the Conference.

THE

Reformed Presbyterian and Covenanters.

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No. 5.

ORIGINAL.

LESSONS OF THE HOUR.

WE enumerate some of the important lessons Providence has been teaching this nation during the past few years, and which all who desire its future peace and prosperity should carefully note and endeavor to have regarded.

L The Constitution of the United States, both as a moral and political document, is radically defective. That it has great excellencies, and in many respects is most admirably adapted to the purposes intended, cannot be successfully denied. But that it is not an exhaustive statement of the ends of civil government and the best means for the accomplishment of these ends, as so frequently has been claimed, the events of the past twenty years demonstrate to a certainty. For a long time the Constitution was regarded with an almost superstitious reverence. It, as amended by its framers, was thought to be perfect, or as nearly perfect as a human document could well be. What in religious matters the Bible is to the Christian, it was in civil matters to the American people. Respecting the teachings of the latter there might be radically opposite views, just as there always have been respecting the teachings of the former, but these differences of views no more derogated in the common opinion from the excellence of the one than from the excellence of the other. When Garrison, applying the words of Isaiah, called the Constitution of the United States "a covenant with death and an agreement with hell," the entire country from the Lakes to the Gulf and from the Atlantic to the Pacific, was startled. The most cherished convictions of the people were, it was claimed, rudely and unjustly assaulted. Many thought and were ready to declare that, did such assertions receive countenance from any considerable portion of the community, the very existence of the government would be endangered, as that document, in its entirety, was the bulwark of the country's safety. The feelings with which the utterance was received were nearly akin to those with which the rude assaults on the Bible by modern scientists have been

received by those who believe in its claims and trust for salvation to its teachings.

The superstitious reverence with which the Constitution was regarded, was necessarily to a very great extent bad in its effects. So long as it continued, defects could not be remedied, for they were not admitted. It was an insuperable obstacle to all radical reformation, a kind of Chinese wall that effectually blocked the way against all change. An amendment—for instance, that proposed by Mr. Blair respecting temperance, or that by Mr. Blaine respecting the schools, or the amendment abolishing slavery—must have encountered not only the opposition of those who were not in favor of it, but also the deep-seated prejudice against all change entertained by many who otherwise would have been its friends. There would be incurred a two-fold odium and encountered a two-fold opposition. The Constitution is the embodiment of the wisdom of the fathers of the republic. To attempt to change it radically in any one respect would have been thought to cast an imputation upon the wisdom of their labors, and to endanger the republic, which had through them already enjoyed such unparalleled prosperity, and so to be resisted as almost an act of sacrilege.

The obstacle such a deep-seated conviction would oppose to National Reform, is evident. An amendment of such a character would be regarded, and justly, as in direct opposition to the views and teachings of the fathers of the republic. Even those who theoretically might have some sympathy with the movement would shrink from countenancing in any way so radical a change. There would be but few advocates in its favor. The talent and abilities of many, as the history of the anti-slavery excitement warrants us to believe, would be found trying to prove that the Constitution of the United States is neither godless nor ungodly. Certainly that would not be a more unreasonable position to take than it was for the friends of the slave and enemies to slavery to argue that the Constitution was an anti-slavery document. No doubt, many of those who are now valiant for this reform would, had no change taken place, be found, influenced by the institutions under which they live, to-day among its most determined opponents.

The events of the past few years have wrought a radical change in the views and feelings of the American people. The Constitution has been weighed. "Tekel," "found wanting," is the verdict. Men were slow to believe that morally it was defective, but at last they have been compelled so to believe and acknowledge this. The amendment abolishing slavery is nothing more nor less than an official proclamation that slavery was legalized, and that the Constitution was its bulwark. The views of that very small minority of abolitionists that had so held and so practised, have been completely vindicated.

The events of the past six months have demonstrated that the Constitution, as a political document, is radically defective. It does not answer all the ends for which it was framed. Grave emergencies have arisen which

could not be met by its provisions. In a trying crisis it signally failed. Expedients never contemplated, and which certainly the fathers would never have sanctioned, were adopted. The result is, that to-day there is an entire unanimity of sentiment on the question of the necessity for its amendment. At the close of a century of our history, we have learned the important lesson that the founders of this nation were fallible.

Now while it is possible that from the extreme on the one hand there may be a disposition to go to an almost equally dangerous extreme on the other, and deny any special excellence in the Constitution, and while such an extreme is to be deprecated and carefully guarded against, there is great room for encouragement in what has taken place. Convinced now that they were mistaken before, the people of this land will be better prepared to calmly, and without prejudice, examine and see what is still defective, listen to suggestions, and in the end make such change as will most likely remedy the defects. Providence, in his own way, has removed out of the path one of the great obstacles to the success of our distinctive work.

SAVING FAITH GOVERNS OUR CONDUCT.

THAT faith is made manifest by works is as true now as in the time of the apostle. When the Lord Jesus, according to the gospel offer, is accepted and received into the heart, he does not remain there as he did in the tomb of Joseph. He shows by his mighty operations that he is a living Saviour, able to subdue the whole man to himself. The gospel brings forth fruit in them that believe. The wondrous change will be apparent. It can no more be concealed than could Lazarus when he had been raised from the dead. The manifestation will be clear or obscure, according to the strength of his faith and the extent of his sanctified knowledge. In the illustration of this truth, instead of speaking of saving faith in the abstract, I will speak of the believer in the exercise of saving faith, and show how this influences his conduct and fashions his character.

1. He makes an entire consecration of himself to God and his service. He "yields himself to the Lord." 2 Chron. 30: 8. With this thought we concluded our last article, but we must dwell upon it. If we can say "Jesus is mine," we will readily say the rest, "I am his;" his to be taught, supported, governed, perfectly sanctified and glorified, according to the terms of the gospel. In the day of believing, when the soul is filled with a sense of its unworthiness and the infinite love of Christ in showing us mercy, his right to us and all we have is joyfully acknowledged. We feel that we are no longer our own, that we are bought with a price; that we should no longer live unto ourselves, but unto him who died for us and rose again. There is a consecration not only of the soul and body, but of all that we have. A mistake here is prejudicial to our growth in grace, our communion with God, our comfort in religion, and our usefulness to others. Jesus should have all our affections. "Thou shalt love the Lord thy God with all thy heart,

soul, strength and mind;" all our mental powers, to think, to plan, to carry forward his work; our health and strength of body (a precious talent); our tongue to speak for and praise him; our hands to work and our feet to run in his service; our time, not merely one day in seven, but every day, is the Lord's, bought with precious blood, his own time to do his own work; our acquisitions. I think there is more obscurity here than in any part of the consecration. We see in measure that the soul should be given to be saved, that our times are wholly in his hand, and should willingly be given back to him. But our acquisitions, which seem so clearly our own, our learning, our position, our influence, our money, all acquired by years of self-denial, integrity and persevering toil, surely these are our own, we may safely use them for our advantage and pleasure. No. What hast thou which thou hast not received? Christ has redeemed all, he has a right to all, and faith joyfully assents, and even in making pecuniary contributions says, "Of thine own have we given thee." It is unbelief that holds back and says, "I have not time for the Lord's work; my money is my own, I earned it; I cannot consecrate it to the service of the Redeemer." The believer knows that it is the Lord our God who giveth strength to get wealth; that money is necessary to carry forward the Redeemer's cause and hasten his triumph; that if the money-getting talent be entrusted to him it should be faithfully employed, and in his personal covenant he makes entire consecration.

2. He unites with the church. Having given himself to the Lord, he will as opportunity offers give himself to his people. Of believers in Macedonia it is said: "They first gave themselves unto the Lord, and then unto us by the will of God." Saul on his conversion "assayed to join himself to the disciples." This becomes a necessity. The believer in closing with the Lord Jesus separates from his ungodly and worldly companions. He can no longer tolerate their society. But he is still a social being. His personal nature must be nourished. He must have sympathy, society and help—all this is provided and fully furnished in the communion of saints. He has no need to drink at the fountain of sinful pleasure; he may with joy draw water out of the wells of salvation. He takes his place among the people of God and publicly seals the personal covenant made with the Redeemer, promising to walk in all his ordinances and in all his commandments blamelessly. This uniting with the church is a most important step, requiring knowledge, careful consideration and much prayer. If men are careless here they may as readily become members of a synagogue of Satan as of the church of Christ. There should be correct views of what the church is, and the grand design of her organization. Carelessness respecting her is a great sin, and specially dishonoring to our King. In all her arrangements she exhibits his wisdom, his goodness in her salutary influences, and his authority in her establishment and preservation. "She is designed to exhibit a system of sound principles; to maintain the ordinances of the gospel pure and entire; to promote holiness in all manner of conversation, and to prepare the saints for glory." Now as the believer has pledged himself "to prove all things, to hold fast that which is good," he is bound, in the

broken and divided state of the visible church, to inquire what part holds most closely to the Scriptures, and without prejudice join that communion which is most pure, and, as he is to be built up in the most holy faith, where his edification may be best promoted, and in which he may prove most useful to the kingdom of Christ. Exercising faith, he never makes religion a matter of convenience or popularity. In seeking the fellowship of the saints, he has respect to the purity of ordinances, and the authority and honor of the King.

3. He is joyful in the service of Christ. He realizes that the yoke is easy and the burden light. When the Ethiopian eunuch believed on Christ and had been baptized in his name, that is, when he had received him into his heart, given himself in covenant and made a public profession of his faith, "he went on his way rejoicing." And the prayer of the apostle for all believers is, "Now the God of hope fill you with all joy and peace in believing." "Being justified by faith, we have peace with God through our Lord Jesus Christ." This peace is stable, it cannot be moved. Our peace with God rests on our justification; our peace of conscience, which is so changeable, rests on our sanctification. Hence every sin is a breach of the peace and a source of alienation from God. Here the believer has a source of perpetual joy. He not only receives the Lord Jesus, but he rests on him for salvation from the power as well as from the guilt of sin. He knows that he sins, that his sins are greatly aggravated, that they deserve death, but he does not despair. He does not let sin lie and rot upon his conscience as formerly. He brings it to the Lord Jesus, confesses it with all its aggravations, puts the case into his hands, assured that as his Mediator he will manage it for him, and that the sin will not rise to his condemnation. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." In the exercise of faith he has great peace respecting the future. He has many wants, but like an affectionate son who knows that he has a rich father, he says, My Heavenly Father knows my wants, and he will provide. "The Lord is my shepherd, I shall not want." Or like an affectionate young wife, who says, My wants are many, but my husband is rich, and he loves me; my interest is his care, my happiness his joy. He has great peace also respecting the church, and joyous anticipation of her triumph. Enemies are many and powerful, but Jesus is her loving and glorious Head, and all power in heaven and earth is given him to destroy her enemies and clothe her with eternal salvation. Truly, there is peace and joy in believing.

4. He is steadfast in his profession. He is not tossed about with every wind of doctrine, nor like a wave of the sea "driven with the wind and tossed." His path is as the "shining light that shineth more and more unto the perfect day." He closed with the Lord Jesus for holiness as well as for pardon, and he rests upon him to accomplish the work. He realizes his weak and imperfect state, but he says, Jesus would not be the glorious Prophet, Priest and King of the church if there were not ignorant, rebellious and helpless sinners like me to be saved. I am ignorant, but he promised to teach me, and in the use of the means divinely appointed, the word and the ministry, I expect the

blessing. He reads the Bible to know more and more of the divine character and will, and at the end of twenty or thirty years has increasing delight and profit in the exercise. In waiting on the ministrations of the gospel his prayer is, "O my Father in heaven, thou knowest my ignorance and my spiritual need, thou hast appointed the ministry for my help. Pour out thy spirit on thy servant, my pastor, in his study, direct his mind to those portions which thou wilt bless to my soul, and give me a healthy spiritual appetite, that I may receive the truth and daily improve my great privilege." On Sabbath he attends public worship. As the minister enters the pulpit his heart beats with expectation. As the service proceeds he waits and watches for the answer of his prayer, and in so waiting he is never disappointed. The great Prophet of the church makes his presence felt regardless of the instrumentality employed. Some familiar truth is set in a new light, a clearer view of the divine character and the plan of salvation is given, or his own sin is made so plain that he abhors himself, and sees more and more his need of atoning blood, and of the sanctifying work of the Holy Spirit. And as years increase, his love to the ordinances and his expectation of being fed by the great Prophet of the church becomes stronger and stronger. He loves the place where his honor dwelleth. "A day in the house of God is better than a thousand."

His best services are imperfect, very sinful, utterly unfit to present to a holy God. But he is not discouraged. He says, Jesus is my high priest, I accepted him as such, and it is his glory to-day to present my poor prayers and my imperfect and sinful services, perfumed by the incense of his own intercession, so that they are acceptable to him who sits upon the throne. I will fill his hand. Were it not for this, no sinful being acquainted with the holiness of God would ever stand to preach or pray before him. But the assurance of the ever-prevalent intercession keeps him year after year through a whole life joyful, earnest, unwavering in his profession. Sometimes, however, he is discouraged. Indwelling sin is a powerful foe, and old habits of his unregenerate life, which he thought had been crucified, return as a giant refreshed with wine. He has no might to contend with them. But he says, I accepted Jesus for my King, and it is his glory to subdue me. He promised that sin should not reign in my mortal body that I should obey it in the lusts thereof; that it should not have dominion over me, and I will trust him still. He has begun the work. I feel the conflict, and he will finish it in righteousness. It is his glory to keep me from temptation, or support and deliver from the evil; to keep my foot from sliding, and by his mighty power uphold me through faith unto salvation. Many dangers may await him, and many enemies may oppose him. But he says, Christ is my King, of whom then shall I be afraid? And when by faith the eye is opened to see the glorious King standing by in the moment of trial, earthly foes, though kings or emperors, sink into insignificance. When Paul stood to answer before that monster of humanity, the emperor Nero, he says, No man stood with me, but all men forsook me. What a trial! No man to acknowledge him, yet he trembled not. Why? "The Lord stood with me and strengthened me." So it is still with

the believer. In the trials of life, in the Christian conflict, he trusts the King and is not dismayed. And anticipating the future, he can sing, "Yea, though I pass through the valley of the shadow of death, I will fear no evil; thou art with me." Christ dwelling in the heart by faith makes the man immovable. He is rooted and grounded in love. His leaf cannot wither.

5. He adorns his profession by consistent conduct. Saving faith in the heart is manifest by the life. The tree is known by its fruits. The common sense of mankind has taught to judge men's hearts by their conduct in common affairs. We readily decide whether a man is a patriotic citizen, or a child is dutiful and affectionate, or a husband loving and provident, a servant industrious and faithful, a merchant just and honorable, by their conduct respectively. So it is here. The believer having a high position assigned him is to let his light shine and glorify his Father in heaven, by bringing forth much fruit. He is not satisfied with negative holiness, with escaping the censures of the church, or mere morality among men. The Father's mark, holiness to the Lord, is on his forehead, and men take knowledge of him that he has been with Jesus. When Moses descended from the mount of communion with God, his face shone. In the exercise of saving faith honor is put upon every ordinance of divine appointment. Whether public worship, the side chamber, Sabbath sanctification, family worship, or secret and confidential exercises of the closet—each has the stamp of the King, and in its place is highly honored by the believer. In his dealings with men he is honorable. He keeps his word, abides by his promise and changes not, though sometimes it is to his temporal hurt. He follows whatsoever things are honest, whatsoever things are just. Having disclaimed the earth as his portion, he claims a title to the heavenly inheritance, and fears to lose the crown by covetousness or the cares of this life. He knows that riches are the gift of God, a great talent to be duly expended in his service. And he has been taught that our covenant God does not entrust any man with the true riches who is not faithful in managing the unrighteous mammon. He follows the things that make for peace. As he advances in life, his family and acquaintances are able to say, "He is more mild than formerly. He can bear provocation and trial much better, and he is more devoted in the service of God." It must be so if by faith he sees him who is invisible, and holds daily communion with the King. He is careful not to provoke others, and watchful of his tongue lest he should offend. Making Jesus his example, he associates as he can with the godly, who are his delight. He enters no place of amusement, and spends his time voluntarily in no society where he cannot pray for and expect the presence of his Redeemer. This is the secret of his strength in daily life. Probably every day he passes a hundred open doors inviting to sinful indulgence. Thousands are snared and sink into perdition; but to him there is no temptation. He knows that Jesus would not enter before him; that he could neither glorify God, adorn his profession, nor do good to men by following the multitude. He abstains from all appearance of evil, and as he has opportunity he does good to all, especially unto them who are of the household of

faith. He is the acknowledged servant of him who came not to be ministered unto, but to minister. He imitates him who went about doing good, and thus becomes a blessing in the family, a source of comfort and usefulness in the house of God, and a tower of moral strength in the community.

6th. He expects heaven at the end of his conflict. He rests on the Lord Jesus as offered in the gospel for eternal salvation. His first and great desire in accepting Christ was salvation from the guilt of sin. This he received in justification. But he has not yet been saved from the power, the love, or the fellowship of sin, nor from the trials and conflicts of life, from his spiritual foes and the last enemy, death. He has received much, but there is much yet to be obtained; and it is eternity stamped on his blessings which gives them their value. He trusts that by heavenly counsel he will be directed in life and afterwards received to glory. That in the use of appointed means accompanied by the sanctifying work of the Holy Spirit, the love and power of sin will be utterly destroyed, and every stain removed from his soul. That the God of peace shall bruise Satan under his feet shortly, and all his spiritual foes be forever conquered. That when the last enemy shall approach, Jesus will be with him and grant an eternal victory. That when his body is committed to the tomb it will still remain united to Christ, who will keep it in safety till the morning of the resurrection. That then the Lord himself will descend with his mighty angels and in great glory, to awake him from his sleep and reunite his soul and body. That then he shall ascend with Christ, be openly acknowledged and acquitted in the judgment, and be made perfectly blessed in the full enjoyment of God to all eternity. Then shall he be in possession of that salvation for which he accepted the Lord Jesus, and for which he still rests upon him as offered in the gospel. No wonder his faith influences his practice. "He that hath this faith in him, purifieth himself as he is pure."

Many who profess the Christian religion are doubtful respecting their state. They often say, Oh, if I could only know that I am a child of God! They may know, and in most instances it is their sin that they are ignorant. The Bible is plain. "These things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life." Have we given ourselves in covenant to the Lord Jesus—made an entire consecration? Have we separated from the world—sought and obtained the fellowship of the saints? Does our religion give us comfort? Have we peace and joy in believing? Are we stable, immovable in the service? Does our conduct so adorn our profession that those acquainted with us will be led to honor religion and glorify our heavenly Father? Are we abounding in the work of the Lord? And amid the trials of life are we comforted, in performing its duties are we strengthened? And notwithstanding the imperfection of our sanctification, are we cheered and still encouraged to persevere to the end, because we rest on Christ alone for eternal salvation? If so, we are Christians. Ere long we will be more than conquerors through him that loved us; we shall receive the crown, and enter into the joy of our Lord.

S.

A SERMON FOR THE LITTLE CHILDREN.

BY REV. D. C. FARIS.

LONG ago—many hundreds of years before Christ came into the world—God raised up a wise king, who wrote one of the little books in the Bible. That book is called *Ecclesiastes*. In the last chapter of this little book, in the first verse of the chapter, you can read these words : “Remember now thy Creator in the days of thy youth.” This is what God says to you. Let me preach a sermon for you from this text.

First, I want to tell you what it means. You will want to know what is meant by “Creator.” A creator is one who makes something out of nothing, or one who takes something and gives it a new form and a new nature, so that it is turned into a new thing. Now, who can do this? None but God. *He* is the Creator of all things ; for he made all things out of nothing. But did God make man out of nothing? No ; the Bible tells us that “God formed man of the dust of the ground.” But dust is not man, and no man could take dust and make a man of it. A man might take dust and wet it and make mortar of it, and make it *look like* a man ; but it would not *be* a man. It would have no life. It couldn’t think, nor feel, nor move. It would still be nothing but dust. But God *created* man, for he gave that dust a new nature ; for the Bible says, “The Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life*, and man became a *living soul*.” “Thy Creator,” then, means *your God*.

Now next, what does the text say you ought to do? Read it and see : “Remember now thy Creator.” What does that mean? It means just this : that you learn to know God, and keep him in your mind, and keep in mind what he tells you, and do everything he tells you to do. *Not* to think about God, nor what he says, or, not to do what he tells you even when you do think about it, is what the Bible means by *forgetting* God. You are not to forget God, but to *remember* him. To say it short, *to remember God* means to *serve him*.

Next, *when* does the text say you ought to serve God? “In the days of thy youth,” that is, before you get old—while you are active and full of life—while you are young.

The whole text then means, *serve God while you are young*.

Now, I want to give you *five reasons* why you should serve God while you are young.

The *first* reason is, *because God made you to serve him*. The Bible says that *God is over all*. Then he is over the children. So God calls the children to worship him. In a nice psalm he says, “Let all men and *children praise the Lord*.” Then the children ought to sing psalms to him at home, and in the prayer meeting, and at church, as often as the older people do.

God sent Christ to bless children, and he is pleased when they praise him. I am sure you have all heard how, when Jesus Christ was in the world, some people were carrying their little babies to him and asking him to put his hands on them and bless them. Christ’s disciples thought that the babies didn’t need his blessing, and they

told those that brought them to take them away. Do you think that what the disciples were doing pleased Christ? It did not. He saw his disciples trying to get them to take their children away without his blessing, and he said to them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." If Christ wanted to bless the little children *then*, he will bless them *now*; and if Christ *blesses* the children, he is glad to have them *praise him*, and *thank him for his blessing*. One time Christ came into Jerusalem, when the people were running before him and after him, all shouting and singing "Hosanna to the Son of David! blessed is he that cometh in the name of the Lord: Hosanna in the highest!" Jesus came on through the streets till he came to the temple. The little children had heard the people in the streets shouting, and so, when they saw Jesus in the temple *they* began to shout "Hosanna to the Son of David!" Some bad men, who hated Jesus, were standing there, and when they heard the little children praising him, they were very angry, and asked Jesus if he heard what these children were saying. He said, "Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise." The thirty-fourth psalm says,

"O children, hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the Lord should fear."

God made all things for himself, and so, my little friends, he made *you* for himself, and I hope you will remember this, and begin to serve God now.

The *second* reason you should serve God while you are young is, *because this is the only way you can make sure of being saved*. You have heard about heaven and hell. No one wants to go to hell. Every one wants to go to heaven. To go to hell is to be lost. To go to heaven is to be saved. Well, children, do you know how to be saved and go to heaven? The Bible tells you how. It says, "Believe on the Lord Jesus Christ, and thou shalt be saved." God saves old and young in one way. He has only one way of saving; for the Bible says again, "There is no other name under heaven given among men, whereby we must be saved," but the name of Jesus. To believe on Jesus is to serve God. That is the *work* that he tells us to do. So, if you do not serve God by believing on Jesus, you must be lost.

It may be you think, "I will not believe on Christ now, but will wait till I get *older*, and then I will believe and be saved." Don't you know that some people never get old. Children die. "Yes," you will say, "weak and sickly children die, I know, but I am strong and well." Let me tell you about two children that died. One little boy took his sled and went out on the street to play. As he was sliding down the street, he struck against a tree, and he was dead in a short time. *He* was not a *sick* boy. I knew a little boy four or five years old; he was strong and well; he got sick, and in less than a day from the time he got sick, he was dead. So do not *say*, and do not *think*, that you will wait till you get older and then come to Christ and serve God, for you

may not live a day longer. But if you believe on Christ you shall be saved whenever you die.

The *third* reason you should serve God while you are young is, *because you cannot be happy without serving God*. God made us to be happy in serving him. When God made Adam and Eve he made a nice garden for them to live in. They had everything they wanted. As long as they believed God and served him, they were happy. One day, while they were still happy, the devil came into the garden and told them a lie, and they believed that lie more than they believed God's truth. So they ate the fruit that God told them not to eat. God was angry. He told them that they should die, and that as long as they lived they should have trouble. God turned them out of the nice garden, and would not let them live there any longer. If Adam and Eve had always served God they would have been happy, and every person now would live and be happy. But now we live in trouble, are sick and die. Don't you feel sorry? Still, God loves the world, and he sent his Son to die for his people, so that they might be made happy again. They begin to be happy as soon as they come to Christ, and take him for their Saviour. Then they love Christ and do what he tells them. God forgives their sins; he loves them; and he keeps them always from evil. So they are happy in this world, and after they die they shall be happy for ever and ever in heaven. Don't you feel glad that there is a new way to be happy? I hope you will try this way—the way of serving God in Christ.

The *fourth* reason you should serve God while you are young is, *because you can be of no use till you begin to serve God*. You have seen a sewing machine; you know what it was made for. Now, if the sewing machine gets out of order and won't sew, is it of any use? No; your mother will have to take her needle and thimble and sew in the old way till she gets her machine mended. For what did God make you? To serve him. Well, now, if you don't serve him, are you of any use? No; you are just like that broken sewing machine.

Do you know why a man plants a peach tree? To get peaches, of course. Let me tell you about a peach tree that I knew when I was a little boy. It was old enough to bear peaches. In spring it was full of blossoms. After that it was full of little green peaches, just like the other peach trees; but when the peaches on the other trees got ripe those on *this* tree were still green. They were green when the frost came. Then they were frozen and fell off. It was so every year; we never ate any peaches from that tree. Was it of any use? No; it was only in the way. God made *you* to bear fruit. The fruit that you are to bear is *good works*. God made you to do what he tells you. Now if you don't do what he tells you, you are like that peach tree on which the peaches never got ripe. *Be of use*, then. Serve God.

The *fifth* reason you should serve God while you are young is, *because in this way you may become very useful*. Some people do a little good. Some people do *much* good. They are *very* useful. Some people do good a little while. They are useful. Some do good a long time. They are *very* useful. Christ says, "Herein is my Father glorified, that ye bear *much* fruit." I told you that the fruit you are to bear is

good works. If you want to bear much fruit, the way to do it is to begin early to serve God by doing *all* that he tells you. Then, if you live only a few years, you will have done good and been useful; but if God gives you a long life you will be very useful.

One time a man took a fig tree and planted it in a good place. When it got old enough to bear figs, he went out to get some, but there were none on it. So he waited till the next year; then he went out again and looked. Still it had no figs. The third year he went out and looked for figs, but he found none. So he told the man that was working for him to cut the tree down, because it was of no use, and was in the way. He was tired waiting for figs. So God will not have you wait too long before you begin to serve him. He wants you to be like trees that begin to bear fruit early and keep bearing for a great many years.

My dear little friends, I hope you will think about what I have told you, and begin to serve God now. "REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH." Don't wait any longer. God is ready and waiting for you. Come then, Oh! come to Christ.

SOUTH CAROLINA COVENANTERS.

WE publish, by request of the writer, who is a member of the Reformed Presbyterian Church (General Synod), the greater part of a communication occasioned by the articles of Messrs. Faris and Trumbull, which appeared in our pages some time ago. It is not necessary to do more than call attention to that part of the article in which an attempt is made to define the position of the two Synods. The writer fails to comprehend that maintained by us, and of course is not able clearly to state it. The position of dissent which we occupy in this country, a consistent maintenance of our position would require us to occupy were we to live in any other country, the organic law of which is radically defective, as is the organic law of this, whether or not directly or indirectly its inhabitants were guilty of covenant-breaking. Our distinctive position of dissent we believe to be scriptural, in harmony with the teaching and practices of the fathers, and required by our standards, which, by the way, our correspondent thinks, and in this he is mistaken, have by us been altered. The communication is valuable as showing what are the views entertained by at least a portion of our former brethren who deprecate the present division, and are sincerely desirous that it be healed.

EDS.

I have no doubt that the Rev. Thomas Donely made the utterance (mentioned by Mr. Faris,) in the hearing of Elder John Donely and Elder Thomas Smith, also of Mrs. Nancy Linn, and that the Rev. Thomas Donely adhered closely to the settlement the committee of the Scotch Presbytery gave to the civil relation question in South Carolina. All these are facts, but the difference in the opinions held by the membership of the Reformed Presbyterian Church at the time of this settlement, is the thin edge of defection, as he terms it, seen by the minute discernment of Mr. Donely. The action of the Scotch committee was in the year 1790 and 1791, and modified by presbytery after its

constitution was adopted as the rule of action for the membership of the Reformed Presbyterian Church in the United States of America, in all our civil relations. The amendment here spoken of regarded our giving evidence in courts of law; this, at first, was prohibitory, but was made allowable with explanations. This has also ceased by common consent.

Now, as to the different opinions of the membership, I will here give an instance related by my father and others: Mr. Thomas Morton is said to have held the view that we should have had the privilege of serving on juries in all cases where we would employ a jury. Now, this appears plain, that we should not employ others to do for us what we would not do ourselves. There is one thing certain, that the standpoint the committee and presbytery took to view the civil government of the United States, and the view that a portion of the membership of the church took on their standpoint, were different. Dr. Wylie was not a liberal man when he wrote the "Sons of Oil," nor do I think that either he or the Rev. John Riley had any desire or wish to divide the church, and I hold that Dr. Wylie did not change his views till after the Rev. John Riley's death. As to the division, I am not led to ascribe dishonesty to either new or old side in our department of the visible church, but I do consider that there is quite a difference in our position as to the standpoint we take, and the old light side took. I will try to define: The old side takes the same view of the government of these United States in its relation to the supreme ruler and author of civil government, that they have of Great Britain, which we always held was a covenant-breaking nation, and as such was not legitimate but a usurpation. With all the mending it got by King William ascending the throne, it was still not the pure, rightful government of the United Kingdom, and therefore they would not give it their approbation, and they placed the government of these United States in a parallel line with it, because it did not bind and oblige itself to the restrictions of the national covenant entered into in Great Britain, and renewed by solemn league. Now the new side took the position that this was never a covenanted nation, according to these deeds of our fathers, and although it did not acknowledge God as its author, yet it was placed over us by the voice of the people, and made provision for its own amendment, and was civil government needing amendment, yet it was worthy of our support. So the new side viewed this position as freeing us from an improper conclusion of the civil relation question, while the old side looked on the new side as covenant-breakers, and gone into defection, while we both hold to the same standards, the new side having them without alteration, the old with some alteration.

JNO. ORR.

A SUGGESTION.

MESSRS. EDITORS—Will you allow a few lines in your magazine touching the approaching meeting of Synod. It was understood at last meeting that members of Synod at this, if not at all the meetings, should dine at their own expense, in order to lighten the burden on

families in which members are entertained. It cannot be questioned that Synod has attained a size which makes the entertainment of its members more or less burdensome to congregations where it meets. In fact the places are very few where it can be entertained at all. Now, would it not be a favorable opportunity to initiate a reform which must come in a very short time, and members of Synod pay their own way during its sessions, instead of a few families, many of them in very moderate circumstances, doing it for them? I understand that boarding in first-class hotels in Pittsburgh and Allegheny can be had for members, by special arrangements, at the rate of \$2.50 per day, or \$10.00 per week. Now, deduct from this the cost of dinner, which in any case members will have to pay, the additional expense will be very little, hardly more than \$1.00 per day. Possibly there may be some who would feel that they would be unable to meet this expense, but not many, I think, will be willing to plead it at the present short remove from the experience of the centennial year. And, at any rate, the inability of the very few, who can be provided for without much inconvenience, is no reason why others who are able to provide for themselves should most inconveniently tax the hospitality of friends.

A MEMBER WHO MEANS TO PAY.

SELECTED.

HARVEST MEN WANTED.

NEW YORK, March 22, 1877.

Messrs. EDITORS—Having recently come across a sermon preached by Rev. C. H. Spurgeon, from the text, Matt. 9 : 37, 38, and seeing you devote space in your ably conducted magazine to "Selections," I thought I would take the liberty of sending you the accompanying verbatim extract from said sermon, hoping you will consider it worthy a place in your pages. The title of the sermon is "Harvest Men Wanted." No doubt the perusal of this extract on such an important subject would be very interesting to your numerous readers. The subject itself, and the way it is handled by the distinguished and popular preacher, is my only apology for intruding on your time and pages.

R. J. H.

"WHAT kind of men does the Master mean to use? This is indicated in the text. First, they must be *laborers*. The man who does not make hard work of his ministry will find it very hard work to answer for his idleness at the last great day. A gentleman who wants an easy life should never think of occupying the Christian pulpit; he is out of place there, and when he gets there the only advice I can give him is to get out of it as soon as possible; and if he will not leave the position voluntarily, I call to mind the language of Jehu concerning Jezebel, 'Fling her down,' and think the advice applicable to a lazy minister. An idler has no right in the pulpit. He is an instrument of Satan in damning the souls of men. The ministry demands brain labor; the preacher must throw his thought into his teaching, and read and study to keep his mind in good trim. He must not weary the people by telling them the truth in a stale, unprofitable manner, with nothing fresh from his own soul to give force to it. Above all, he must put heart-work into his preaching. He must feel what he

preaches ; it must never be with him an easy thing to deliver a sermon ; he must feel as if he could preach his very life away ere the sermon is done. There must be soul-work in it, the entire man must be stirred up to effort, the whole nature that God has endowed him with must be concentrated with all its vigor upon the work in hand. Such men we want. To stand and drone out a sermon in a kind of articulate snoring to a people who are somewhere between awake and asleep, must be wretched work.

I wonder what kind of excuse will be given by some men at last for having habitually done this ? To promulgate a dry creed, and go over certain doctrines, and expound and enforce them logically, but never to deal with men's consciences, never to upbraid them for their sins, never to tell them of their danger, never to invite them to a Saviour with tears and entreaties ! We want laborers, not loiterers. We need men on fire, and I beseech you ask God to send them. The harvest never can be reaped by men who will not labor ; they must off with their coats and go at it in their shirtsleeves ; I mean they must doff their dignities and get to Christ's work, for nothing in the harvest field can be done without the sweat of the face, nor in the pulpit without the sweat of the soul.

But what kind of laborers are required ? First, they must be *men who will go down into the wheat*. You cannot reap wheat by standing a dozen yards off and beckoning to it ; you must go up close to the standing stalks ; every reaper knows that. And you cannot move people's hearts, and bring men to Christ, by imagining yourself to be a superior being, who condescends wonderfully when he shakes hands with a poor man. There is a very genteel order of preaching, which is as ridiculous as reaping with a lady's ivory-handled pocket-knife, with kid gloves on ; and I do not believe in God's ever blessing it. Get among the wheat, like men in earnest ! God's servants ought to feel that they are one with the people ; whoever they are they should love them, and look them in the face and say 'brother.' Every man is a brother of mine ; he may be a very bad one, but for all that I love him, and long to bring him to Jesus. Christ's reapers must get among the wheat.

Now, see what the laborer brings with him. It is a sickle. His communications with the corn are sharp and cutting. *He cuts right through*, cuts the corn down, and casts it on the ground. The man whom God means to be a laborer in his harvest must not come with soft and delicate words, and flattering doctrines concerning the dignity of human nature, and the excellence of self-help, and of earnest endeavors to rectify our lapsed condition, and the like. Such mealy-mouthedness may God curse, for it is the curse of this age. The honest preacher calls a sin a sin, and a spade a spade, and says to men, 'You are ruining yourselves ; while you reject Christ you are living on the borders of hell, and ere long you will be lost to all eternity. There shall be no mincing the matter, you must escape from the wrath to come by faith in Jesus, or be driven forever from God's presence, and from all hope of joy.' The preacher must make his sermons cut. He is not to file off the edge of his scythe for fear it should hurt somebody. No, my hearers, we mean to hurt you ; our sickle is made on purpose to cut. The gospel is intended to wound the conscience, and go right through the heart, with the design of separating the soul from sin and self, as the corn is divided from the oil. Our object is to cut the sinner right down, for all the comeliness of the flesh must be slain, all his glory, all his excellence, must be withered, and the man must be as one dead ere he can be saved. Ministers who do not aim to cut deep are not worth their salt. God

never sent the men who never trouble men's consciences. Such a man may be an ass treading down corn, but a reaper he certainly is not. We want faithful ministers; pray God to send them. Ask him to give us men who will preach the whole truth, who will not be afraid of certain humbling doctrines, but will bring out, for instance, the doctrine of election, and not be ashamed of it; who will tell men that salvation is of the Lord, and will not go about to please them by letting them have a finger in salvation, as though they were to share in the glory of it. Oh! for laborers who can use sharp cutting sickles upon ungodly hearts.

But then a laborer has only begun when he cuts the corn; much more is wanted. As he cuts, he lets the corn fall on to his arm, and then he lays it along in rows, but afterwards *he binds it together*, and makes it into bundles, that it may be ingathered. So the laborer whom God sends into the field must be a gathering laborer; he must be one who brings God's people together, who comforts those that mourn, and picks up from the earth those who were cut down by the sharp sickle of conviction. He must bind the saints together, edifying them in their most holy faith. Alas, how many have been scattered, rending churches to pieces. Pray ye the Lord of the harvest, to give his church binders who can, by the power of the Holy Spirit, unite men's hearts.

Remember, also, that the laborer's work is never done in harvest time until he sees the corn housed—until it is made into a stack or put into a barn, his toil is not over; and the Christian minister, if God has truly anointed him to his work, never leaves caring for souls till they get to heaven. He is like Mr. Greatheart with Christiana and Mercy, and the children, he goes with them from the City of Destruction right up to the river Jordan; and, if he could, he would go through the river with them. It is his business to march in front with his shield, to meet the dragons and giants with his sword, and protect the little ones. It is his to be tender to them, as a shepherd with the lambs and a nurse with her children, for he longs to present them at last to his Master, and say, 'Here am I, and the children that thou hast given me.'

Brother minister, ours is a great work, and it never ceases from the first moment when our sickle touches the conscience and wounds it, to the last moment when we are enabled to present our people before the Lord, saved forever. The church wants men sent of the Holy Ghost, who can do all this, by God's help; for, though the Lord worketh all things, he does it by men, and men are wanted everywhere, that the work may be accomplished.

* * * And do you notice the expression used here, 'that he would *send forth* laborers.' Now, the Greek is much more forcible, it is, that he would push them forward, and thrust them out; it is the same word which is used for the expulsion of a devil from a man possessed. It takes great power to drive a devil out, it will need equal power from God to drive a minister out to his work. I always say to young fellows who consult me about the ministry, 'Don't be a minister if you can help it,' because if the man can help it, God never called him; but if he cannot help it, and he must preach or die, then he is the man. May the Lord push men out, thrust them out, drive them out, and compel them to preach the gospel; for unless they preach by a divine compulsion, there will be no spiritual compulsion in their ministry upon the hearts of others. 'Pray ye, therefore, the Lord of the harvest, that he would thrust out laborers into his harvest.'"

TOTAL ABSTINENCE.

WELL, then, if these drinks are not good for the body, are they good for work? I say they are not. What do you take a dram for?—Oh, because it is cold. And in summer why do you take it? Because it is hot. It is a most extraordinary thing, this whiskey. It is so good when they are cold, and it is good when they are hot; but it is neither good when they are cold, nor when they are hot. Sir John Ross, Admiral Belcher, Edward Parry, Dr. Richardson, Sir John Franklin—all these men have faced the northern climate. These were men that had never for weeks a dry stitch upon their backs—it often happened that they were sheathed in ice; and the universal testimony (and if these men are not to decide it, is it some wretched toper in Glasgow that was to do so?) of these men, who lived in sixty degrees below zero, and faced the roaring storm and washing sea, was one unanimous testimony to this effect, that spirits are the worst things that a man can take when exposed to a severe climate, hard weather and painful circumstances. (Cheers.) Let us take one jump from the Pole to India. Look at the list of the soldiers divided into as many total abstainers, moderate drinkers, and drunkards. Now the proportion in which they die is this—46 drunkards, 26 moderate drinkers, and just 15 teetotalers. That is the question in regard to heat. I have settled that question in regard to cold, I have settled that question in regard to heat; and, I say, I defy any man in the world, in health, heavy work or light, in cold or warm weather, to show that the taking of porter, or ale, or spirits, will give him more vigorous health. Now, don't tell me it was for heat. Then do you take it for your temper? Do you say so? Many a poor wife knows the opposite—that it has turned the husband into a hard-hearted, cruel and unfeeling father. I would not give anything for the company of a man who needed spirits to put him in good spirits. Will any one dare to say that I am a gloomy man, or ill-tempered? I defy them. Will any one say that I am an unhappy man? I am very happy, I am glad to say. I can tell you that I feel my spirits lighter, and I feel my purse heavier. I feel my head clearer, and my heart better, and my stomach better, for being a teetotaler. (Cheers.) I was in ill health through over exertion in the cause of the church, and ordered by my physician to take wine. I took it for three years; and as I was threatened with gout, meeting with Professor Miller, one day, he said, "If you continue to take wine, you may lay your account to have the gout." "Then," said I, "henceforth I will give it up." Since that day three years have elapsed, and I have had better health ever since, and worked more than before. (Cheers.) Now, I adopted this cause of total abstinence, and I'll tell you why; I don't think it is sinful to take spirits, but I hold it a matter of the highest Christian expediency to be a teetotaler. I went to the poor-house, and found five out of six of the paupers there, directly or indirectly, through drinking. I went to the prison, and found five out of six of the culprits there, directly or indirectly, through drinking. I went to the ragged school, and found 99 out of the 100 of them there, directly or indirectly, out of drinking. I went down to the Cowgate, Grassmarket, St. Mary's Wynd, College Wynd, Brodie's Close, and I found it meeting me at every corner, defeating me at every effort; it defeated our schools, churches and missionaries, and I felt that if these wretched, lapsed, lost, degraded classes were ever to be raised in the platform of humanity, drink must be banished from the land. I want to know if you ever saw a city missionary not a teetotaler. I have seen some begin as moderate drinkers, but they never continued long until

they became teetotalers ; and if this audience were to go down and live in the Saltmarket for a few days, it would do more good than my speaking to doomsday. If any one of you would go down and hear that cursing, brutal husband, who, six years ago, was a noble workman with a lovely wife, to whom he had pledged his heart and affections, with their children clothed, and, happy to see their father, running to meet him ; but now they run from him, and his wife trembles to meet him, and makes her prayer to God to strike her dead and take her out of the world. If you were to see such a scene, I am sure you would all give your heart and hand in this noble work. I am sorry to detain this meeting so long, but, as I understand there is a large number of office-bearers of the Free Church as well as members present, I would like to say a few words more, especially to them. My friends, I assume no presumptuous position. It was some time before I made up my mind to join the temperance cause ; and I would use the argument with you that I did with a lady. I said to her, If you tell me of the good drink does, I will tell you of the ill it does. I need scarcely say that she could not tell me of any good it does. (Cheers.) Well, now, I wish you to think severally what good it does. Will you have a worse head, a worse purse, or a worse body for being teetotalers ? Do you think it would be a great sacrifice to give them up ? There never was so great a mistake in the world. The first day I wanted my wine, I thought the servant had not cooked the dinner so well ; the second day there was something funny about it ; the third day I never thought of the wine at all ; and now when I go to dinner, and see the ladies and gentlemen drinking it, it looks to me as if they were drinking salts or castor oil. (Loud laughter.) Depend upon it, it requires no sacrifice at all. If you mean to make a trial, I say, God help you. If you do make it—if you are a drunkard—oh ! you need to pray long and deep to God to help you. In regard to those who are not drunkards, believe me there is no sacrifice whatever. I speak from experience. I put it to the Free Church elders, to my brethren in the ministry—I put it to the Free Church members—that drink does no real good, except as a medicine. It is true that it does thousands eternal evil. It is true that it has carried more souls into hell than any other vicious indulgence. It is true that it is the cause of all the wrecks that flutter in your streets—the cause of the ruin of nine-tenths of the females that walk the streets and disgrace their sex. It is true that it fills the prison and the poor-house, and breaks human hearts, and destroys more happiness than any other indulgence whatever. If you cannot put your hand on any good, and I can lay my hand on that world of evil, my dearly beloved Christian friends, what are we to live for ? Am I to live for my own indulgence when that is the cause of the ruin of thousands and millions in the land ? I say, No ! Did Jesus live for himself ? He said, “ The Son of man came not to be ministered unto, but to minister.” Did Paul live for himself ? He said, “ He would eat no flesh while the world lasted, lest he made his brother to offend.” I pray you take this subject home to your knees to-night. I say, souls are perishing in thousands by these drinks, and I am entitled to ask, and do ask it, that you Christian men and women pray to God that he would direct you and teach you what is your duty. If you can go down before God and pray that he may keep you from being a total abstainer—if you can pray God to keep you from being carried away by this speech, do it, do it ! This is a question that requires your solemn consideration, and as you shall answer to him who won't take from us this reply, “ Am I my brother's keeper ?”—*Dr. Guthrie.*

DR. GUTHRIE ON SUSTENTATION.

GENTEEL poverty! may you never know it! genteel poverty, to which some doom themselves, but to which ministers are doomed, is the greatest evil under the sun. Give me liberty to wear a frieze coat, and I will thank no man for a black one—give me liberty to rear my sons to be laborers, and my daughters to be domestic servants, and the manse may enjoy the same cheerful contentment that sheds its sunlight on many a pious and lowly home. But to place a man in circumstances where he is expected to be generous and hospitable, to have a hand open as his heart is to the poor, to give his family a liberal education, to breed them up according to what they call genteel life—to place a man in these circumstances, and deny him the means of doing so, is, but for the hope of heaven, to embitter existence. . . . There are certain ways of evading the claims of ministers to such a competence as they are entitled to. Some people do not like to hear of these matters. Some, not many, I hope, are like an honest man belonging to Aberdeenshire—begging the pardon of the Aberdonians here, I tell the story as I heard it—who, on being asked what he thought of the Free Church, he replied, “Oh, I admire her principles, but I detest her schemes.” . . . An honest weaver stood up, and was clear for keeping the incumbent at the lowest figure. He saw no reason why ministers should receive more for weaving sermons than he had for weaving webs. He alleged, in proof of the advantage of a poor stipend, that the church never had better nor so good ministers, as in those days when they went about in sheepskins and goatskins, and lived in caves and holes of the earth. If any sympathize with the weaver, I answer that I have an insuperable objection to “caves and holes”—they create damp; and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to walk Princes street with us; not in this antique dress, but in the more primitive and antiquated fashion of goatskins with the horns on. So I dispose of all such wretched evasions.

I now pass to a second evasion, drawn from a case which actually occurred, though not in our congregation, nor in any congregation of the Free Church. A lady, rustling in silks, and in a blaze of jewels, went to visit her minister's wife, more a lady than herself, with the exception of the dress. She condoled with her on the straitened circumstances and means of ministers; and looking into the pale, care-worn face of the excellent woman, said, as she turned up the white of her eyes, “But, my dear, your reward is above!” From the bloodless lips of some poor sinner in a cold, unfurnished garret, where the man of God, facing fevers and pestilence, has gone to smooth the dying pillow, and minister consolation in that last dark hour, I have been thankful to hear the words, “Your reward is above;” but from silks and satins—disgusting!—cant, the vilest cant, and enough to make religion stink in the nostrils of the world! Does that saying pay the minister's stipend?—will it pay his accounts? Fancy the worthy man going to his baker or his butcher, and instead of paying down money, turning up the white of his eyes to say, “Your reward is above!” I fancy they would reply, “Oh, no, my good sir, that will not pay the bill;” and I say what does not pay the bills does not pay the ministers' stipends as they ought to be paid.

MOODY ON THE PSALMS.

Messrs. EDITORS—The following incident is getting old, but not so old as to lose its interest. It occurred at the Christian convention held in the Chicago Tabernacle, last November, and conducted by Mr. Moody. I give it as related by the correspondent of the *Christian at Work*.

C. D. T.

"There was quite an animated discussion on the subject of music. Messrs. Sankey and Bliss led. A good brother rose to recommend singing the psalms. 'I don't mean the doggerel version,' said he, 'but chanting the prose version.' Of course that 'riled' those of us whose fathers and mothers went to heaven singing the good old Scottish version; but Moody 'fixed' him for us. 'I know of no doggerel version of the psalms,' said he. 'Congregation will please rise and sing the twenty-third psalm, Scottish version.' Well, we did rise, and about five thousand of us gave that sweetest song known to human tongues as the old Cameronian army gave it to the echoes of the Scottish mountains. Most of us are hymn singers now, but if you don't want us to make things personally lively for you, you must not throw stones at the old church, or mud at the old psalm book."

MISSIONARY INTELLIGENCE.

THE CHINESE MISSION.—REPORT.

To the Friends who have contributed to the Chinese Mission:

IN our correspondence with the Central Board of Missions, prior to the last meeting of Synod, we urged the claims of the Chinese on this coast, and we endeavored to persuade them to recommend to Synod the establishment of a mission among them. The Board differed from us as to the practicability of such a missionary enterprise at that time; and, making no recommendation, they referred the matter to Synod. This reference by the Board, together with our letter to Synod on the subject, was the occasion of action somewhat favorable to the mission, and the Board was directed to inaugurate the mission, provided there would be sufficient pecuniary encouragement. After some months, the Board decided that such was the condition of finances in the country, and that as so many demands were made upon the church for money for her various benevolent schemes, it would be unwise to attempt the establishment of the mission. Accordingly, they decided not to ask congregations for collections. They informed us, however, that they had no objection to our appealing to members of the church, or to congregations, for help, but the secretary informed us that the Board would assume no responsibility, and that for the proper use of the moneys received, we would have to be responsible to the donors. Seeing now no other possible way by which we could prosecute the mission work in which we were so anxious to engage, we first issued an appeal to a few personal friends, and such of our acquaintances as we believed to have money to spare. Subsequently we appealed to sessions, asking the appointment of collections. These appeals were for money, not for ourselves—for any remuneration for our labors, or for our support in the work—but only for means with which to rent and furnish mission rooms, and

to meet current expenses. In response to our appeal there were some very liberal contributions. They have all been acknowledged in the magazines. Had they been as numerous as some of them were generous, we would have been able to meet some of the most important demands; to have procured some of the most important helps for the prosecution of mission work among the Chinese. Of these helps, the most needed is a native convert, sufficiently educated, both in Chinese and in English, to be an interpreter and an aid, a native helper and colporteur. In the missions here, such a Christian helper is regarded as indispensable. For want of such, we have suffered great loss; but to procure such, we have not had the means.

In accordance with the suggestion of the secretary of the Board, we herewith submit a brief statement of our account, as it stands at this date. It may be somewhat modified by additional contributions or expenditures prior to the meeting of Synod. Now, it is as follows:

RECEIPTS.		
From eleven congregations,	- - - - -	\$ 241 04
From fifteen individuals,	- - - - -	216 00
From two Sabbath schools,	- - - - -	33 34
From North Union Ladies' Missionary Society,	- - - - -	25 35
Total receipts,	- - - - -	\$ 515 73
EXPENDITURES.		
Rent of mission building,	- - - - -	\$99 00
Furnishing " "	- - - - -	80 68
Incidental and current expenses, including janitor's bills,	- - - - -	63 55
Books, apparatus, fixtures, &c.,	- - - - -	33 90
Stationery, printing and postage,	- - - - -	24 90
Exchange, or discount on eastern currency (which is not in circulation in California),	- - - - -	34 78
Total expenditures,	- - - - -	336 73
Balance on hand,	- - - - -	\$ 179 00

From this balance we will yet draw to pay current expenses until the meeting of Synod. What remains we will then place at the disposal of Synod and of the Board, for the prosecution of the mission. This, we presume, will meet the approbation of the contributors.

We cannot close this report without giving expression to our gratitude to the friends who, by their contributions, have shown how lively is their interest in the work in which we are engaged. And if any wish to learn more about that work, and the manner in which, during all our discouragements, we have been endeavoring to prosecute it, they are referred to our printed letters. Nor can we repress the desire to say that we earnestly hope that Synod, at the approaching meeting, will take such action as will result in the establishment of a Chinese Mission, having all the facilities for meeting the pressing demand for earnest, untiring, and successful labor among these heathen, who, in the providence of God, are accessible. To us who are here in the field, and who are brought into daily contact with idol worshippers, many of whom are willing to hear the gospel, the path of duty is plain. And our constant prayer shall be, that the great Redeemer, who said, "preach the gospel to every creature," will permit us to labor for the salvation of these heathen, and that many of the converts may subsequently carry the joyful tidings to the perishing millions beyond the Pacific.

N. R. JOHNSTON,

P. O. Box 2271, San Francisco.

March 22d, 1877.

FOREIGN.

LETTER FROM MISS DODDS.

LATAKIYEH, February 12th, 1877.

DEAR MR. WYLIE—Your letter came in due time, but as you know ere this, your messages to our beloved sister came too late to be received by her in this world. What a desolation her removal has made in our circle, yet what a blessed thing it is to have such assurance as we have concerning her. I think I never knew one who so nearly answered to the term "pure in heart." She had the faculty of making the joys and sorrows of others her own, and up to the very last she was always thinking of the comfort of others. How many changes have been in our little circle in such a short time! I often wonder, if I ever go home, how many of my friends will be missing. This has been a very quiet year in school. To-day three of the largest of our girls went away. Two of them had been using such foul language that we could not tolerate them any longer, especially as they seemed to be corrupting the rest. When they started away, another said she wished to go, so we gave her permission, as it is part of our policy never to compel any one to stay. They are indeed a "people of unclean lips." One longs sometimes to get away from them altogether.

We were very agreeably surprised last Monday, by the arrival of the U. S. frigate "Marion." She stayed a day and a half here, and the visit was a great treat to us all. The captain called on the doctor the first day, and on the second the whole mission went on board. We stayed so long that they could not for shame but invite us to stay for breakfast. We stayed and enjoyed ourselves very much. The band played for us nearly all the time. A great many natives went on board, and they have not yet got over their astonishment at the intelligence, politeness and cleanliness of Americans. Our teacher talked with some of the sailors, and he was surprised to find that they knew all about the history of this country. The way in which the officers treated some of our school girls was also remarked. The most wonderful thing of all, was that no one smoked all day long, on our account, though they all used tobacco. The Moslems think the doctor sent for the ships to bring him arms and ammunition. They actually had one of the workmen, who has done a great deal here, up before the city council, to inquire why he was helping the doctor to undermine the city. The man said he had no knowledge of anything of the kind, but they would not believe him. They insist that he has the city undermined and trains of gunpowder laid under it. I think the idea keeps us safe, humanly speaking. Providence seems to have ordained that we shall be left to depend entirely on the God of Jacob. Our wall has fallen almost entirely, and is in some places level with the ground. This is the result of the prolonged rains which we have been having.

21st.—I did not think I would have been so long in getting this letter finished, but this is my first opportunity of sending, for it was so stormy that last week's steamer passed us by. We are all well. Doctor just returned to-night from a short tour among the out-stations. With kind remembrances to all your family from all our circle, I remain,

Yours in Christ,

MARY E. DODDS.

LETTER FROM MISS CRAWFORD.

LATAKIYEH, February 28th, 1877.

MR. W. T. MILLER: *Dear Friend*—The long waited for boxes reached us on the 13th inst., the goods in pretty fair condition, considering the long

time they were on the road. We want to thank the kind sisters who have remembered to stretch out a helping hand to us in our loneliness. What can we say to let them know how much we appreciate their thoughtfulness? May their own souls be blessed abundantly, may the blessing of him that is ready to perish come upon them. We have acknowledged the Elkor boxes and the Philadelphia First Congregation goods, but there was another containing ten quilts and a quantity of girls' clothing, which we have no clue to the donors of; and to whom we would fain tender our warm thanks, and can only do so through you. Will you please present them on our behalf?

We would like to say to any ladies who may wish to do us a like favor in the future, that we will send them patterns if they wish. As there is a very small amount of clothing worn, some of the garments had to be reconstructed before using. Dresses are better, for a like reason, to be made with a waist and skirt, gored dresses not suitable. We can make use of them all, but it would be less trouble to them, the ladies, to make plainer ones.

Everything is quiet at present. We do not yet know whether the "Conference" will bring about any change or not. It would seem as though the old order of things was to remain in force a while longer. We had hoped that a war would be the result, and bring about a better state of things, but "God reigns," and in his own time he will let his kingdom come. It is hard to be patient, however.

We are hoping to have a communion very soon. We have been awaiting the finishing of the new chapel, but there is no hurry in this sleepy land. Dr. Metheny and Mr. Easson have been bending all their energies to its completion, but even their Yankee energy only wears themselves away, and does not produce the desired result. It will be finished sometime, and the first service held in it will be in commemoration of our Lord's death.

How much better a monument this will be to our dear sister, Mrs. Metheny, than a pile of storied marble. Here will be proclaimed daily the word of truth to perishing souls; week days through teaching, and on Sabbaths through preaching.

Through her consistent Christian life, and the systematic giving of the tenth of her substance to the Lord, "she being dead, yet speaketh." How many, many times during the last few months of her life, she remarked in her earnest manner, "Would that I had the ear of all Christians at home; how I would urge them to try the giving of the 'tenth' to the Lord, *for a few years at least*, and see if it would not pay in return blessings on their lives, *spiritual and temporal*. How they hinder the coming of Christ's kingdom by *refusing to give*." What a loss her departure is to us and our work.

We have had seven applications for admission to membership to our church, five of them from our school. They have not been formally examined yet, but their cases are under consideration. Mr. Easson and Dr. Metheny have been attending to family visitation recently.

Our schools, though fewer than usual, are in a flourishing condition, and our Sabbath audiences unusually large. Accept our thanks, individually, for your kindness in attending to the shipping of our boxes. All join in kind regards to you and Mrs. Miller.

Yours in Jesus,

BECKIE CRAWFORD.

EDITORIAL NOTES.

THE following extracts, among others, taken from the story of the life of Dr. John Todd, and sent to the *Presbyterian*, of Philadelphia, by a correspondent for publication, will be read by many a pastor with a great deal of interest. Although a very able, a very shrewd and a very pious man, the Dr., after a four years' pastorate in Philadelphia, was compelled to abandon that field, and, as the result, the congregation ceased to exist. The extracts are valuable, as showing that only by the most cordial co-operation between pastor and people can success be obtained, and that care should be taken not to make unreasonable demands of the former. Many an able and willing pastor, because of his willingness to labor, is expected to do all the work, and for any failure is sure to receive all the blame. This should not be.

As early as the first year of his settlement he writes: "If people see that they can nettle a minister, it at once gives them power and importance which they are sure to exercise. . . . I have enough every week to throw me into the scarlet fever."

Again, the second year: "My people think that I am to fill the church with people, pay for it all at once, support the concern itself; this is the first great work, and subsidiary to this, I am to carry them to heaven, while they live entirely to the world, and am to convert the congregation also. . . . They are jealous of each other, are afraid that one or another will have too much notice, or they too little, and then they wonder why the minister does not accomplish more."

To another, the third year: "The secret of all the difficulty, and the apparent cause of my want of success among this people, is the jealousy of a few of them. . . . It seems sometimes as if I should sink under it."

On his return from a vacation: "On coming back to my flock I found almost everything wrong and out of order, and God only knows whether it will ever be otherwise."

Still later: "I have been driven almost to madness by the conduct of some of my people. I do not believe that Edwards ever had so bad things said of him; such wholesale lies told."

Again: "I am insulted daily in the house of God, and everywhere else. Mrs. Todd too comes in for her share of reproach and contumely, and it sometimes seems as if we must sink under it."

—We take the following from the *Independent*. It forms part of its comment on the Bible Lesson of April, first Sabbath, 2 Kings 4: 1-7. The importance of the lesson for Christian people in these financially troublous times ought to lead to its careful study, and an earnest following out of its principles:

Instruction.—While godliness is the most important thing, yet there are other important things—such as cleanliness and prudence. The woman's husband was a good man; but he had not kept out of debt. Possibly he was driven into debt during the famine. Good men do sometimes get into financial difficulties without being to blame. But business prudence may

be an aid to godliness. Debt should be avoided with the utmost care, and never incurred unless one sees just how he will pay it. Children should be taught to pay as they go. It is an admirable plan for them to get in the habit of laying up a little money regularly, even if it be very little. It is better to put six cents into the savings bank than to spend it for a passing pleasure. The child who has a savings bank account and steadily increases it may not be a Christian, but he is doing something that is in a measure akin to religion. He is thoughtful of the future. He is rather more likely to become a Christian than another one, and, when a Christian, is likely to be a more useful one.

Debts must be paid. The obligation to pay them never lapses until they are entirely paid. Elisha did not tell the widow to compromise for as small an amount as possible; but to pay it in full first. It may be right now, with our laws, for a man who fails to compromise by paying a certain portion, and to be legally released from the rest; but he cannot be morally released until he has paid the uttermost farthing. When he fails he has no moral right to retain anything for his own use and comfort, except by permission of the creditors, so that he may be helped to begin again and acquire means to pay by and by what he cannot pay now. In these days, when so many individuals and corporations, and even states, have failed to pay their debts, it is well to teach the obligations of common honesty. There was a rough sense of justice in the old law by which a man who did not pay what he owed was compelled to work it out, and to give the labor of his family until the debt was paid. If the young were taught in the Sabbath school and at home economy and to keep a savings account, there would not be such hard times.

—The article entitled "Harvest Men Wanted" is well worthy of a careful perusal. "Necessity is laid upon me," wrote Paul; "yea, woe is me if I preach not the gospel." The men that would be successful in doing the work of the Lord are not those who in order to enter upon it must be coaxed, and to continue in it must be flattered; not those who perform their duties as if they were a perfunctory service; not those whose secret motive is to obtain the "piece of silver and the morsel of bread," but men that are consumed by a burning desire for the conversion of immortal souls. More laborers are not so much needed as new consecration of those already in the field. New truth is not what is wanted, but a firm belief in the old truth and greater earnestness in its presentation. It is all a mistake to imagine that permanent success can be obtained where there is an unwillingness to present the great doctrines of the Bible in their plainness, such as election, total depravity, &c. Mr. Spurgeon's career is an illustration of the very opposite. It is the faithful presentation of God's truth accompanied by the effectual working of God's Spirit, that is accompanied with the divine blessing.

—For the information of members, we make a brief mention of such items of business as will likely occupy the attention of Synod at the coming meeting.

UNFINISHED BUSINESS.—1. Report of Committee on best method of reducing expenses of Annual Meeting. *Reformed Presbyterian and Covenanters*, 1876, pp. 201 and 208.

2. Report of Committee on Signs of the Times, p. 202.
3. " " " Temperance, p. 202.
4. " " " Digest of Laws, p. 203.
5. " " " Terms of Communion, pp. 203, 250.
6. " " " Conference with the General Synod of the R. P. Church, pp. 211 and 250.
7. Report of Delegate to brethren in New Brunswick and Nova Scotia, p. 232, and Delegates to General Assembly of the U. P. Church and General Synod of R. P. Church, p. 250.

NEW BUSINESS.—1. *Finance.* There was a deficit in more than one fund last year. This year the collections have been less liberal than formerly. Something must be done, or Synod must prepare to curtail some of her enterprises. The debt of the Seminary building has not been decreased any for some time. The endowing of Geneva College, recommended at the last meeting, p. 210, will be presented this year.

2. *Missions.* Brother Johnston has been so successful in his work at San Francisco that Synod will be called on to take definite action respecting the propriety of establishing a mission among the Chinese in that city. The question of a mission among the Indians, for the establishing of which at least one contribution has already been made, will also very probably be introduced.

3. As stated in the minutes of Pittsburgh Presbytery, published in this number, the question whether a Theological Professor can, while occupying that position, be a pastor, will be brought to the attention of Synod.

4. *Supplies.* On account of the large number of laborers in the field, and the comparatively small number of vacancies and mission stations, the question as to the wisest and best distribution of the former will require careful consideration. Presbyteries should be prepared to ask for as much time as possible, in order that all may be employed.

—From the report of the Committee on Presbyterian Reports, we make the following extracts for the benefit of clerks of presbyteries and sessions :

As many of the statistical tables were incorrect in their statements of the aggregate amounts of columns and of congregations—giving the committee no little trouble—we would therefore recommend :

1st. That clerks of sessions and presbyteries be directed to be more careful in making out accurate tables.

2d. That the "Miscellaneous" and "For all other objects" be included in one, and that clerks of presbyteries be directed to omit the columns of cents in their financial reports.

—Last year only three Presbyteries paid their quota to the Travelling Fund. That this fund may succeed, care should be taken that the full quota of each Presbytery be raised.

—No Rail Road Committee was appointed at last Synod, so that delegates must act for themselves, and make the best arrangements they can.

—As will be seen by reference to the article entitled "A Suggestion," a number of the members of Synod intend to stop at hotels during the coming meeting. To the members of the Allegheny and Pittsburgh congregations this will be a surprise, as they calculate on providing for delegates as has been the custom heretofore, and are not only willing, but also desirous so to do. We hope the proposition made will not have the effect of keeping away from this meeting any of the ministers or elders. Important business is to be attended to, and all who can should arrange to be present.

For the benefit of those who are resolved to inaugurate the new movement, and expect to be prepared to give Synod the benefit of their experience, we would say, it is not necessary for them to stop at the hotels. Boarding at cheaper rates can be obtained in private families, and convenient to the church. Arrangements can be easily made for their entertainment. Those who have had much experience in hotel life on the Sabbath day, know that it is not very desirable; a boarding house kept by a Christian family is altogether preferable.

—The Synod meets this year in the Central R. P. church, Sandusky street, south of Ohio, Allegheny, on Tuesday, May 22d, at 7½ P. M., and will be opened with a sermon by the retiring moderator, Rev. James Kennedy, of New York. For arrangements for entertainment of members, see cover.

—The mission stations under care of the Central Board are reminded that only when an amount equal to \$7.30 per member per annum has been secured, will assistance be given.

ECCLÉSIASTICAL.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

THE Board of Superintendents of the Theological Seminary met in Seminary Hall, Tuesday, March 27, 1877, and was opened with prayer by the chairman, Dr. S. O. Wylie. The members present were Dr. Wylie and Rev. R. J. George. R. J. George, in the absence of the secretary, was appointed secretary *pro tem*. The Professors presented a joint report, and each of them a report of the work done in his department. An order of exercises was arranged, after which the Board took a recess until 7.30 P. M.

Tuesday, 7.30 P. M.

The Board met, and discourses were delivered by first year students, as follows: W. R. Laird, Heb. 2:18; R. C. Allen, Matt. 16:26; F. M. Foster, Gen. 5:24; R. H. Abraham, Matt. 10:32, 33; and T. McFall, Job 5:26. The Board then adjourned to meet in Seminary Hall to-morrow, at 9 A. M. Closed with prayer by Prof. Willson.

Wednesday, 9 A. M.

Board met in Seminary Hall and was opened with prayer by R. J. George. The Professors reported that W. R. Laird would not be present at examination, having been necessarily called home. The discourses of last evening were criticised, and the students were examined in Hebrew Exegesis and Biblical Criticism by Prof. Willson, and in Theology by Prof. Sloane. The Board then took a recess until 2.30 P. M.

Wednesday, 2.30 P. M.

Board met in Allegheny church, and heard discourses from first and second year stu-

dents, as follows: T. Z. McClurkin, Rom. 8:32; J. R. Wylie, 1 Cor. 1:21; W. J. Coleman, Ps. 32:2; W. J. Dauerty, John 13:35; and W. J. Sproull, Ps. 27:8. The discourses were criticised, and the Board took a recess until 7.30 P. M.

Wednesday, 7.30 P. M.

The Board met in the same place, and discourses were delivered by J. Ralston Wylie, Job 7:19; A. D. Crowe, 2 Tim. 3:12; G. Kennedy, Ps. 14:1; and R. McKinney, Job 9:2. Adjourned to meet in Seminary Hall to-morrow at 9 A. M. Closed with prayer by Prof. Sloane.

Thursday, 9 A. M.

The Board met and was opened with prayer by Dr. Wylie. The discourses of last evening were criticised. Prof. Sloane conducted examinations in Pastoral Theology and Church History, and Prof. Willson in Greek Exegesis and Hermeneutics. It was then resolved, that the discourses delivered and the examinations conducted before the Board have given satisfactory evidence of the diligence and progress of the young men in the several branches of theological study, and of the careful and accurate teaching of the Professors in their respective departments of instruction. Certificates of having completed the full course of seminary studies were given to Messrs. J. M. Foster, W. S. Fulton, S. A. George, J. L. Pinkerton, W. M. Shanks and J. Renwick Wylie; and of having finished the third year to Messrs. A. D. Crowe, G. Kennedy and R. M. McKinney. Dr. A. M. Milligan, Revs. S. J. Crowe and A. Kilpatrick were present at most of the sessions of the Board.

There being no other business, the Board adjourned, with prayer by Dr. Milligan.

R. J. GEORGE, *Secretary.*

JOINT REPORT OF THE PROFESSORS.

To the Board of Superintendents of the R. P. Theological Seminary:

The Professors herewith present their joint annual report:

The session for 1876-7 began with an introductory lecture on preaching by Prof. Sloane, on Tuesday, Sept. 12, 1876, and we have been graciously enabled to carry on the work of the session without interruption to the end. Messrs. Boxley, Elliott, Frazer, Latimer and J. M. Wylie, of last year's class did not return; Mr. Frazer through indisposition, the others through engagements to teach. New students, however, gathered in, so that we have in all twenty-one students to report as in attendance during the past session. They are as follows:

First Year—R. H. Abraham, R. C. Allen, F. M. Foster, T. Z. McClurkin, T. McFall, W. R. Laird, T. A. H. Wylie.

Second Year—W. J. Coleman, W. J. Dauerty, W. J. Sproull, J. Ralston Wylie.

Third Year—A. D. Crowe, George Kennedy, R. M. McKinney.

Fourth Year—J. M. Foster, W. S. Fulton, S. A. George, W. McKinney, J. L. Pinkerton, W. M. Shanks, J. Renwick Wylie. Mr. McKinney was in attendance until January, when he left Allegheny under the appointment of the Central Board of Missions to take charge of the Mission Station at Camden, Ala. Mr. McClurkin entered the Seminary in January.

Discourses have been delivered as usual by the students before the professors and students. We met in church for this exercise on Thursday evening, and the size of the audiences this winter has been more than usually encouraging. We are glad to note this sign of interest in our work. The discourses were on texts assigned by the professors, and these were criticised on Friday morning, by both professors and students. This exercise has been, we think, very profitable. The discourses have in all cases given great satisfaction, and have given evidence of care in preparation.

Besides attending the social services of the congregations, the students have held a prayer meeting among themselves once a week, on Thursday morning. The report from this is, that the attendance is good and the interest in it sustained. A number of the students are also identified with the Sabbath school and city missionary work of the congregations.

In conclusion, we note with gratitude the size of the class—so many of the first year to supply the place of the large out going fourth year class. It is encouraging to see that, while there have been so many changes of late in our congregations, by death, &c., the Lord of the harvest is sending forth laborers into his harvest. We trust our labor is not in vain in the Lord.

All of which is respectfully submitted,

J. R. W. SLOANE,
D. B. WILLSON.

Allegheny City, Pa., March 27, 1877.

PROF. SLOANE'S ANNUAL REPORT.

The session which has now closed has not been in any special particular different from its predecessors. The health of the students has continued good, and there have been few absences occasioned by sickness of any kind. The studies of my department have been pursued in the usual manner.

THEOLOGY.—The class has recited twice in each week from the text book, "Hodge's Systematic Theology," taking sixteen pages at a lesson, and in this way have completed the first volume, containing 648 pages. In addition to this I have delivered thirty lectures in Theology, pursuing the same course as during last session. These lectures have been carefully reviewed by the class, and I propose to make them the basis of examination on the subject of Theology.

CHURCH HISTORY.—The class has also recited twice in each week in Church History, using "Kurtz's Manual" as a text book. Ten pages of this work have been the usual lesson. The period embraced in the session's work is "Ecclesiastical History in its Mediæval and Germanic form of Development," from the 4th to the 15th century, the period usually termed the dark ages. This period occupies the second part of the history, and covers about 220 pages, which has been carefully reviewed.

PASTORAL THEOLOGY.—This has been taught exclusively by lectures. I have delivered twenty lectures on this subject.

HOMILETICS.—We have not made this a special study during the entire session, it being properly connected and belonging to the same course with Pastoral Theology. I have, however, delivered ten lectures on this subject. These lectures have been occupied with the sermon—the preparation, the preaching, the introduction, skeleton, and conclusion of a discourse.

SUMMARY.—The work of the session in my department has been the study of 648 pages of Theology, 220 pages of Church History, and the hearing of 60 lectures on the subjects indicated above.

Respectfully submitted,

J. R. W. SLOANE.

PROF. WILLSON'S ANNUAL REPORT.

I have the following report to make of the Seminary work in my department:

I. **IN HEBREW.**—The senior class finished the Grammar this session. Green's Grammar is the text book. We have been two sessions in going through it. The class has read Genesis, chapter 49; Deuteronomy, chapter 33; Psalms, 40 to 45, inclusive, and Isaiah, chapters 40 to 48, inclusive, reciting twice a week. The junior class began the Grammar and went to Syntax, taking the principal parts. They have read in the Bible between three and four chapters, reciting three times a week. The recitations of Dr. McClurkin, who entered in January, have been separate in this branch. He is now in the Verb, and is reading in Genesis, first chapter.

II. **IN GREEK.**—We continued this session with the book on which we were engaged last year—the Epistle to the Romans—and have finished it. This study was attended to twice a week for the first half of the session, and once a week during the latter half.

III. **BIBLICAL CRITICISM.**—The lectures on this branch, begun last year, have been continued. We concluded the history of the Old Testament text, printed and unprinted, and also the consideration of three of the sources of criticism—ancient versions, parallels, and quotations.

IV. **HERMENEUTICS.**—I began this winter with the history of interpretation, and have finished the consideration of the Church teachers of the 4th century.

V. **CHURCH GOVERNMENT.**—I did nothing this winter with this subject.

Respectfully submitted,

D. B. WILLSON.

PROCEEDINGS OF PRESBYTERIES.

PITTSBURGH PRESBYTERY.

Pittsburgh Presbytery met in Allegheny church, April 10, at 7 P. M. There was a large attendance of the ministerial members, and all but four of the congregations were represented by elders. S. J. Crowe was elected moderator, A. Kilpatrick clerk, and R. J. George assistant clerk. Calls from Springfield, &c., congregation, and from Monongahela congregation, on Mr. J. R. Wylie, were sustained as regular gospel calls, and referred to a commission consisting of Professors Sproull and Willson, and elder Martin, to be presented to the candidate. A call from Allegheny congregation on Prof.

Sloane was laid on the table until a meeting at or subsequent to the meeting of Synod, and this fact to be stated in our report to Synod. Mr. W. J. Dauerty delivered a popular sermon from Hosea 13: 9, as a specimen of improvement. Messrs. A. L. Crowe and R. M. McKinney delivered the usual trials, and were licensed to preach the gospel. Rev. R. Reed presented his demission of the pastoral care over Brooklyn congregation. The reasons given were, a want of encouragement in the work, and want of a sufficient pecuniary support; resignation was laid on table until Synod, and the clerk directed to notify the congregation of this action. Only about one-third of the commissions appointed to visit the congregations in reference to Synod's Ministerial Sustentation Scheme had attended to the work. Reports from these showed that the scheme met with favor from the people. The rest of the commissions were continued, and directed that if possible the work be attended to before Synod. It was agreed that although Selma congregation was not regularly organized, yet it should be recognized and entered on our list of congregations.

Congregations which expect supplements were directed to report in writing to Presbytery at the time of Synod their condition and prospects, according to the requirements for drawing from Synod's fund. Prof. Willson was appointed to moderate in session of Allegheny congregation.

Congregations were directed to forward their statistical report and quota of Synod's Travelling Fund to the clerk before the meeting of Synod.

Presbytery adjourned to meet at Wilkinsburg on 2d Tuesday of October, at 1 o'clock, P. M.

A. KILPATRICK, Clerk.

LAKES PRESBYTERY.

LAKES Presbytery met April 10th, in 1st Miami church. The meeting was full and harmonious. Some of the items of business are of a very gratifying character. The consolidation of the 1st and 2d Miami congregations was ratified by Presbytery, and the congregation will be known as the United Miami. An organization was granted in Belle Centre. The organization of a society in Tuscola with eighteen members was reported, and the prospects of that mission are considered highly encouraging. A call from Rushsylvania on H. H. George was sustained, but withheld for the present by request of the pastor elect. Mr. J. Bakston Wylie received licensure.

The following minute was adopted on the death of the moderator: "Presbytery, sensible of its great loss by the removal by death of the Rev. William Milroy, wish to put on record their high sense of his worth as a man, as a faithful ambassador of Christ, and as a valuable counsellor in her sessions for upwards of twenty-two years. They wish also to extend to the bereaved widow and fatherless children their profound sympathy and Christian consolation."

J. McCracken, Clerk.

The following paper was adopted by Lakes Presbytery, and ordered to be published:

A church literary institution lies at the basis of all our work for the Master. It is the only proper and efficient nursery for the training of young men for the Theological Seminary. Out of the Seminary must come the supplies for our pulpits, as well as for our Home, Southern and Foreign Missions. For the amount of money expended three times the number of students could be trained in the Seminary each year. With an efficient literary institution, that number could readily be furnished. The demand for laborers in our church, already great, is increasing every year. The developments in divine Providence call us to increased earnestness and wider efforts.

The general awakening on National Reform—the great and special work for which our church has a right to exist as a separate body—encourages our laborers. Our country is rapidly growing, and if we as a witnessing church are not lost sight of entirely, if we are to be of any particular force in the nation, then we must have a college of our own, where the scores of young men who set out every year from their homes with the ministry in view, may be educated under such influences as will secure them for the church.

In view of these facts, and inasmuch as an effort is now making to endow Geneva College, Presbytery records its hearty and unanimous approval of the same—recommends it to the entire church, and pledges itself to aid in every proper way this commendable effort, that the institution may be planted upon a secure and permanent basis.

RESOLUTIONS OF YORK CONGREGATION.

THE congregation of York, N. Y., in consenting to a dissolution of the pastoral relation that has existed for thirty years between Rev. S. Bowden and this congregation, adopted the following paper:

WHEREAS, The relation of pastor and people which has existed for more than thirty years between Rev. S. Bowden and this congregation has been dissolved on account of the inability of our late pastor to continue his labors; and whereas, we gratefully remember his devotion to the welfare and prosperity of this congregation in both its spiritual and temporal interests; his unswerving zeal in visiting the sick and comforting the afflicted, not only in our own houses but in that of others where he was received with gratitude and thankfulness; therefore,

Resolved, That while we would without murmuring submit to the allotments of our Heavenly Father, who doeth all things well, yet it is with deep regret we separate from one who for so long, so earnestly, and so successfully toiled for the cause of Christ among us, striving to stir us up to love and good works.

Resolved, That we tender to him our earnest and loving sympathy in all his afflictions, our hope for his speedy restoration to health and usefulness in the church, and our prayer that whatever position of labor or suffering he may be called to occupy, our God will abundantly supply all his need.

Resolved, That although we may never meet as in days that are past, when as pastor and people we received from him doctrinally and sacramentally the word of life, yet, cherishing a grateful remembrance of the past, we look forward with joyful hope that we shall meet in that better land, where separations are unknown, where tears are wiped from all eyes, and the weary are at rest.

MARRIAGES.

By Rev. H. P. McClurkin, Feb. 7, 1877, Mr. WM. J. WILLSON and Miss A. MARGARET LORIMER, of New Concord, O.

By D. J. Shaw, at the house of the bride's father, March 1, 1877, Mr. JOHN A. MOORE and Miss AGNES S. PAYNE, both of the Bloomington congregation.

By Rev. H. P. McClurkin, March 21, 1877, AARON J. RICHARDSON, of Kansas, and Miss ELIZA W. ANDERSON, of Zanesville, O.

By Rev. R. Shields, on the 28th of March, at the residence of the bride's mother, Mr. WILLIAM BURNS and Miss MARGARET BOWEN, both of the congregation of Rainey.

By Rev. J. Dodds, April 3, 1877, at the residence of the bride's father, Mr. MALCOLM McDERMID, of Stratford, Canada, and Miss MAGGIE CROZIER, of Sylvania, Dade Co., Missouri.

OBITUARIES.

Mrs. HANNAH ROBINSON died March 24, 1877, in the eighty-seventh year of her age. The deceased was a person of as lovely Christian character as the writer ever numbered among his intimate acquaintances. She and her husband, James Robinson, who died several years ago, were members of the Reformed Presbyterian congregation of Pittsburgh and Allegheny at the time of its organization in 1833, and for many years under his pastoral care. In all the relations of life she exemplified the excellencies of the religion she professed. Her delight was in the ordinances of grace, and no common hindrance prevented her from being present when they were dispensed. The principles of the Covenanting Church she loved; and though a part of the time of her widowhood her lot was to live where she had not access to the ordinances dispensed in the church of her choice, she still adhered steadfastly to her profession, and awaited God's time to open the way for the enjoyment of the privileges she so highly valued. A few years before her death she removed to Allegheny and united with the Central congregation, under the pastoral care of Rev. J. W. Spruill.

Mrs. Robinson was of a Covenanter stock. Her father, Robert George, was a highly esteemed member of the Canonsburg congregation in early days. He died more than half a century ago. His wife, Christiana George, survived him many years, and lived beyond the age of ninety. They raised a large family; all their children became professors of the religion of Christ, and all but four have been removed from earth.

Her last illness was of short duration. Constipation of the bowels issued in acute inflammation, and, after a few days of severe suffering, which she bore with Christian resignation and calmness, terminated her life. "Precious in the sight of the Lord is the death of his saints."

T. S.

DIED, February 27, 1876, Miss SARAH HAMILL, at the residence of Mr. Jno. Patterson, near Perryopolis, Fayette county, Pa. The deceased had for a long time been a member of Redstone branch of Monongahela congregation. To many of the older ministers of the church she was well known, and by all highly esteemed. She was a consistent Covenanter; a regular attendant, when in her power, on the ordinances, a firm friend and active member of the congregation; a kind neighbor and useful member of society. She will be missed in the circle of her acquaintances. Her friends have comforting evidence by her life that for her to depart was to be with Christ.

MARTHA WARNOCK died April 23, 1876, in the 79th year of her age. Deceased was a native of County Antrim, Ireland, and from early life an active member of the R. P. Church. In 1852 she emigrated to the United States and located in the city of Boston, and was one of the original band who had the faith and courage to plant the Reformed Presbyterian Church in that city. By her life and influence she contributed largely to its preservation and growth. She exemplified the power of a living piety. Truly can it be said, "she was a mother in Israel."

WILLIAM S. WARNOCK, ruling elder in the First congregation, Boston, died January 30, 1877, in the 56th year of his age. He was son of the above, and came to Boston at the same time with her. He took an active part in organizing the first fellowship meeting in Boston to establish Reformation principles, and when the First R. P. congregation was organized in 1854 he was chosen to the eldership, and continued in the faithful exercise of the office till his death. His last sickness was of only two weeks' duration. Thus he was called away in the midst of his usefulness.

Session, at a meeting held February 19th, unanimously adopted the following resolutions, and ordered copies to be sent to the REFORMED PRESBYTERIAN AND COVENANTER, and *Our Banner*, for publication:

WHEREAS, It has pleased God in his gracious providence to remove by death William S. Warnock, a member of this session; and whereas, this is the first death which has occurred among the members of this session; therefore,

Resolved, 1. That while humbly and submissively bowing to the divine dispensation, we hereby express our sorrow for the loss which the session and congregation have sustained in the death of our esteemed brother, and place on record our high appreciation of his excellence, as a warm and constant friend, a humble, devoted and consistent Christian, and a wise, judicious and conscientious ruler, whose chief aim and effort was to advance the cause and testimony of Christ, and to promote the purity, peace and prosperity of Zion. "He preferred Jerusalem above his chief joy."

Resolved, 2. That in the removal of our beloved co-presbyter we recognize the Master's voice unto us, "Arise, therefore, and be doing."

Resolved, 3. That we extend to widow and children in their bereavement, our sincere sympathy.

WILLIAM GRAHAM,
THOMAS MITCHELL,
Committee.

MRS. ISABELLA, widow of the Rev. Robert Wallace, died Feb. 17th, 1877, after eleven days severe suffering from a fractured thigh, which happened by her falling off her feet going out of the door at the residence of her eldest daughter near Monmouth, Ill. She was in the 85th year of her age, and died in the hope of a blessed immortality. Mrs. Wallace was esteemed highly by all acquainted with her. H. P. M.

DIED, in Allegheny City, August 19th, 1876, ELLA MILLIGAN, youngest daughter of Samuel and Jane McNaugher, aged 3 years and 4 months.

Then, if to God, with faith sincere, our child at death was given,
The kindred tie that bound us here, though rent apart with many a tear,
Shall be renewed in heaven.

DIED, March 6th, 1877, of pleuro-pneumonia, Mr. ISAAC TAYLOR, in the 33d year of his age. The deceased was chosen to the office of deacon in Sylvania congregation at its first organization. This office he continued to fulfil, with much acceptance, up to the time of his death. He was an efficient officer, an exemplary Christian, and a much esteemed and highly valued member of the congregation. His lamented death leaves a void that will not be easily filled. His wife having been called from the church militant about four years before him, he leaves four tender little ones to the care of him who has taught his children to say "When my father and mother forsake me, then the Lord will take me up." Mr. Taylor was in the vigor of life, exceedingly robust and healthy constitution, full of flesh, and still possessing much of the freshness of youth, yet in six days illness he was cut down and called to render an account of his stewardship. "In such an hour as ye think not, the Son of man cometh." J. D.

DECI '97
COMBINED SERIES,

VOL. XV, No. 6.

THE
Reformed Presbyterian
AND
Covenant.

JUNE,

1877.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude 3.*

TERMS: { \$1.00 per annum in the United States and Canada;
\$1.24 in Great Britain.

EDITORS' ADDRESS,

D. Simpson

ALLEGHENY, PA.

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WE know our readers will excuse the delay in getting out the proceedings of Synod, when the reason is stated. After the first 82 pages of the present number had been printed off, and all the rest ready for the press, the establishment of our printers, Messrs. Bakewell, Marthens & Co. was destroyed by fire. Through the courtesy of another firm we have been enabled to complete the magazine, without much further delay.

THE address of Rev. J. R. Hill is No. 1 N. Jefferson street, St. Louis, Mo.

DIED, Friday, May 4th, 1877, at his residence, Hollymount, Ireland, REV. JAMES P. SWEENEY, aged 82 years.

THE first Sabbath in July is the day appointed by Synod for the collection for National Reform, and \$4,000 the amount recommended to be raised.

FOR SALE.—Witnessing, or the Distinct Denominational Position of the Reformed Presbyterian Church Right and Necessary; by the late Prof. James M. Willson; price ten cents. Also, a copy of the new edition of the "Cloud of Witnesses," price \$2.50, postage included. Apply to the editors.

THE ASSURANCE OF GRACE AND SALVATION:

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Price 10 cents. By mail, 12 cents.

THE Reformed Presbyterian and Covenanters.

VOL. XV.

JUNE, 1877.

No. 6.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XLVIII.

ALLEGHENY, PA., May 22, 1877.

THE forty-eighth session of the Synod of the Reformed Presbyterian Church met, according to adjournment, in the Central Church, Allegheny, and was opened with a sermon by the Moderator, the Rev. Joseph Beattie, missionary to Syria, from Isaiah 55 : 10, 11—"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." After sermon the Synod was constituted with prayer, and then adjourned, with prayer by the Rev. T. Sproull, to meet to-morrow morning at 9 o'clock.

WEDNESDAY'S PROCEEDINGS.

MORNING SESSION.

May 23, 1877.

Synod met at the hour appointed and was constituted with prayer by the moderator. The members of the court were ascertained as follows :

NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.
R. M. Somerville,	William Law,	1st New York.
A. Stevenson, Em. P.	James Wiggins,	2d " "
David Gregg,	William Neely,	3d " "
James Kennedy,	Robt. McAfee,	4th " "
John H. Boggs,		Brooklyn.
Samuel Carlisle,	Hugh Robinson,	1st Newburgh.
J. R. Thompson,		2d " "

Ministers.	Elders.	Congregations.
William Graham,		1st Boston.
D. McFall,	Thos. K. Semple,	2d "
J. M. Beattie,	Charles B. Harriman,	Ryegate and Barnet.
D. C. Faris,		Barnet.
J. C. K. Faris,	A. S. Gilchrist,	Topsham.
J. O. Bayles,		Kortright.
Joshua Kennedy,	Robt. F. McGibbon,	Bovina.
		Walton.
J. W. Shaw,		White Lake.
J. A. Speer,		Coldenham.
		Craftsbury.
		West Hebron.
		Newark.
		Ballibay.

Joseph Beattie.

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	Hugh Lamont,	1st Philadelphia.
S. O. Wylie,	Thomas Walker,	2d "
R. J. Sharpe,	Hutchison McCandless,	3d "
John Lynd,		Baltimore.
	John R. Renfrew,	Conococheague.

ROCHESTER PRESBYTERY.

R. D. Sproull,		Rochester.
	James Milroy,	York.
T. J. Allen,	John Hunter,	Sterling.
W. McFarland,	John Hargrave,	Lisbon.
S. R. Wallace,	William Cannon,	Syracuse.
Robert Shields,		Ramsay.
		Lochiel.
S. Bowden.		

PITTSBURGH PRESBYTERY.

J. F. Crozier,	William Martin,	Allegheny.
		{ Bear Run and Mahoning.
R. J. George,	James Stewart,	{ Rehoboth.
Robert Reed,	Robert Paisley,	Beaver Falls.
J. W. Sproull,	Samuel McCrum,	Brookland.
J. A. Black,	Hugh McKee,	Central Allegheny.
N. M. Johnston,	Thomas Caldwell,	Clarksburg.
J. C. McFeeters,	William S. McAnlis,	Little Beaver.
William Slater,	A. Miller,	Manchester and Parnassus.
	James Scott,	Miller's Run.
T. A. Sproull,	Robert Patterson,	Monongahela.
S. J. Crowe,	Presely A. Mayne,	New Alexandria.
	W. B. Magee,	New Castle.
A. M. Milligan,	S. A. Sterrett,	Oil City.
T. C. Sproull,	John Ewing,	Pittsburgh.
A. J. McFarland,		Poland and N. Jackson.
		Salem.
J. C. Smith,	James McClelland,	Springfield, &c.
	Thomas Young,	Slippery Rock.

Ministers.	Elders.	Congregations.
A. Kilpatrick, Joseph Hunter, John Galbraith,	S. Anderson, W. Wills, John A. Forsythe,	{ Union. Pine Creek. Wilkinsburg. North Union. Oil Creek. Selma.
Thomas Sproull, J. R. W. Sloane, D. B. Willson, John Crozier. J. J. McClurkin. John Wallace. T. M. Elder.	Professor of Theology. Professor of Theology. Professor of Theology.	
OHIO PRESBYTERY.		
H. P. McClurkin, J. C. Boyd,	James McCartney, J. M. Kirkpatrick,	New Concord. Utica. Londonderry.
S. R. McClurkin,*	John Stitt,	{ Brownsville. Middle Wheeling. Muskingum and Tomika. Jonathan's Creek.
LAKES PRESBYTERY.		
P. H. Wylie,	Hugh Hervey, (United) John Mitchell,	Miami. Rushsylvania. Macedon.
R. M. C. Thompson, John French,	W. McDonald, David McKnight, J. S. C. McNaughton, Alex. Bovard,	Southfield. Lake Eliza. Cedar Lake. Cincinnati. Cedarville. Garrison. Bellefontaine.
J. R. Hill. H. H. George, J. McCracken, J. L. McCartney,	David Boyd, President of Geneva College. Professor of Geneva College. Professor of Geneva College.	
ILLINOIS PRESBYTERY.		
D. S. Faris, P. P. Boyd, D. G. Thompson, J. M. Faris, W. F. George, D. J. Shaw, D. C. Martin,	Charles R. Miller, * Thomas Orr, William Kennedy, R. S. Edgar, James B. Faris,	Bethel. Old Bethel. Elkhorn. Churchill. Staunton. Bloomington. Princeton. St. Louis.
IOWA PRESBYTERY.		
T. P. Robb, E. G. Elsey, R. B. Cannon, R. C. Wylie,	James R. Willson, T. G. Dunn,	Sharon. Rehoboth. Vernon. Maquoketa.

* Ordained since last meeting.

Ministers.	Elders.	Congregations.
M. A. Gault, W. P. Johnston,	John Logan, Robert M. Stevenson,	Lind Grove. Washington. Kossuth. Walnut City. Morning Sun. Hickory Grove. Elliot. Lake Reno. Round Prairie.
C. D. Trumbull,	A. W. Cavin,	
Isaiah Faris, D. H. Coulter,		
KANSAS PRESBYTERY.		
David McKee, W. W. McMillan,		Clarinda. Olathe. Winchester. North Cedar. Evans. Fremont and Wahoo.
J. S. T. Milligan,		{ Pleasant Ridge. Hebron. Sylvania. Tabor.
M. Wilkin,	J. B. Porter,	
Josiah Dodds.		Long Branch.

Ministerial members absent—J. C. K. Milligan, D. McAllister, J. B. Williams, J. C. Taylor, A. W. Johnston, N. R. Johnston, D. Metheny, Henry Easson, A. McFarland, J. M. Armour, James Love, R. Hutcheson, R. Johnson, J. Neill, A. C. Todd, S. M. Stevenson, J. A. Thompson.

Of the members absent at the last meeting, J. R. Thompson, D. C. Faris, J. W. Shaw, A. Stevenson, R. J. Sharpe, R. M. C. Thompson, and D. H. Coulter, gave reasons which were sustained. It was noted that A. McFarland, J. Neill and R. Johnson are still absent in consequence of long-continued and probably hopeless illness.

The Rev. J. R. Thompson was chosen Moderator for the ensuing year; the Rev. T. P. Stevenson was continued Clerk, and the Rev. J. W. Sproull, Assistant Clerk.

The Revs. A. J. McFarland, J. M. Faris and E. G. Elsey, with elders McCandless and Paisley, were appointed a Committee on Unfinished Business.

It was agreed that the hours of meeting be from 9 o'clock in the morning to 12 noon, and from 2 to 5 P. M.

Presbyteries received permission to hold meetings during the session of Synod, and also to present calls to any of the licentiates under the care of Synod.

The Revs. A. M. Milligan and Prof. D. B. Willson, with elder Jas. Milroy, were appointed a Committee on Devotional Exercises.

It was ordered that a Committee on National Reform be added to the list of Standing Committees, the Permanent Committee on National Reform to be discharged after its report to this meeting of Synod.

Sharon Church, Iowa, was chosen as the place for the next meeting of Synod.

A motion to abolish the Travelling Fund, with an amendment to abolish the *pro rata* feature of the fund, was, after discussion, referred to a special committee, consisting of Rev. D. S. Faris and elder James Wiggins.

After prayer by the Rev. S. O. Wylie, Synod took a recess to 3 o'clock.

AFTERNOON SESSION.

The court came to order at 3 o'clock. The Revs. J. Galbraith, John Wallace, T. M. Elder and H. P. McClurkin appeared and took their seats.

The moderator appointed the following Standing Committees :

Presbyterial Reports—Revs. Crowe, Trumbull, Graham ; elders McGibbon and J. R. Wilson.

Discipline—Revs. Sloane, James Kennedy, J. C. Boyd ; elders Neely and Lamont.

Signs of the Times—Revs. A. Stevenson, S. O. Wylie, French ; elders W. Kennedy and T. Young.

Theological Seminary and Board of Education—Revs. W. P. Johnston, Somerville, D. J. Shaw ; elders Gilchrist and S. A. Sterrett.

Foreign Correspondence—Revs. Lynd, R. J. George and Boggs ; elders Hargrave and Robinson.

Temperance—Revs. Bayles, Martin, R. C. Wylie ; elders Law and Bovard.

Travelling Fund—Revs. McFall, P. P. Boyd, T. A. Sproull ; elders D. Boyd and J. McCartney.

Finance—Revs. Gregg, J. S. T. Milligan, W. F. George ; elders McAfee and Kirkpatrick.

Missions—Revs. R. B. Cannon, J. M. Beattie, Coulter ; elders Wiggins and Hunter.

National Reform—Revs. A. M. Milligan, W. McFarland, Robb ; elders A. W. Cavin and W. Magee.

Committee on Records of Presbyteries—New York Presbytery : R. Reed, R. J. Sharpe, Isaiah Faris ; elders T. D. Dunn, J. S. C. McNaughton. Philadelphia Presbytery : J. W. Shaw, R. M. C. Thompson, J. C. McFeeters ; elders Harriman, J. Scott. Rochester Presbytery : D. S. Faris, M. A. Gault, D. Gregg ; elders T. K. Semple, J. B. Parker. Pittsburgh Presbytery : W. W. McMillan, T. J. Allen, T. P. Robb ; elders T. Walker, Hugh Harvey. Ohio Presbytery : R. D. Sproull, J. C. K. Faris, J. C. Smith ; elders R. Patterson, D. McKnight. Lakes Presbytery : Joshua Kennedy, D. J. Shaw, Josiah Dodds ; elders Caldwell, Thomas Orr. Illinois Presbytery : J. A. Black, S. R. Wallace, J. H. Boggs ; elders W. McDonald, P. A. Mayne. Iowa Presbytery : S. Carlisle, D. C. Martin, J. F. Crozier ; elders A. Miller, R. S. Edgar. Kansas Presbytery : N. M. Johnston, J. A. Spear, P. H. Wylie ; elders J. Ewing, W. Cannon.

The Committee on Devotional Exercises reported as follows :

Report of Committee on Devotional Exercises.

Your committee would recommend that the last half hour of to-day's session, and of subsequent morning sessions, be spent in devotional exercises, and would suggest the following subjects for prayer and conference :

Wednesday—The aid of the Spirit of God in the church, and how to secure it. Elder J. Wiggins to preside.

Thursday—How to develop the efficiency of the membership of our congregations. Rev. C. D. Trumbull.

Friday—The youth of the church; their education, and how to win them to Christ. Elder W. Neely.

Saturday—Personal piety. Rev. Joseph Beattie.

Monday—How to preach the Gospel so as to reach the hearts of men. Rev. James Kennedy.

Tuesday—National Religion. Rev. Dr. Sloane.

A. M. MILLIGAN,
D. B. WILLSON,

JAMES MILROY,
Committee.

The Revs. J. Lynd and D. C. Faris were appointed a committee to prepare a report of the proceedings of Synod for the public journals.

Announcement was made of the death of two ministerial members of Synod, the Revs. William Milroy and James Wallace, since our last meeting. The Revs. T. Sproull and P. H. Wylie, with elder David Boyd, were appointed to prepare a minute in reference to Mr. Milroy, and the Revs. A. Stevenson and D. S. Faris, with elder William Kennedy, to prepare a minute concerning Mr. Wallace.

A committee consisting of Rev. D. S. Faris and Prof. D. B. Willson, with elder James Wiggins, was appointed to inquire into the expediency of establishing a publication agency, with reference especially to the psalms, catechisms and other books required in our own church.

Papers were received and disposed of as follows:

No. 1. Report of the Syrian Mission. Read and referred to Committee on Presbyterian Reports.

No. 2. Letter from Synod in Ireland. Read and referred to Committee on Foreign Correspondence.

No. 3. Memorial from session of the 2d congregation, New York. Referred to a special committee consisting of Profs. J. R. W. Sloane and T. Sproull, with Rev. H. P. McClurkin, and elders Kirkpatrick and Lamont.

Nos. 4 and 5, being memorials and petitions from the sessions of Coldenham and the 4th congregation, New York, were referred to the same committee.

No. 6. Letter and petition from Rev. J. Neill. The Synod expresses its deep and prayerful sympathy with Mr. Neill in his sore and long continued affliction. The request contained in his letter was referred to the Committee on Finance.

No. 7. Communication from Rev. Joseph Hamilton, was read and referred to the Committee on Discipline.

The Committee on Unfinished Business reported. Item 1 was laid on the table for the present.

Item 2, being the report of the Committee to Revise the Terms of Communion, was made the order of the day for to-morrow morning.

Elders John A. Forsythe, of North Union congregation, and John Stitt, of Muskingum and Tomika, whose certificates were not present, were, on motion, received as members of the court.

The Special Committee on the Travelling Fund reported a recommendation that the fund remain without change for the present year, and that a special committee be appointed to obtain the judgment of all the sessions in reference to the continuance of the present plan or the adoption of a new one, and report to the next meeting of Synod. Revs. J. McCracken and James Kennedy, with elder William Neely, said committee.

After a half hour of devotional exercises Synod adjourned, with prayer by the Rev. A. M. Milligan, to meet to-morrow morning at 9 o'clock.

THURSDAY'S PROCEEDINGS.

May 24, 1877.

Synod came to order at 9 o'clock, and was constituted with prayer by the moderator. Members all present except Allen, Boggs, McGibbon and Neely, who soon appeared. The Revs. H. H. George, J. McCracken, J. L. McCartney and M. Wilkin appeared and took their seats.

The minutes of yesterday's session were read and approved.

The Rev. T. Sproull tendered his resignation as stated clerk of Synod, and the Rev. S. O. Wylie was appointed in his place.

Leave of absence was granted to elder John R. Renfrew, on account of sickness.

Paper No. 8, being Report of the Treasurer of the Board of Foreign Missions, was referred to the Committee on Finance.

No. 9. Report of Treasurer of the Southern Mission, was referred to the same committee.

No. 10. Report of Treasurer of Domestic Mission. Referred to the same committee.

No. 11. Report of the Treasurer of Synod's Board of Trustees. Referred to the same committee.

No. 12. Report of the Board of Trustees. Same reference.

No. 13. Report of the Treasurer of the Board of Education. Same reference.

No. 14. Letter from the Rev. N. R. Johnston. Read and referred to the Committee on Missions.

The credentials of the Rev. A. D. Clark, D. D., delegate to this Synod from the General Assembly of the United Presbyterian Church, were presented, and the order of the day was suspended that he might at once address the court. After a reply by the moderator in fitting terms, it was

Resolved, That this Synod has listened with deep pleasure to the address of the delegate from the United Presbyterian Church; that we reciprocate cordially the sentiments of fraternal regard which he has conveyed to us; that we rejoice in the fellowship which these two churches have in various parts of the Lord's work, and that we earnestly pray for the blessing of the Spirit on the ministry, the General Assembly now in session, and the whole body of the church which he represents.

The credentials of the Rev. Samuel Young, delegate to this Synod

from the General Synod of the Reformed Presbyterian Church, were presented, and the hearing of his address was made the order of the day for Saturday morning at 10 o'clock.

The second item in the report of the Committee on Unfinished Business, being the report of the Committee on Revision of the Terms of Communion, was taken up. While this was under consideration the hour for business expired, and after a half hour spent in devotional exercises, Synod took a recess, after prayer, until 2 o'clock.

AFTERNOON SESSION.

Synod resumed its session at the appointed hour. Members all present except Joseph Beattie, William Cannon, H. McCandless, McClelland, A. M. Milligan, Paisley and Sterrett, who soon appeared.

The subject under consideration at the hour of recess was resumed, and it was resolved that the Revs. T. Sproull, James Kennedy, J. R. W. Sloane, J. W. Shaw and D. B. Willson, with elders William Neely and James Wiggins, be appointed to prepare for the consideration of Synod a statement of the fourth term of communion embodying the covenant of 1871, and to report on Monday morning.

The Report of the Board of Foreign Missions was read and referred to the Committee on Missions. The chairman of the Board tendered anew his resignation of that position, and it was referred to the Committee on Missions.

The Central Board of Missions reported, and the report was referred to the Committee on Missions.

Papers Nos. 15, 16 and 17, being memorials from the congregations of 2d Philadelphia, Central Allegheny and Wilkinsburg, were referred to the special committee to which papers 3, 4 and 5 were referred on yesterday.

The Committee on Foreign Correspondence was directed to ask information as to the grounds of the recent action of the Synod in Ireland on the jury question, and to inform them that the practice of the church in America is uniformly in accordance with the standing law of the church on this subject.

Presbyteries were directed to report to-morrow morning at 10 o'clock.

Leave of absence was granted to elder A. Miller until Monday morning.

Synod adjourned with prayer by the Rev. R. M. Somerville.

FRIDAY'S PROCEEDINGS.

MORNING SESSION.

May 25, 1877.

The Synod met at 9 o'clock, and was constituted with prayer by the moderator. All the members were present except Graham, McAnlis and McCracken, who soon appeared, and elder Thomas Walker, who, it was announced, had been suddenly recalled, by urgent business, to his home. The Revs. S. Bowden and J. R. Hill, not heretofore present, appeared and took their seats.

The minutes of yesterday's session were read and approved.

Paper No. 18, Report of Treasurer of the McKinney Fund, was referred to the Committee on Finance.

The reports of the Presbyteries of New York and Philadelphia were read and referred to the Committee on Presbyterial Reports. The report of the Rochester Presbytery was referred to the same committee, except so much as relates to the validity of baptism in certain cases, which was referred to the Committee on Discipline. The report of the Pittsburgh Presbytery was referred to the same committee, except so much as relates to the consolidation of certain funds, which was referred to the Committee on Finance; to the deposition of Lewis Johnston from the ministry, which was referred to the Committee on Discipline; to the application of the Rev. John Wallace, which was referred to the Committee on Finance; and to the call on the Rev. J. R. W. Sloane, which was laid on the table for the present. The Lakes Presbytery, after presenting its report, was permitted to withdraw it for alteration. The reports of the Ohio, Illinois, Iowa and Kansas Presbyteries were referred to the Committee on Presbyterial Reports.

The reference from Pittsburgh Presbytery of the fact that a call had been made by the Allegheny congregation on Prof. Sloane, and had been laid on their table until Synod should determine whether any change should be made in the action of last year, was taken up. The action of last year was rescinded, and the Presbytery was directed to present the call and report the result to this meeting of Synod.

A half hour was spent in devotional exercises. Synod then took a recess, after prayer by Rev. J. W. Shaw, until 2 o'clock.

AFTERNOON SESSION.

Synod resumed its session at the appointed hour. Members all present except Boggs, Sterrett, T. P. Stevenson and R. C. Wylie, who soon appeared.

Pittsburgh Presbytery received permission to recall its report.

The Report of the Board of Education was read and referred to the Committee on the Theological Seminary and Education.

The clerk of Pittsburgh Presbytery reported that Prof. Sloane had accepted the call from Allegheny congregation, and this fact was referred to the Committee on the Theological Seminary.

The last moderator was requested to prepare the sermon preached at the opening session of Synod, for publication in the magazines of the church.

The Rev. R. D. Sproull, delegate to the General Assembly of the United Presbyterian Church, reported that, being unable to attend in person, he had written a letter conveying the Christian and fraternal salutations of this Synod. The Rev. J. A. Black made a similar report in reference to the General Synod of the Reformed Presbyterian Church.

The Committee on the Digest of Laws reported. The committee was directed to complete and publish their report, and was also instructed, in connection with the decisions embraced in the report, to give a summary of the concrete case on which each decision was based.

The Committee on the Theological Seminary and Education reported in reference to the Seminary. The report was accepted, and the first and second items were amended and adopted.

The report of the Lakes Presbytery was again presented, and referred to the Committee on Presbyterian Reports.

Synod then adjourned with prayer by the Rev. Joshua Kennedy, to meet to-morrow morning at 9 o'clock.

SATURDAY'S PROCEEDINGS.

MORNING SESSION.

May 26, 1877.

Synod met at 9 o'clock, and was constituted with prayer by T. P. Stevenson. Members all present except Allen, Black, William Cannon, Dunn, John Hunter, McCandless, McGee, Sharpe, Slater, Sterrett and Wills, all of whom soon afterwards appeared.

The minutes of the previous session were read and approved.

The Board of Sustentation reported. The report was recommitted, and clerks of Presbyteries were directed to certify such congregations as are entitled to draw from the fund.

The Committee on the Travelling Fund reported that the fund will pay this year one hundred and eighteen per cent. of the expenses of Synod, and asked instruction as to the application of the surplus. It was ordered that it be retained as a part of the same fund next year.

The report of the Pittsburgh Presbytery was again presented, and referred to the Committee on Presbyterian Reports.

The hour having arrived for hearing the delegate from the General Synod, the Rev. Samuel Young was introduced, and addressed the court. He laid before Synod a resolution which had been passed by the General Synod, instructing their congregations to contribute to the support of the mission of this church in Syria, until such time as a way shall be opened for the establishment of a mission of their own, and stated that they had reappointed the committee of conference, with the hope that our Synod would do the same. The chairman of the Board of Foreign Missions was requested to make suitable acknowledgments of their action in reference to the mission. The committee appointed at last Synod to confer with a similar committee of the General Synod, reported as follows:

Report of Committee of Conference with General Synod's Committee.

The committee appointed to confer with a similar committee appointed by the General Synod of the Reformed Presbyterian Church, reports that, after several meetings of the joint committee, it was agreed to report to the respective Synods, that while we recognize with thankfulness the identity in faith, and practice and testimony in many important respects of these closely related branches of the church of Christ, we are constrained to admit that the obstacles in the way of organic reunion appear, for the present, to be insuperable.

T. P. STEVENSON, Wm. McKnight.
S. O. WYLIE,

The Rev. Professors J. R. W. Sloane and D. B. Willson, with elder S. A. Sterrett, were appointed a Committee of Conference during the coming year.

The committee appointed to prepare a minute in reference to the death of the Rev. William Milroy, reported the following, which was adopted :

The committee to prepare a notice of Rev. William Milroy, deceased, present the following :

Our deceased brother was called away November 15, 1876, from a life of active service to enter into rest. We record with unfeigned sorrow his death as a severe stroke on the church at large, and especially on his congregation and his large and interesting family. He was endeared to us by his many excellent qualities. Punctual in attendance on the meetings of the judicatories of the church, and taking an active part in their proceedings, he is now missed for the first time since he became a member of Synod, and we feel the want of his wise counsel in the disposition of important questions that come before us. He was earnest and consistent in his advocacy of the testimony, and watched with jealous scrutiny any movement that seemed to endanger its faithful maintenance, or weaken its power in accomplishing its end.

For a number of years previous to his death he was employed as a professor in Geneva College, a position for which he was well qualified. The duties of this position, in addition to pastoral labors, were too much for a constitution not robust. In his death the college has lost a diligent and successful educator.

The immediate cause of his death was pleurisy of the left side. In nine days from the commencement of the attack it accomplished its work, and he was taken from us.

To his wife and large family of children we offer our tenderest sympathies, and commend them to the care of Him who has graciously said : "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

THOS. SPROULL, *Chairman*.

The committee to prepare a minute relating to the death of the Rev. James Wallace, reported the following, which was adopted :

The committee on the death of Rev. James Wallace respectfully reports :

That Mr. Wallace was highly honored. He was permitted to spend continuously and laboriously nearly thirty-nine years in the public service of our Redeemer. In the spring of 1838 he was by the Southern (now the New York) Presbytery licensed to preach the everlasting gospel; in 1840 he was ordained, and became pastor of Old Bethel congregation of Illinois, and only a few days ago entered upon the reward.

In many things he has left an example worthy of imitation. He loved the Covenanted Church. He was deeply interested in her schemes, and labored diligently to promote their prosperity. He was punctual in attending the meetings of her courts, never during his ministry being absent from one meeting of Synod. He loved the brethren. He was careful neither to give nor take offence, and he rejoiced in the success of every pastor. He loved the souls of men. As a pastor he was the trusted friend of the family—loved by the young, and singularly successful in the work. As a missionary watering the destitute portions of the church he was "instant in season and out of season." His deep sympathy made him a welcome visitor

among the ignorant, afflicted and neglected outside the church. He had great endurance. Amid trials and privations at times very discouraging he served to the end, and eternity only will reward the result of his thirty-nine years of public service. By his life and death we are reminded of and encouraged by the consoling truth, "Our God is faithful." Mr. Wallace was sustained in life, and in death he was triumphant. "Blessed are the dead which die in the Lord."

ANDREW STEVENSON, WM. KENNEDY.
DAVID S. FARIS,

The Committee on Discipline reported. The report was accepted and adopted, and is as follows:

Report of Committee on Discipline.

The Committee on Discipline respectfully report:

1. That Mr. Hamilton's request for a certificate of character and standing up to the time of his suspension in the Reformed Presbyterian Church, be referred to the Rochester Presbytery, to give Mr. Hamilton such a statement of his case as they may deem proper.
2. That the question as to the validity of baptism as administered by Universalists be answered in the negative.
3. That in the case of Rev. Lewis Johnston no action be taken at present.

J. R. W. SLOANE, *Chairman.*

The rule limiting the reception of papers to the first three days of the session was suspended, and Paper No. 19, petition of Thomas McClurkin, was received and laid on the table for the present.

Leave of absence was granted to elders Mayne, McGee and Porter during the remaining sessions.

The Committee on the Signs of the Times reported. Report accepted and laid on the table for the present.

After half an hour spent in devotional exercises, and prayer by the Rev. J. L. McCartney, Synod adjourned until Monday morning at 9 o'clock.

MONDAY'S PROCEEDINGS.

MORNING SESSION.

May 28, 1877.

Synod met at the appointed hour, and was constituted with prayer by the moderator. Members all present except William Cannon, H. McCandless, Scott, Slater, Stewart and Wills, all of whom, except William Cannon and Slater, afterwards appeared.

The minutes of the previous session were read and approved.

The Report of the Board of Sustentation was again presented and adopted. It is as follows:

Report of the Board of Sustentation.

The Board of Sustentation present their first annual report under most unfavorable circumstances. Owing to the late date at which the collection for this scheme occurred and the tardiness with which the collections have been forwarded, no report could be prepared before coming to Synod, and

the facts have to be presented without being properly digested. Besides, the increased financial depression, from which every scheme of the church has suffered, has pressed more heavily upon this one, because it was new and because many were waiting to see whether it would succeed before they welcome it to a place in their confidence and liberality. Then also a few of the new congregations in the West complain that the \$8 per member ratio of contribution is too high, and will practically deprive them of its benefits; and other congregations whose pastors receive less than the minimum feel that if they contribute to the fund they should receive a *pro rata* in its distribution, instead of waiting until the success of the measure shall bring the salary up to their level. Still despite all the obstacles, though it is the day of small things, the result is not to be despised, and will make glad the heart by lifting off a part of the heavy burden, of a few of our earnest and deserving pastors. And the circumstances which limit our power to assist have more clearly developed the necessity of such a scheme as this, since even in strong congregations pastors have been called to patience in waiting for their salaries, and those in feeble charges have been left to the greatest straits. Thus Christian sympathy as well as justice appeals to the loving heart of the church to give this Sustentation Scheme a prayerful and liberal support.

The report of the Treasurer is herewith submitted. The receipts for the year have been \$1,023.83. Collections were received from 58 congregations, but many of these were very small. Of this amount we distributed \$1,022, leaving a practical balance of \$1.83 in the hands of the treasurer. The following congregations below \$500, having qualified and been certified, were supplemented so as to raise them to \$521 each:

Congregations.	No. of Com.	Salary.	Sup.
Hickory Grove.....	51	\$482	\$ 89
Ramsay.....	30	260	261
Lake Eliza.....	30	410	111
Macedon.....	30	250	271
M. Wheeling.....	27	400	121
Tabor.....	44	352	169

We suggest that Article III., No. 1, of Synod's Sustentation Scheme be so amended as to read: "Presbyteries shall certify to the Sustentation Board on or before March 31, the close of their fiscal year, such congregation, &c."

In the judgment of your Board \$8 per member as a minimum contribution is not too high unless in very rare instances, and even \$10 per member in most cases would be met without being felt as an exaction, would be a small average sum to give for the soul's interests and eternal welfare, and would greatly increase the advantages of this scheme; but possibly it might be well to authorize the Board to make an exception in the requirement in a well attested case of inability. In city congregations we are satisfied that this minimum is entirely too low, and must be exceeded in almost every case if the pastor is to be supported by the congregation, either independently or with the help of the church.

The complaint of some congregations that when they cannot raise the minimum salary for their own pastor, they are required to contribute to the fund, and yet may not share in the distribution, might be removed by a distribution among all the congregations in proportion to their deficiency; but as all ground of complaint will disappear with the success of the scheme, and as such a distribution, when the fund is small, would seriously affect the weaker congregations without materially benefiting the stronger,

we think it better to make no change, but to be stimulated rather to increased effort in raising the sum necessary to give the minimum salary to all alike.

As this scheme will relieve the Presbyteries and the Central Board from the supplementing of salaries, thus permitting them more efficiently to carry on their mission work; and as by sustaining pastors it will greatly strengthen the church by building up those parts that otherwise are ready to die, we ask that Synod will give it their hearty support, and take such measures as will secure for it a full measure of the liberality of the church. We ask that \$1,000 be specified as the amount necessary to be raised, and that the collection be appointed so early that the returns may be in the hands of our treasurer before the close of March, the close of our fiscal year. The time for which Wm. Neely, James Spence and Robt. McAfee were appointed as members of the Board having expired, Synod should fill their places by an election or appointment.

Respectfully submitted,

J. C. K. MILLIGAN, *Secretary*.

The Treasurer's report accompanying was referred to the Committee on Finance.

The report of the Treasurer of the Board of Church Extension was referred to the Committee on Finance.

A letter from the Reformed Presbyterian Synod of Scotland was read, and referred to Committee on Foreign Correspondence.

The petition of Thomas McClurkin was taken from the table and referred to the Committee on Discipline, with instructions to give Mr. McClurkin a full hearing before the committee.

A communication from the Presbyterian Historical Society was read, and Synod adopted the following resolution:

Resolved, That in the judgment of Synod the object of the Presbyterian Historical Society is one of deep interest to all Presbyterians; that its desire to secure a suitable fire-proof building for the safe keeping of its large and valuable collection meets with our warm approval; and that we commend its appeal to the attention and liberality of all our people.

The Committee to prepare a revised form of the Fourth Term of Communion reported. The Rev. J. W. Shaw presented a minority report.

While this matter was under consideration, the hour for devotional exercises arrived. Synod afterwards, with prayer by the Rev. J. Crozier, took a recess until 2 o'clock.

AFTERNOON SESSION.

At the appointed hour Synod resumed its session, and was opened with prayer by the moderator. Members all present except William Cannon, French, Lamont, Law, who was absent through indisposition, J. J. McClurkin, Slater and Sterrett, all of whom except Wm. Cannon and Slater, soon appeared.

The Committee on Discipline in the case of Thomas McClurkin, reported the following, which was adopted:

The Committee on Discipline has complied with the Synod's direction in the case of Mr. Thomas McClurkin. He has been heard according to his own request. The committee recommend that he be referred to the session of Elkhorn congregation, according to the decision reached in Coulterville, and this Synod recommend to Elkhorn session to deal very tenderly with Mr. McClurkin.

J. R. W. SLOANE, *Chairman*.

The Committee on the records of the Ohio, Lakes, Illinois, Iowa and Kansas Presbyteries reported that they found nothing in these minutes contrary to the law and order of the church.

The Committee on the records of the New York, Philadelphia, Rochester and Pittsburgh Presbyteries made the same report, except that on page 37 of the minutes of New York Presbytery the report of a commission is approved, in which there is no mention of its constitution or adjournment; on page 38 there is no mention of the constitution of another commission, and on pages 39 and 40 there are reports of Committees to which no name is appended; on page 88 of the minutes of the Rochester Presbytery, the record of an ordination is not full; the pages of the Philadelphia minutes are not numbered further than 99, and there is no intimation in several minutes of the approval of the minutes of previous meetings; and on page 476 of the minutes of Pittsburgh Presbytery no mention is made of the constitution or adjournment of a special meeting, and the name of the moderator is wanting to the minutes on pages 490, 493.

The Committee on the Travelling Fund reported as follows:

Report of the Committee on the Travelling Fund.

The Committee on the Travelling Fund having received the quotas in full from the Presbyteries and made distribution of the same, find that the fund pays 100 per cent. of the expenses of Synod, leaving a balance of \$458.38, as the following tabular statement will show:

Presbyteries.	Quota.	Expenses.
New York.....	\$841 50	\$635 80
Philadelphia	214 90	119 00
Rochester.....	162 60	187 02
Pittsburgh	725 40	74 00
Ohio.....	141 60	51 05
Lakes.....	201 60	182 55
Illinois	228 80	444 50
Iowa	258 85	474 25
Kansas	217 80	356 50
	<hr/>	<hr/>
	\$2,982 55	\$2,524 17
Balance.....		458 38

The balance has been placed in the hands of the treasurer, according to Synod's direction.

Respectfully submitted,

D. McFALL, *Chairman*.

The special committee to which were referred sundry memorials relating to the admission of ministers of other denominations to minister to our people in the preaching of the word, reported the following, which was adopted:

The Special Committee to which were referred certain petitions relating to inviting clergymen of other denominations to minister to our people in the preaching of the word, report:

1. That, while desiring to cultivate and cherish the most friendly and fraternal relations with our brethren of other evangelical denominations, it has never been the custom of the church to invite them to minister to our people in the preaching of the word.

2. That we see no good reason, in the present condition of the visible church of Christ, for departing from existing usage.

J. R. W. SLOANE, *Chairman.*

During the discussion of this report, the rule requiring adjournment at 5 o'clock was suspended. Synod, at 6 o'clock, adjourned with prayer by Rev. Joseph Beattie, to meet to-morrow morning at 9 o'clock.

TUESDAY'S PROCEEDINGS.

MORNING SESSION.

May 29, 1877.

Synod met at the appointed hour, and was constituted with prayer by the moderator. Members all present except Anderson, William Cannon, N. M. Johnston, James Kennedy, H. McCandless, Sharpe, Slater, Sterrett, Stewart and Stitt, all of whom, except William Cannon and Slater, soon appeared.

The minutes of the previous session were read and approved.

The Committee on Temperance presented the following report, which was adopted:

Report of the Committee on Temperance.

It is instructive to notice how at every period in the history of the church enemies have labored to impede the progress and counteract the power of truth. No sooner had the first preachers of Christianity been commissioned to evangelize the world than efforts were made to obstruct them in their work. Nor has the hostility of early times ceased to manifest itself in determined opposition to Christ and his cause. Prominent among existing obstacles to the success of the gospel at home and abroad is *intemperance*.

This is an evil of such vast extent and gigantic power that there is little hope of effecting its destruction without the united and prayerful and self-sacrificing labors of all who have at heart the glory of the Redeemer, the purity of the church and the welfare of society. Very notable are the words of Dr. Chalmers—"Before God and man, before the church and the world, I impeach intemperance. * * * I charge it as the cause, whatever may be the source elsewhere, of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land." This language, strong as it may seem to be, is abundantly confirmed by statistics taken from official documents. We are told that in Great Britain more than \$700,000,000 are annually expended in intoxicating drink, a sum so vast that, as an eminent archbishop recently said, in lecturing on this subject, it would not be exhausted by laying \$150 on each letter in the Bible. Especially deplorable is such a statement in view of the dif-

faculties, so often felt in raising funds to support the various associations established for circulating the Holy Scriptures and promoting the cause of Christian benevolence. No less startling are the facts and figures respecting the extent and results of the liquor traffic in this country, 300,000,000 of gallons being consumed in the United States, at a yearly cost of \$730,000,000; while on the other hand, all the churches and ministers of the gospel are maintained at the comparatively trifling outlay of \$50,000,000.

May we not well lift up a testimony against an evil so dishonoring to God, so inimical to the best interests of society, so opposed to the conversion of the world, so degrading to the moral nature, and leading so many to dishonored, premature and, above all, hopeless graves.

Still we are not without cheering evidences that advanced views on the subject of temperance are spreading on both sides of the Atlantic. Christian men seem to be more thoroughly alive to their personal responsibilities in the matter, and perhaps there never was a period when the subject engaged so much public attention as to-day. We learn from reliable sources that in Great Britain all classes are unanimous in petitioning for the enactment of laws to restrain the traffic in liquor as a beverage; and the more that Parliament hesitates to take decided action, the more persistent are the people in asking for repressive legislation. During the past winter vigorous efforts were also made by the Canadians in favor of restricting the manufacture and sale of ardent spirits. In the Dominion as well as in the United States the friends of temperance are looking hopefully to prohibition. And certainly it is to be desired that the time may soon come when the entire traffic shall be declared illegal and immoral, and the governments of both countries shall have wiped away the reproach of sustaining for the sake of revenue a trade that is directly ruinous in its effects on the intelligence and morals of a community. A deputation of brewers once waited upon William E. Gladstone, and reminded him that any step towards the passing of prohibitory laws would involve loss of revenue, and this was his reply—"Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reform. Besides, with a population not wasting their earnings, I will know where to obtain a revenue." If all in authority were of the same opinion, and as fearless in expressing it, it would not be difficult to predict the result.

We must not omit to notice the movement that is at present awakening so much interest and apparently accomplishing so much good in this land. A very encouraging feature in this work is the connecting of temperance advocacy with the preaching of the gospel, the great instrumentality that God has ordained for the salvation of man, and consequently the only effective means of reforming the drunkard. Many cases are reported of men, who, after battling with their appetite for years, wearily and in vain, have thrown themselves on the grace of God, and won the victory.

Success in the cause of temperance demands:

1. *Faithful preaching.*—Pastors are expected to give a place in the regular ministry of the word to the advocacy of true temperance, introducing it in such a way as to persuade men that temperance is the necessary outgrowth of a gracious principle in the heart. The gospel is a tried weapon in the conflict with sin, and, if rightly employed, is potent to destroy all forms of ungodliness.

2. *Earnest effort.*—To bring the enslaved into contact with the truth, that through its instrumentality they may be delivered from bondage and made partakers of the liberty that can only be enjoyed in union and communion with Christ. This is the business of the entire membership of the church.

In the present day something more is demanded of every one than a *verbal* testimony in favor of temperance.

3. *Consistency in its advocates.*—Many examples might be adduced to show the evil results that flow from the occasional use of intoxicating beverages. The world unites with the word of God in demanding on the part of all professors of religion, and especially on the part of all religious teachers, a holy separateness from sin and a persistent avoiding of the appearance of evil. The safety of others requires this, and we are all to be governed by the rule—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

4. *Believing prayer*—That the means and ministries of grace may be rendered effectual in regenerating society. Without the living power of the Spirit, every scheme for rescuing the slaves of intemperance, however popular and pleasing, will be a failure. How does it become us, then, in reference to the *cause* of temperance and the *work* of its faithful advocates, to pray—"Arise, O God, and plead *thine own cause*. Oh, Lord, revive *thy work*."

Respectfully submitted,

R. SOMMERVILLE, *Chairman*.

The report of the Committee on the Signs of the Times was referred to the professors of the Theological Seminary, to publish at the proper time, with such additions as they may deem proper.

It was ordered that a Committee on Sabbath Schools be added to the list of standing committees.

The moderator appointed Revs. R. J. George, H. P. McClurkin and H. H. George, with elders W. Wills and R. M. Stevenson, as this committee for the coming year.

The Committee on the Theological Seminary and Education presented the following report:

Report of the Committee on Education.

The Committee on Education submits the following:

On the examination of the report of the Board, we find the record of the death of Professor William Milroy.

We find, also, that the receipts of moneys have not equalled the expenditures. We find, however, in the midst of these discouragements, that the President and Professors have done their full duty—that the students have been diligent in and devoted to their work, and we are able to say that Geneva College has met, and more than met, the expectations of the church.

Your committee make the following suggestions:

1. That the President and Professors be recommended to the liberality of the church in their efforts to secure an endowment.

2. That the appropriation to the College for the coming year be twenty-five hundred dollars.

3. That T. P. Robb, S. J. Crowe, H. P. McClurkin, W. P. Clark, and D. G. Thompson be elected as members of the Board for the term of three years.

Respectfully submitted,

W. P. JOHNSTON, *Chairman*.

Report of the Board of Education.

Your Board would respectfully report, that the attendance during the past year has not been so large as heretofore; yet, allowing for the pressure in finance, it has been as large, or even larger, than we could have expected. Any

deficiency that has occurred has been among the transient students, and not among the students of the collegiate department.

The students have for the most part been diligent, laborious and successful in their studies; and in many cases we have been more than satisfied with the results of the year. The College secured the services of Prof. J. R. Latimer, to take charge of the Greek language and literature, and his labors have been quite efficient and satisfactory to the students. Rev. J. L. McCartney has returned to his position as Professor of Natural Science, and has given his time exclusively to college work during the year. He brought with him from London extensive and valuable additions to the chemical and philosophical apparatus, which gave additional interest to that department. We met a felt loss in the death of Prof. William Milroy, whose dignity of manners, literary merit and proficiency in the Latin department we so highly appreciated. His son William, a graduate of this year, has rendered valuable assistance as "tutor" in the Latin department, both before and since the death of his father. There is a felt need of the election of an additional Professor in the department of English Literature. The necessity of the Institution, together with the large deficit in the current expenses, make it imperative that the endowment already begun and endorsed by Synod be carried forward with the greatest diligence. Already enough has been subscribed to swell the amount of the endowment to over ten thousand (\$10,000) dollars, and the president and his co-professors have made noble self-sacrifice in the past and agree to do so in the future, and mean to spend the summer vacation in securing subscriptions to the endowment fund.

The total amount of money received during the year was three thousand eight hundred and seventy (\$3,870.20) dollars and twenty cents. This includes tuition and church collections. The total amount expended was three thousand nine hundred and forty-four (\$3,944.54) dollars and fifty-four cents. This leaves the treasury overdrawn to the amount of seventy-four (\$74.34) dollars and thirty-four cents. This does not include the deficit of last year or this year, amounting in all to about twenty-three hundred and thirty-six (\$2,336.00) dollars. Since the completion of another boarding house, the facilities for entertaining students have been quite sufficient, and withal satisfactory. The library has been increased by several valuable works. The term of service of the following members of the Board expires at the present meeting of Synod, viz., S. J. Crowe, J. A. Thompson, D. G. Thompson, C. D. Trumbull and J. S. T. Milligan.

Your Board recommends the following persons for election, as members for the term of three years: T. P. Robb, S. J. Crowe, H. P. McClurkin, W. P. Clark, D. G. Thompson.

We ask, for current expenses for the coming year, the sum of two thousand five hundred (\$2,500) dollars.

By order of the Board.

Respectfully submitted,

S. J. CROWE, *Secretary*.

The consideration of the revised form of the fourth term of communion was resumed. After discussion the report was recommitted to the committee, to which the Rev. J. C. Boyd was added.

The Report of the Committee on the Theological Seminary was again taken up, amended and adopted, and is as follows:

Report of the Committee on Theological Seminary.

The Committee on Theological Seminary report, that they have examined the Report of the Board of Superintendents, and find that so far as concerns

the efficiency of professors, diligence, progress and the number of students, the Seminary is in a prosperous condition, while the contributions of the church to Seminary Fund have not been sufficient to meet current expenses.

Your committee further report that they have received from clerk of Pittsburgh Presbytery notice that a call from Allegheny congregation has been presented to Prof. Sloane, and by him accepted.

Your committee recommend—

1. That the church be urged to greater liberality to this, one of the most important schemes of the church.

2. That Prof. Sloane retain his position in the Seminary, at a salary of one thousand dollars per annum.

3. That S. O. Wylie and D. Boyd be elected to fill places on Board vacated at present meeting.

4. That whereas, there has been a misapprehension of the action of Synod in 1875 in regard to the readjustment of the Theological Seminary and the election of an additional professor; therefore, *Resolved*, That it was not the intention of this court to retire Dr. Sproull from the professorship, but only "to lighten in some measure the burdens he had hitherto borne;" and that, therefore, he be requested to return to duty and to occupy the chair of Homiletics and Pastoral Theology. Respectfully submitted,

W. P. JOHNSTON, *Chairman*.

Report of the Board of Superintendents of the Theological Seminary.

The Seminary session lately closed, and which continued its work during the regular period of seven months, was not less encouraging in the number of its students than previous sessions. The names of twenty-one young men were reported as on the roll of attendance: seven for the *first year*—R. H. Abraham, R. C. Allen, F. M. Foster, T. Z. McClurkin, T. McFall, W. A. Laird, T. A. H. Wylie; four for the *second year*—W. J. Coleman, W. J. Dauerty, W. J. Sproull, J. Ralston Wylie; three for the *third year*—A. D. Crowe, George Kennedy, R. M. McKinney; seven for the *fourth year*—J. M. Foster, W. S. Fulton, S. A. George, W. McKinney, J. L. Pinkerton, W. M. Shanks, J. Kenwick Wylie. Discourses were delivered by all the young men except those of the fourth year, and the usual examinations were conducted at the close of the session. The result was creditable to the students, and showed laudable attention and diligence in the Seminary work. The third year students were certified to their presbyteries as having spent three sessions in the Seminary, and the fourth year as having completed the required curriculum of study. We refer to the reports of the professors for the details of information in regard to the course of instruction pursued during the session. The treasurer's report will inform Synod of the financial condition of the Seminary. We regret to say that it shows a heavy deficit, and we trust that Synod in its wisdom will be able to devise some means of meeting the exigency of the case.

We call the attention of Synod to its action, in 1870, in regard to the constitution of the Board of Superintendents. In that action—adopted as the report of a special committee appointed to take the matter into careful consideration—it is provided that "two ministerial members shall not be on the Board at the same time from any one Presbytery, and that, so far as convenient, the Presbyteries shall be represented in succession in the Board," (Minutes, page 227 of *R. P. & C.*) Little, if any, attention has been given to the enactment, for about the same Presbyteries have been represented for a succession of years,—the Philadelphia Presbytery, one of the smallest, for eighteen consecutive years. If Synod thinks the provision a wise one, it should act in accordance with it, and not allow it to remain perpetually inoperative; but if it should not deem it necessary to carry it out into practice, then we advise that in the interest of economy, as well as of the labor and time of ministers, members of the Board be selected from those who reside within convenient distance of the Seminary.

The positions now filled in the Board by S. O. Wylie and P. Boyd, under the rule of election for only three years, become vacant at the present meeting of Synod.

S. O. WYLIE, *Chairman*.

R. J. GEORGE, *Sec. pro tem*.

After devotional exercises Synod took a recess, with prayer by Rev. H. H. George, until 2 o'clock.

AFTERNOON SESSION.

Synod met at the appointed hour, and was opened with prayer by Rev. J. M. Beattie. The calling of the roll was dispensed with.

The Committee on Foreign Correspondence reported that letters had been received from the Synods in Ireland and Scotland, the latter having only come into their hands on yesterday.

LETTER FROM THE SYNOD IN IRELAND.

To the Synod of the Reformed Presbyterian Church of the United States of North America:

DEAR BRETHREN—Your communications to us as a Synod, from year to year, are received with special interest. That of last year, dated May 29th, was read by us with unabated sympathy. You convey to us, at the outset, your condolence with us on the removal by death of one of our number, and anon you have to inform us of a similar visitation, in the providence of God, in your own midst. The removal by death of the Rev. John Newell, D. D., is an event which specially affects us, inasmuch as we were favored with his valued labors and sweet fellowship for a number of years on this side the Atlantic. We shall ever remember with gratitude his powerful help and his genial Christian spirit—the product of high scholarship and ripe piety—while amongst us. Sincerely do we sympathize with the widow and fatherless, and pray that our covenant God may be gracious and merciful to the bereft.

We are also much surprised and grieved to learn from your periodical that the name attached to your last communication to us—that of the Rev. William Milroy—is a name now registered with the dead. The testimony borne to his qualifications and character, both by the congregation of Northwood and the College of Geneva, convince us that, in his removal, you have sustained a heavy loss. The sudden departure of an honored brother, in the midst of his usefulness and manifold labors, conveys to us a solemn warning. The hand that writes to-day may be laid aside in death to-morrow. While conveying our yearly greetings, God may be saying to some, and even the strongest, "This year thou shalt die." Is not the lesson: "What thy hand findeth to do, do it with thy might"—"Work while it is day; the night cometh, when no man can work"? We trust the severe loss sustained by the college, the congregation, the church, God in his providence will speedily make up, and that in this case also he will sustain and support the widow and the fatherless. We are glad, however, to know that, whilst disease and death are doing their wasting work, the attendance on your Theological Hall and Preparatory College continues large; and our hope and prayer is that, instead of fathers, God will take sons, and make them noble princes in the earth.

Sincerely do we rejoice in the report you are able to give us of successful labors in your Foreign Mission, Mome Mission, National Reform movement, and amongst the Chinese in San Francisco. It is highly praiseworthy that, notwithstanding commercial depression and disorder, the liberality of your people has risen to such a height.

The visit of the Rev. Joseph Beattie to your Synod at its last meeting must have been cheering and refreshing to you all; and we are glad to learn that it was reviving to his own health, when wasted and worn by his devoted labors in the Syrian field. We are all most deeply interested in the work of our brethren in the East. We trust that the good work carried on at the different stations will be crowned by the Master with an abundant blessing, and that the recent appointment of Dr. Martin to Antioch will prove fruitful, and contribute largely to our common end and aim of bringing back the departed glory to that benighted land. We mourn the losses sustained by the mission in the deaths of Mrs. Metheny and Mrs. Martin, and pray God to comfort and uphold the brethren on whom the stroke comes with special weight, and to prosper his own work, even over the graves of devoted agents, as he has done in the past.

We follow with deep interest your labors among the colored men of the South. We fondly hope that your organization at Selma is only the first fruits of a rich harvest you will be honored to reap among the once down-trodden now freed men of the South, and that you will be honored to add largely to the subjects of him

who has made of one blood all men that dwell on the face of the earth, and in whom there is neither bond nor free.

As fellow witnesses for the great doctrine of Christ's headship, our heart is with you in your noble movement for National Reform. It cheers us to hear from you tidings of progress. We hope and trust that the day is near when the constitution, as it now exists in your midst, will not be considered a basis of perfection, but instead a constitution founded on the principles of God's unerring word, the Lord Jesus Christ being your recognized King, and the whole administration accordant with his law.

We are thankful to be able to say that death has not been allowed to thin our ministerial ranks during the ecclesiastical year now closing; and although the infirmities of advanced life are gathering upon some honored fathers, yet we have not much material change to indicate. The attendance on our Theological Hall, we mourn to say, is very small, and our list of probationers is almost exhausted. The Rev. William Scott was ordained to the pastorate of Mulvin congregation on the 4th of January last. Our undergraduates in preparation for the ministry are still very few, and we feel the need to keep crying to the King and Head, "The harvest truly is plenteous and the laborers few; send forth laborers into thine harvest." We are unable to occupy promising congregations and mission stations at home, still less to supply agents for our foreign fields, through scarcity of ministers, and we fear the sense of want may yet press us still more. But the Lord doth reign, and his promise remains to cheer us: "I will give them pastors after mine own heart."

We are holding on by our scriptural testimony in the face of great opposition from without, and, it is to be regretted, deficient zeal from within. Accessions to our high position from the churches around us are few, and yet we are confident our labor is not in vain in the Lord. It is our duty to adhere to the truth, and boldly proclaim it in the hearing of the world, and exercise unwavering faith in the power of our King to give the victory to his own cause. Already we can see, in the rapid and wide circulation of the Scriptures of truth, and in the providences sent on anti-Christian institutions, signs of the coming glory. And although the minds of men are yet sadly benighted, even where the gospel is preached, concerning the claims of the Lord's Anointed to faith and homage, God the Holy Spirit is able to scatter the darkness that covers the earth, and make our Saviour King to be exalted.

On the continent of Europe his judgments have been falling with dreadful weight, and having wasted Western Antichrist by a series of national disasters, he is now pouring destruction on Eastern Antichrist, hastening on the time foretold in prophecy, when a mighty angel shall take up Babylon as a great millstone, and casting it into the depths of the sea, heaven and holy earth will shout in triumph: "Babylon is fallen, is fallen to rise no more, and the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Hoping and praying, dear brethren, that you may be "satisfied with favor, and full of the blessing of the Lord," and that, when the Lord and Master has served his gracious purposes with us in his church on earth, we shall inherit the crown of righteousness laid up for all them that love his appearing, we remain yours in covenant bonds.

Signed on behalf of Synod's Commission.

JAMES BROWN.

Ballymoney, March 22d, 1877.

LETTER TO THE SYNOD IN IRELAND.

To the Synod of the Reformed Presbyterian Church in Ireland:

DEAR BRETHREN—Your letter of March 22d has been received by us. Apart from the feelings of Christian regard which are naturally entertained by sister churches holding the same standards and testifying for the same truths, there are ties of country, and of kin, and of personal friendships, which bind us to the Covenanting Church in Ireland. And so we cordially welcome your communications, and would say, for friends and brethren's sakes, peace be within your walls and prosperity within your palaces.

Since your letter was written, we have learned with sorrow of the death of an honored father and faithful witness—Rev. J. P. Sweeney. We are pleased to know, however, that while the hands drop off the work still goes on, and that, ere he was called to his reward, he was permitted to see the people among whom he had so long and so faithfully labored supplied with a pastor to feed the flock.

Besides the Rev. William Milroy, to whose death you refer, the Rev. James Wal-

lace, another of our number, has during the year been called from his labors to his rest. The death of these devoted fellow-laborers is deeply felt by us, and admonishes us who remain to serve our generation according to the ability which God has given us; to improve the talents he has bestowed, knowing that soon the Lord will come and reckon with us also.

While the fathers are being removed, sons are raised up to take their places. Our Theological Seminary, during the past session, has had an attendance of twenty-one students. Seven of these have completed their preparatory studies, and four more have finished their third year at the Seminary, and have been licensed to preach; while Geneva College still continues to do good service in preparing young men for entering the Seminary.

Owing to the long continuance of commercial depression in this country, and to the fact that the financial troubles have been intensified by the political struggles and complications attending the Presidential election, all classes have felt—and some severely—the pressure of the times. This has naturally told upon the contributions to the schemes of the church. It has prevented the Sustentation Scheme, inaugurated last year, from being put into operation on the scale intended, and operated against the establishment of a mission among the Chinese in San Francisco. The missionary enterprises of the church already in operation, however, have been liberally sustained. These have neither been curtailed nor fallen into debt. The Domestic and Southern Missions, indeed, have both been extended. The Foreign Mission has been sorely tried during the year by the deaths of Mrs. Metheny and Mrs. Martin, to which you refer. We sympathize deeply with those upon whom these bereavements fall most heavily, and pray that the Father of mercies and the God of all consolation may comfort and console them. We have enjoyed the presence of the Rev. Joseph Beattie at this Synod, as at our last. He is much improved in health by his visit to his native country, but will not for the present return to Syria. Fears are entertained that amid the struggles raging in the East, the mission may suffer from some outbreak of Moslem fanaticism. We earnestly pray that the God whom that little band serves may protect them from the violence of wicked men, and prosper them in the future as in the past, and even more abundantly.

We watch with the deepest interest events now transpiring on the continent of Europe. As we see how all attempts to solve the Eastern question by pacific measures have been in vain; as we see Turkey and Russia engaged in deadly conflict; and all Europe astir with the din of nations buckling on their armor, we cannot but feel that the Lord is arising to shake terribly the earth. We know and rejoice that the exalted Mediator rules, and we believe that he will overrule all the tumult of the nations for the overthrow of Eastern and Western Antichrist, and for the establishment of his own kingdom of light and peace among men. The Lord hasten it in his time.

We still seek to testify for the claims of our Lord Jesus Christ as King of kings and Lord of lords, and practically, as well as by the words of our mouth, to maintain our position of dissent from all that is derogatory to his rights. And inasmuch as it seems possible that misconception may arise in the mind of your Synod in regard to our position on one question of practical dissent from the government of this land,—namely, the propriety and consistency of our members serving upon juries,—and we may be reckoned as having a law upon the subject to which we give little or no heed; we beg to assure you that the uniform practice of the church is in accordance with her law upon the subject. The reported action of your Synod upon this matter will, we fear, have the tendency of making our position harder to maintain than before; and we would respectfully ask on what grounds the action taken by your Synod is based? Your jury laws may be different from ours; but while ours remain as they are, we cannot but hold to the position we have heretofore maintained.

We have hopes that the laws of this land shall yet stand upon a true basis, and that the divine law shall be acknowledged as the ultimate standard of appeal, and shall give shape and fashion to all our laws. We have hopes that the authority of our Lord Jesus Christ over this nation will be acknowledged in the national constitution, and more widely submitted to than it is. Thoughtful Christian men in all the evangelical denominations are coming up to our National Reform platform. They feel the need of something to stay the tide of immorality and godlessness which, like a flood, sweeps across the land; and they feel that such an amendment to the constitution as we propose is the thing required. And so the reform work grows. It may be that the result we seek shall not be gained for some time; but

there are many practical questions which the movement already touches with power for good. And in this work we feel confident that we are on God's side, and that, in the end, is the winning side.

Hoping and praying that the Lord will pour out his Spirit upon you, and bless your work of faith and labor of love to the conversion of souls and the advancement of his truth in the earth, we are, dear brethren,

Yours in Covenant bonds,

J. LYND, *Chairman*,

J. R. THOMPSON, *Mod'r.*

T. P. STEVENSON, *Clerk.*

LETTER FROM THE SYNOD IN SCOTLAND.

To the Synod of the Reformed Presbyterian Church in the United States of America:

DEAR BRETHREN—No letter has been received by us from you during the past year. We have, however, observed in your minutes, as published in the *Reformed Presbyterian and Covenanter* for July, 1876, a letter addressed by you to the Synod of the Reformed Presbyterian Church in Scotland in reply to the one previously sent to you on behalf of our Synod. Considering that your failure to transmit the letter to us that seems to have been adopted by your Synod at its meeting last year, has arisen from some oversight, our Synod at its meeting last week instructed us, as its Committee on Foreign Correspondence, to prepare and forward a letter to you on its behalf, in the hope that it may reach your Synod before the close of its annual sessions at the end of the present month.

In the name of the Synod of the Reformed Presbyterian Church of Scotland we, therefore, present to you cordial fraternal salutations, and express our unfeigned desire for your continued welfare and prosperity as brethren beloved in the Lord. We note, with the utmost satisfaction, in your letter alluded to above, the indications of your continued energy and activity in the prosecution of the work of your Lord and Master in the various departments of that work in which you are engaged. We rejoice in the efficiency and prosperity of your Geneva College and your Theological Seminary, and we hope that both seats of learning may prove sources of great blessing to the church in the training of an efficient and faithful gospel ministry. No less do we rejoice in the zeal, energy, and large-hearted liberality, with which you continue to prosecute and sustain mission work, both in your own country and in the foreign field. We pray that the Head of the Church may own and greatly bless your labors in all departments of mission work for the ingathering of souls into the field of the Good Shepherd, and for the extension of the Redeemer's kingdom in the world. Your unwearied exertions in the cause of National Reform, notwithstanding much opposition, and more indifference, elicit our admiration. It is gratifying that the movement has attracted so much attention of late, and that leading men in various sections of the church have been led to identify themselves so closely with the cause. We cherish the hope that covenant brethren will continue to prosecute their labors in this matter, in such a way as faithfully to conserve their position and principles as covenanted witnesses.

In addition to what is contained in your letter, we have had the gratification, at our late meeting of Synod, of hearing of your welfare, your abundant labors, and your steadfastness and fidelity, from the lips of our highly esteemed brethren, the Messrs. McDonald, who were present as a deputation from our Synod at your synodical meeting last year. These brethren gave us a very cheering account of the vigorous and prosperous condition of the Reformed Presbyterian Church in the United States, and of the great work that as a church you are endeavoring to accomplish. Our deputies also spoke in the highest terms of the cordial manner in which they had been received by your Synod; as well as the great kindness which they uniformly received from all the brethren with whom it was their privilege to meet. Our Synod desires to express to you, through us, its great gratification at the cheering statements of the deputation in regard to your prosperous condition, and to reciprocate those expressions of kindness and fraternal sympathy addressed by you to our Synod through the brethren of the deputation, and also embodied in the resolutions adopted by your Synod on the occasion of being addressed by our deputation. Your sympathy and brotherly affection we value very highly. We are gratified to learn that we may expect a visit this summer of your esteemed missionary, the Rev. Joseph Beattie, on his return to the scene of his labors in Syria. We shall gladly welcome him to our midst; and we only hope that our expectations in the matter may be realized—that we may see his face, and hear from him of the Lord's work carried on in the mission field in Syria.

Besides the death of Dr. Newell, mentioned in your letter, we have noticed with

profound sorrow the death, at a comparatively early age, of another of your respected ministers, the Rev. W. Milroy. We have always regarded him not only as a saintly man, and devoted gospel minister, but as among the most faithful and consistent adherents to a covenanted testimony. The removal of such men by death, particularly in comparatively early life, cannot but be regarded as a great loss to the church on earth, though to themselves it has doubtless been unspeakable gain.

In reference to ourselves we have not much to communicate. Our condition is still such that we have reason to thank God and take courage. We are endeavoring to hold fast and to hold forth the truth, in the strength of divine grace. Our late meeting of Synod was a most harmonious one, and the different reports presented indicated that the various schemes of the church are in a healthy and vigorous condition. We are endeavoring to disseminate the knowledge of our distinctive principles, and correct views of important scripture doctrines, by means of the publication and wide distribution of brief tracts bearing upon these topics. A revised draft of a form of Covenant Renovation was submitted to Synod by the committee appointed for this purpose, and Synod indicated its deep interest in this matter by resolving to hold an adjourned meeting on the second Wednesday of July next, chiefly for the purpose of considering the draft form of Covenant Renovation with the view of taking steps of advancement in the matter. Synod appointed a representative to the General Presbyterian Council to meet in Edinburgh in July next. Among the reasons that led to the taking of this step was the fact that public intimation has been made that in the forthcoming meetings of the Council the Inspired Psalms only shall be employed in praise.

In one view of the matter our Synod now occupies a position in this country somewhat different from that occupied since 1868. Since that time, up till last May, there was another ecclesiastical body claiming to be the Reformed Presbyterian Church, and its Synod claimed to be the Synod of the Reformed Presbyterian Church in Scotland. Last year this body disappeared forever, at least ecclesiastically, from the ecclesiastical heavens in Scotland, and we have been left in sole and undisputed possession of the name and heritage of the Reformed Presbyterian Church of Scotland. It is true that a mock Synod, called a "*Quoad Civilia*" Synod, has still a sort of existence for the purpose of securing certain pecuniary advantages to itself, or to the congregations of the late Reformed Presbyterian Church, so-called, or rather, for the purpose of depriving the Reformed Presbyterian Church of Scotland of that to which it is morally and legally entitled; but action has been taken by us in this matter, the result of which, we hope, will be that ere long the continued existence of this "*Quoad Civilia*" Synod will be found to be utterly unnecessary.

We need not refer at length, in this letter, to the various movements in the several sections of the church around us, as you are doubtless all more or less familiar with these. Ritualism and Broadchurchism, which erewhile were almost confined to South Britain, so far as this country was concerned, have found their way into Scotland, and appear to be rapidly gaining sympathizers and supporters in various sections of the church. Corruptions of the worship of God, by the use of hymns of human composition, and instrumental music, are more and more on the increase. The destructive criticism of the German rationalistic school, which ignores the divine element in the Bible, and would thus seek to undermine our faith in it as a revelation from God, has found a home even in one of the theological colleges of what was erewhile regarded as one of the most orthodox and evangelical churches in Scotland. While insidious attacks are thus made upon the very foundations of our faith from within the church itself, it makes the matter still worse that there are many who appear to sympathize with such rationalistic views, and to come forward as the apologists and defenders of those who are propagating them. Neither has there been the manifestation of a desire to deal promptly and faithfully in regard to the evil by those whose duty it is to take action in the matter.

Of late a great outcry has been raised, chiefly by ministers of the United Presbyterian Church, against the Westminster Confession of Faith, and demands made for its revision. The overtures on the subject submitted to church courts, and the speeches made in their support, show that it is not *revision*, properly speaking, that is wanted, but entire *abolition* as a subordinate standard of the church. It has also been made evident that though the hostility has been professedly directed against the Confession it has been in reality hostility to the great truths of divine revelation of which the Confession of Faith treats. In regard to the movements, referred to, which affect the interests of truth and the purity of the worship of God, the ministers of our church have not been behind others in availing themselves of public opportunities to endeavor to arrest the progress of these evils, and to create a healthy public sentiment on the subjects presently agitating the public mind.

The subject of the disestablishment and disendowment of the state church in Scotland has of late been receiving a good deal of attention from the various dissenting bodies. Overtures on the subject have been submitted to most of the Presbyteries of the Free Church, and, as a general rule, have been transmitted to the Free Assembly. The United Presbyterian Church, unlike the Free Church, always strongly in favor of disestablishment, is now unusually active in regard to the subject. While our church has always testified against the unscriptural nature of the existing connexion between church and state, and has also faithfully pointed out the evils tolerated in the Established Church, we feel that we cannot identify ourselves with the present movement for disestablishment. Its tendency, in our opinion, is not merely in the direction of separation between church and state, but in the direction of the entire separation between the state and *religion*, or, in other words, in the direction of national infidelity. We believe that the present movement in our country is in a line directly the opposite of that which you are pursuing in the matter of endeavoring to secure National Reform. Entertaining such views, we cannot see our way clear to join in the present agitation for disestablishment, however strongly we may object to the conditions of the alliance presently existing between the church and the state.

In conclusion, dear brethren, we desire for ourselves, and for you, that, in these days of agitation and change, we may be kept faithful to the principles of our scriptural covenanted testimony, so that we may obtain the approval of the divine Master, and at last receive the crown of life.

On behalf of the Synod of the Reformed Presbyterian Church of Scotland.

We remain, dear brethren, yours in covenanted bonds,

ROBERT WALLACE,

ROBT. DUNLOP,

Glasgow, 15th May, 1877.

Committee on Foreign Correspondence.

The committee was directed to prepare and transmit a similar letter to the Synod of Scotland.

The Committee on Presbyterian Reports reported. Report accepted and adopted, and is as follows:

Report of the Committee on Presbyterian Reports.

The Committee on Presbyterian Reports respectfully report, that reports from all the Presbyteries and of the Syrian Mission, together with full statistical tables, have been placed in our hands. These we have carefully reviewed, and now present you with the result. One hundred and seven congregations appear upon the roll, being an increase of three during the year. The First and Second Miami have been united in one congregation, under the name of the United Miami, and three new congregations have been organized. Seventy-five congregations have pastors installed over them. Five of the remaining congregations have made calls, and will soon have settled pastors. Twenty-seven congregations are without pastoral care. Some of these are small and weak, and can only occasionally enjoy the stated ordinances of divine worship. The number of ministers reported last year was one hundred and one. This year we report ninety-eight, or a decrease of three. Two of these, William Milroy and James Wallace, were removed by death, and L. Johnston was suspended. S. R. McClurkin was ordained and installed pastor of Middle Wheeling and Jonathan's Creek by the Ohio Presbytery. Seventy-two are settled pastors, three are laboring in foreign and two in the home mission work, and twenty-one are without pastoral charge.* In addition to these we have thirteen licentiates engaged in watering the destitute portions of our beloved Zion. Eight of these have completed their theological course. The number of communicants, including the Syrian Mission, is 10,131, or 61 less than last year. We would call attention to the mournful fact that our decrease exceeds our increase. New York, Lakes, Philadelphia and Ohio Presbyteries show a decrease, according to their tables, of eighty members, which more than

*Three of these are Professors in Geneva College, and three are Professors in the Theological Seminary.

counterbalances the gain of Pittsburgh, Rochester, Iowa and Kansas, while Illinois stands trembling in the balance, showing neither gain nor loss. There is a growing interest in the Sabbath school work, and the number of teachers and scholars is on the increase. 7,594 scholars and 865 teachers have been enrolled for the year, showing an increase for the year of 99 teachers and 925 scholars. This is a hopeful feature in our work, and should receive the help of the directing and fostering hand of Synod. During the past year an interesting and profitable Sabbath school convention was held in New Castle. This was done at the personal and earnest solicitation of the Sabbath School Association of New Castle congregation, by the Western Division of the Pittsburgh Presbytery, and resulted in great good to the Sabbath school work. Arrangements have been made to hold these conventions semi-annually, and already several requests have been made asking for the next meeting. Other Presbyteries would do well to consider the propriety of holding such conventions in the interest of that great work of feeding "the kids beside the shepherds' tents." The contributions, for all purposes, are \$163,296, or \$27,139 less than last year. This was owing, in great measure, to the financial depression, and not, we think, from any want of liberality on the part of the membership of the church to do the Lord's work. In concluding this report we offer the following recommendations:

1st. That the clerks comply with the rules of Synod in making out their reports.

2d. That the statistical tables be published in connection with Presbyterial reports, including the exhibit of the Syrian Mission.

3d. That the following distribution of laborers be made for the ensuing year:

New York Presbytery.—Kennedy, 3d and 4th Sabbaths July; Crozier, July; Foster, February, March; Faris, December, January; McClurkin, September, October; McKinney, June.

Philadelphia Presbytery.—Kennedy, June 3d and 4th Sabbaths, July 1st and 2d Sabbaths; Foster, October; Crowe, May.

Kansas Presbytery.—J. Dodds.

Rochester Presbytery.—Kennedy, May; J. M. Crozier, June; McKinney, August; Fulton, September; Foster, December; Faris, November; McClurkin, April; Samuel Bowden.

Pittsburgh Presbytery.—McClurkin, June, July, August; Fulton, August; Foster, May, 1878; J. M. Crozier, August; J. Crozier; J. Wallace.

Illinois Presbytery.—

Iowa Presbytery.—Shanks, June and July; Faris, February, March; J. M. Crozier, November, December, January; R. Johnston, J. Neill and R. Hutcheson.

Ohio Presbytery.—Wylie, June, August; Crowe, July; Fulton, July, February, March; Foster, September; Faris, October; Shanks, August, September, October, April, May.

Lakes Presbytery.—Fulton, June, December, January, April, May; Crowe, June; Faris, July, August, September; Wylie, July; Foster, October, November and August; Pinkerton, January, February; McClurkin, February; McKinney, July; Crozier, April, May, September, October; Shanks, November, December.

Respectfully submitted,

S. J. CROWE, *Chairman.*

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery respectfully report:

During the past year we have held two meetings. There has been no change since last report in the roll of our pastors. Dr. Stevenson—the only ministerial

member who is not actively engaged in pastoral work—continues in feeble health. Though retaining the mental vigor of former days, bodily weakness prevents him from taking part in public duties with any regularity. We commend him to the continued love and prayers of his brethren.

We have under our care four students of theology—Thos. McFall, Washington R. Laird, George Kennedy and M. R. Frazer. We are sorry to say that Mr. Frazer was prevented by serious illness from attending the last session of the Seminary, and fears are entertained that he may not be able to prosecute his studies for the ministry. Mr. Kennedy, having completed his third year at the hall, was, on giving very satisfactory pieces of trial, licensed to preach the gospel. His summer months, and the whole time of W. M. Shanks, are at the disposal of Synod.

We have two vacant congregations—Newark and Ballibay. The latter has been granted the moderation of a call. We have two missionary stations. Of these Colchester is in a very promising condition, and deserves far more care and cultivation than we have been able to give it.

Many of our congregations have signified their approval of Synod's regulations on the subject of ministerial support, by lifting collections for the Sustentation Scheme.

The accompanying statistics show that there has been a considerable falling off in the total of our contributions to the various schemes of the church. It is worthy of notice that the most marked deficiency is in city charges, which may, in some measure, be accounted for by the fact that they are more directly affected by the monetary depression of the country. With few exceptions, our country congregations manifest increased liberality. Barnet and Ryegate, and Barnet deserve to be specially commended—the former returning an increase of more than one-fifth, and the latter of more than one-third over the contributions of last year.

The days of humiliation and thanksgiving have been observed, and our congregations generally are in an encouraging condition. It is true that in some places there has been a decrease in the number of communicants; but a glance at the table of statistics will show that in the majority of cases this has been occasioned by death and purging the roll, which is itself a certain indication of prosperity, evincing on the part of sessions a desire to see the people under their immediate care reach a higher standard of piety.

We will require the services of one and a half laborers.

Respectfully submitted,

R. SOMMERVILLE, *Clerk*.

REPORT OF PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery would respectfully report :

That during the past year we have held two regular meetings. We have five ministerial members, one of whom, A. W. Johnston, is without pastoral charge; five congregations, one of which, Conococheague, is vacant, and one mission station in Suffolk, Va. This station was taken under our care at our fall meeting, in November last. A collection was ordered to be taken in all our congregations to sustain it, and aid was sought and obtained from the Board of Missions, by means of which, and the liberality of the people, it has been liberally supplied with preaching until now. The country in which this mission is situated offers many inducements to settlers, and there is a strong probability that, with proper cultivation, a congregation will be organized there at no distant day.

The days of fasting and thanksgiving have been observed in the usual manner in our bounds, and the schemes of our church have been sustained with commendable liberality.

Presbytery has taken measures to carry out the plan of Synod in reference to the Sustentation Fund.

Our statistical report is herewith submitted.

Respectfully submitted,

ROBERT J. SHARPE, *Clerk*.

REPORT OF THE ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report :

During the last year we have held one *pro re nata* and two regular meetings. Since our last report Rev. S. Bowden has been, at his own request, released from the pastoral charge of the congregation of York, of which he had been for about thirty years pastor.

The days of fasting and thanksgiving have been very generally observed by the congregations under our care. With commendable liberality they have contributed to the support of the several schemes of the church.

We request the full time of one licentiate during the next six months, and of one additional during the months of July and August.

The congregations of Syracuse and Ramsay have complied with the prescribed terms, and are recommended to Synod for supplements from the Sustentation Fund.

We request from Synod an answer to the question, "Is baptism, when administered by a Universalist minister, valid?"

Our statistical report in full is herewith presented. R. D. SPROULL, *Clerk*.

REPORT OF PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery would respectfully report:

Since our last report we have held two regular and one special meeting. On our roll are the names of twenty-eight ministers and twenty-five congregations. Rev. T. C. Sproull has been translated from Monongahela congregation to that of Poland and North Jackson. At our special meeting Rev. L. Johnston was arraigned on a charge of adultery, pleaded guilty, and was suspended from the office of the ministry and from membership in the church, and the matter of his deposition from the ministry is referred to Synod.

We have under our care seven licentiates: G. M. Elliott and W. McKinney laboring in the South, J. W. Dill and J. L. Pinkerton in the Northwest, J. M. Crozier, A. D. Crowe and R. M. McKinney; we have also under our care as students of theology, R. H. Abraham, R. C. Allen, T. A. H. Wylie, W. J. Dauerty and W. J. Sproull. Mr. J. R. Wylie has been certified to us from Lakes Presbytery as having accepted a call from Springfield, &c. congregation, and we have made arrangements for his ordination and installation. A call from Allegheny congregation on Prof. Sloane has been sustained, and laid on the table until Synod shall direct whether any change shall be made in the action of Synod last year. Our vacancies are Oil City, Oil Creek, Monongahela and Selma; to supply these we ask the entire time of one licentiate for the coming year. Revs. J. Wallace and T. M. Elder, because of ill health, have been excused from active labor in the ministry.

The entire time of J. Crozier, J. J. McClurkin and J. M. Crozier, and the vacation months of A. D. Crowe and R. M. McKinney, are at the disposal of Synod.

We recommend Rev. J. Wallace for aid from Synod's Aged Ministers' Fund.

The following congregations, having complied with the printed directions, are recommended for aid from Synod's Ministerial Sustentation Fund: Beaver Falls and Clarksburg.

We would request Synod to take into consideration the propriety of merging the Aged Ministers' Fund into the Sustentation Fund, so that provision for the support of all the ministers be secured.

We have nothing unusual to report in reference to the religious condition of the congregations under our care.

The days of fasting and thanksgiving have been observed; the visitation of families or societies has been attended to in most of our congregations; the ordinances have been regularly dispensed, not without some evidences of the living power of the Spirit of God. Our contributions to all the schemes, owing to the depression in trade, are not up to the usual standard. Presbytery, by the appointment of commissions to visit all our congregations, has endeavored to further the efforts of Synod in establishing a Ministerial Sustentation Fund; in so far as these commissions have reported, this scheme meets with the favor of the people.

As we recall the goodness of God to us as a Presbytery, we would encourage ourselves in the Lord, believing that the signs of the times indicate that Christ will soon come to take the nations for his inheritance.

Our Travelling Fund is full. Our statistical report is herewith presented.

Respectfully submitted, A. KIRKPATRICK, *Clerk*.

REPORT OF OHIO PRESBYTERY.

The Ohio Presbytery report:

Since last meeting of Synod we have held two regular meetings, both of which were well attended and very harmonious. During the past year S. R. McClurkin has been ordained and installed pastor of Middle Wheeling and Brownsville congregations. We have now four ministers: three of these are settled pastors. One, Rev. A. McFarland, who has our sincere sympathy, has, through long indisposition, been unable for some months for service.

We have under our care seven congregations. Three of these are vacant, and are making a commendable effort to obtain settled pastors. A call has been made by the Londonderry and North Salem congregation on J. M. Crozier, and one has been

made by the congregations of Jonathan's Creek, and Muskingum and Tomika, on S. A. George. Both of these have been rejected. At the last meeting of Presbytery, Mansfield, O., was recognized as a mission station, and recommended to the Central Board of Missions.

The days of fasting and thanksgiving have been generally observed. The Travelling Fund has been about all raised. The Presbytery asks Synod for one and one-fourth laborers during the coming year.

Respectfully submitted,

S. R. McCLURKIN, *Clerk.*

REPORT OF LAKES PRESBYTERY.

The Lakes Presbytery report:

Two regular meetings have been held during the past year. Peace and harmony generally prevail, and the ordinances of worship have been observed in all our congregations.

We have been bereaved of one of our oldest pastors. Rev. William Milroy, for twenty-two years pastor of Second Miami, died on the 15th of Nov., 1876.

We have now seven constituent members, of whom three are pastors, three are professors in Geneva College, and one without charge.

There are four students of theology under our care—Mr. J. Ralston Wylie, recently licensed; Mr. Finley Foster and Mr. J. R. Latimer, of the second, and Mr. A. F. Bovard, of the first year.

First and Second Miami congregations have been consolidated into the United Miami congregation.

New organizations have been effected in Bellefontaine and in Bellecentre, which will appear more fully in the statistical report.

Rushsylvania congregation has made a call upon Rev. H. H. George, which is reserved for the present by request of parties. Rev. J. R. Hill has accepted a call from St. Louis, and has been dismissed, at his own request, to Illinois Presbytery.

We have now eleven congregations, of which eight are vacant, and two have presented calls, which have been sustained. We ask for the time of two laborers to assist in supplying these vacancies.

The promising missionary station of Fair Grove has been recommended to the Board of Missions for their fostering care.

We have taken measures to secure compliance with the plan of sustentation, but owing to the severity of the times and the large number of our vacancies, with less success than we had hoped.

Respectfully submitted,

J. McCRACKEN, *Clerk.*

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois would respectfully report:

That since the last meeting of Synod two regular meetings have been held, both of which were very harmonious. We have eight congregations, two mission stations, and seven constituent members.

Since our last presbyterial meeting, our ministerial ranks have been broken, and a standard-bearer has been laid low. The oldest member of Presbytery—Rev. James Wallace—having served his generation, on the morning of the 1st of May slept with his fathers, and was gathered unto his people. In his death we have lost a wise counsellor, a judicious presbyter and a faithful minister. "Your fathers, where are they? and the prophets, do they live for ever?" We hope a committee will be appointed to make a suitable notice of his death.

We have two students of theology under our care—J. R. Latimer, professor in Geneva College, and D. W. Boxley, teacher in the mission at Selma, Alabama. He is undecided whether he will study medicine or theology.

S. R. McClurkin we certified to Ohio Presbytery. St. Louis is still vacant, with a prospect of settlement. Rev. D. S. Faris moderated in a call, which resulted in the unanimous choice of Rev. J. R. Hill to become their pastor, which we hope the brother will see his way clear to accept. The congregation has been supplied with as much preaching as we were able to give.

Presbyterial visitation has been attended to in all our congregations, except Princeton, with satisfactory results in the main. We have been giving considerable attention to the cause of reform. The subject is year by year being brought more prominently before the minds of the people, and ere long our nation will become a kingdom of Christ. The late Northwest Convention has dealt a blow to the enemies of good government, the effects of which will not soon be forgotten. We have two mission stations under our care, viz., Mariassa and Six Mile. As yet we cannot report progress.

The following congregations have complied with the requirements of the Board, and are recommended to the funds of the Sustentation Scheme: St. Louis, Princeton and Staunton.

Days of fasting and thanksgiving have been observed by all our congregations, and by some the week of prayer. There have been no marked spiritual changes in our congregations. Though as yet we do not see the Spirit poured out from on high, and the wilderness becoming a fruitful field, and the fruitful field counted for a forest, yet in patient expectation we still labor and pray, "O that the salvation of Israel were come out of Zion."

Our statistical report is herewith submitted.

Respectfully submitted,

P. P. BOYD, *Clerk*.

REPORT OF IOWA PRESBYTERY.

The Presbytery of Iowa held one regular meeting last October, at Vernon, Wisconsin, and one in this city since the constitution of Synod. Our meeting last October was one of unusual interest, owing to the fact that we united, by request, with the congregation of Vernon in the observance of the Lord's supper, and in covenanting, which ordinance had not been observed by the congregation until that time.

The lives of all our ministerial members have been spared; all our pastors have been able to prosecute their work during the past year without serious interruption. Revs. R. Johnson and J. Neill still suffer from bodily infirmities such as to unfit them for the discharge of ministerial duties. Rev. R. Hutcheson continues as stated supply at Elliotts.

There are now on our table two calls upon Rev. D. H. Coulter: one from Winchester, Kansas Presbytery, and one from Southfield, Lakes Presbytery, which will be presented at an early day. Rev. Isaiah Faris was, at his own request and by the concurrence of the people, released from the pastoral charge of Walnut City congregation, and his time is at the disposal of Synod.

J. M. Wylie, student of theology under our care, is engaged at present in teaching, but intends, as soon as circumstances will permit, to return to the Seminary.

The congregations of Lake Reno and Round Prairie are still under the care of the Central Board of Missions. In accordance with the request of the Board that a ministerial member be appointed to visit these congregations, with authority to moderate the sessions and to administer the Lord's supper, Rev. R. B. Cannon, D. D.—Rev. C. D. Trumbull his alternate—was appointed to attend to these duties at as early a day as practicable.

The vacant congregations under our care are weak, and unable to pay for full supplies. We therefore will not be able to employ the time of a laborer for more than one-half of the ensuing year.

Our statistical report is herewith submitted.

M. A. GAULT, *Clerk*.

REPORT OF KANSAS PRESBYTERY.

The Kansas Presbytery would report:

That since last meeting of Synod we have held two semi-annual meetings; these have been marked by brotherly love and harmony. We have eight constituent members, six of whom have pastoral charges.

J. A. Thompson, by appointment of Central Board, has been laboring most of his time at Fremont and Wahoo.

The pastoral relation of J. Dodds to Winchester congregation was dissolved at our fall meeting.

A call was made on M. Wilkin by Hebron congregation for the unoccupied half of his time, and he was duly installed in that place.

The arrangements referred to in our last report for the installation of Rev. P. H. Wylie in Sylvania, were, for reasons already made public, not carried out.

Since our last, Long Branch, Atchison county, Mo., has been organized into a congregation.

By the appointment of the Central Board, Rev. I. Faris has been laboring in our bounds during the past winter; and for some time, also, Rev. J. M. Armour, by the Board's direction, has been laboring at Sterling, Rice county, Kansas.

We have eleven congregations in our bounds—four of which are without pastors. A call has been made on Rev. J. A. Thompson by Fremont and Wahoo, and arrangements made for his installation. Also a call has been made on Rev. D. H. Coulter by Winchester congregation, and said call transferred to Iowa Presbytery for presentation.

Our mission stations, four in number, are Stillwater, Nebraska; Vermilion, Kansas; Sterling, Kansas, and Monmouth, Kansas.

A considerable amount of missionary work has been done by our ministers during the year, and we have faith that God's blessing, to some extent, follows our labors.

The work of national reform, anti-secrecy, temperance, and like important movements, received a considerable share of attention.

The days of fasting and thanksgiving have been observed in our congregations and societies.

Respectfully submitted,

W. W. McMILLAN, *Clerk*.

REPORT OF COMMISSION IN SYRIA.

LATAKIYEH, SYRIA, March 26, 1877.

To the Synod of the Reformed Presbyterian Church of North America:

The Commission of Synod of the Reformed Presbyterian Church of Syria respectfully reports:

One regular meeting has been held during the year. Reports on the work, its progress and prospects, and statistics of Mission, and also a copy of the Minutes of the Commission, are herewith respectfully submitted.

HENRY EASSON, *Clerk of Commission*.

MINUTES OF COMMISSION.

HOUSE OF DR. METHENY, LATAKIYEH, March 26, 1877.

On account of the absence of the moderator, Rev. J. Beattie, the Commission met at the call of his alternate, the Rev. D. Metheny, M. D., and was opened and constituted by the reading of Scripture and prayer. Minutes of previous meeting read and approved. Reports on the state, progress and prospects of the Mission, and statistics, were duly presented and accepted, and are as follows:

REPORT ON STATE, PROGRESS AND PROSPECTS OF MISSION.

Dear Brethren and Fathers:

Another year has passed and its events recorded in the book of Providence. We have had sorrow upon sorrow. In the absence of our beloved brother, Mr. Beattie, with his work on our hands, yet without his precious counsel and assistance, we were often sorely tried. This year has been one of peculiar trial to us all. Though the skies have been overcast with the mingled dark and crimson clouds of divine anger and war against the nation in which we dwell, midst tottering thrones and fearful upheavings of society, the divine decrees are being executed, and prophecy being fulfilled before our eyes. Four of our little number—the ripe ones—have been mercifully taken from the evil to come. First, Dr. Martin's infant daughter, and soon after, his beloved wife, then Mr. Easson's infant daughter, and lastly, Mrs. Dr. Metheny, passed in rapid succession from earth. We are fully assured that it is well with each of them. We have realized that their memory has been blest. During these soul-trying providences, the Father's love was ever apparent, and his work allowed to proceed without intermission. There has been preaching regularly every Sabbath by one of us in the city, and frequently in the villages. Three of our teachers have also been often engaged on Sabbaths in exhortation among the villages.

Cheering news has come from Daoud. Though his horse was killed under him by a cannon ball, he escaped unhurt to testify of God's goodness to him.

Since the massacre at Salonica, each provincial and local governor and their officials are held personally responsible for the good behavior of the people under their charge, and are under such strict orders that no general uprising has been allowed, though many cases of individual violence occur almost daily. The only fear we have entertained has been from a sudden dash of a frenzied mob, which might do much mischief ere the police force would have time to interfere. Naturally they are incensed at seeing the children of the Fellaheen snugly ensconced in school while their people are in open rebellion against the government, refusing to furnish their quota of soldiers to the Sultan's army. [We were at first disappointed that the Fellaheen did not send down their children. We now feel that God ordered it so. We contented ourselves with those Fellaheens who are permanently under the mission's charge, and took in Christian children—making the whole number fifty-three. This was considered sufficient till we should know the condition of our treasury at home.]

Nearly all the able-bodied Moslems were called to arms. What bitter feelings were thereby excited may be well imagined. They constantly said, "Why go so far from home to kill Christians?" The constant embarking of new recruits and arrival of others kept up this feeling, producing a reign of terror among the Christians. This still continues to a great extent. At one time we had almost concluded to send the ladies and our children to Beyrout. To leave Latakiah would be a great expense, and would imply the disbanding of those little ones left by Providence in our care. It would also imply the giving up of our mission buildings to destruction, as our departure would have been the signal for the immediate removal of many Christians from the city. As the feeble "spall and mud" fence surrounding our premises would not be any barrier to a mob—simple and all as mobs are here without appliances—we saw that the only thing we fear could be best guarded against by building a stone wall around the entire premises. This accords with the usages of this city. Our three next-door neighbors have high walls around their lots. Indeed, the wall immediately opposite to us is from nine to twelve feet high. How necessary that girls, school teachers and mission families should be protected from view, trespass, and if possible, violence and murder! After prayerful deliberation, Mrs. Metheny determined to build the wall at her own expense, but her weakness increasing, she passed away, and the arrangement was not completed. Notwithstanding, we entered on the work, trusting to Providence to supply the means, and began to make lime and bring stone. During a protracted rain nearly the whole of the wall on three sides fell down, and left us no alternative but to build with stone, as this same fence has been largely rebuilt several times. About four-fifths of the labor has already been completed.

We have finished the Mission Chapel (which is large enough to seat three hundred and eighty to four hundred people), and four school rooms. For all this the church at home has been at no expense, except \$100 donated by Miss Lizzie Milligan, deceased, and \$100 from Mrs. D. Gregg, senior. It will interest the church to know that in addition to the revenue of \$100 a year for the dwelling attached to the school, the mission has two commodious dwellings occupied by the mission families at a rent of \$100 gold each per annum; for which the church only paid \$1,250, the rest of their cost being made up by the missionaries themselves, by rent in advance and professional fees. As soon as the walls of the chapel are sufficiently dried, the city girls' school will be resumed.

The mission has been well sustained. Every effort has been made to economize in every department. This being a year of almost unprecedented cheapness, our money went further than usual.

The enclosed statistics will, no doubt, interest every lover of truth—especially the fact that twenty-seven have been added to the church during the year. No less than twelve of these are from the Ansairiyeh. Lulu, the daughter of Yusef Jedeed, was baptized in infancy. She was received into communion on profession—the church's first grand-child from heathenism. Mahmoud Naman, one of the new additions, is the first mustered Ansairiyeh ever received into our church. Having drawn in all the conscriptions demanded by the government, he is no longer subject to military duty, and being in comfortable circumstances, seems to have no ulterior ends to serve by the step which he has taken. Others are under training who have desired to be admitted to the church. The Turkish government has given no trouble to our schools, and seems in its great straitness to be endeavoring to please every one just now.

The boarding school has been very successfully conducted this year; there has been less sickness and disturbance than usual. Preaching has been more largely attended by far than at any former time.

On thanksgiving day a missionary society was organized by the members of the congregation. Their purpose is to support a school among the Ansairiyeh. Nearly \$100 have been collected, and are available for this purpose.

Saloom Saleh has been going through the mountains as colporteur, and has many interesting items of information, which we must defer and communicate through the magazines. Many villages have asked for schools.

Our sisters at home rendered immense assistance to our much over worked missionary ladies by their sending out such a supply of made-up clothing for the children of the boarding school, thus leaving more time for teaching. In our judgment, this is by far the most efficient agency employed by the church in "teaching all nations," and preparing them for admission to the church. Every assistance and encouragement to this is in the direct line of missionary work. We are assured that it is our Father's good pleasure to give us the kingdom. "Therefore, let us not weary in well doing, for in due season we shall reap if we faint not."

Respectfully yours in Christ,

HENRY EABSON,
DAVID METHENY.

It was resolved that Synod does not approve of the licensure of students who have not remained during the prescribed time in the Seminary, and that such students be still required to complete the full period of their studies.

The Committee on Missions reported. Report accepted, amended and adopted, and is as follows :

Report of the Committee on Missions.

The Committee on Missions respectfully reports: Three papers were placed in our hands, viz., the Report of the Board of Foreign Missions, the Report of the Central Board of Missions, and a communication from Rev. N. R. Johnston in regard to a mission among the Chinese in San Francisco. These we have carefully examined. In the report of the Board of Foreign Missions we find nothing requiring any action by this court. Still, there are two things which should not be passed unnoticed. In the bereavement which the mission has sustained by the death of Mrs. Metheny, the whole church joins with profound sorrow in expressing sympathy with the bereaved husband and motherless children. The divine Master is making us to have a stronger interest in the mission field, because the dust of our beloved friends rests beneath its soil. But while in this case we "weep with those that weep," yet we find abundant reason to rejoice in the continued prosperity of the mission; and this notwithstanding the absence of the senior missionary, Rev. Joseph Beattie. There has been a very encouraging growth during the past year; and although the Turkish government is involved in war, the mission is still undisturbed. There should be daily prayer offered to God for their protection, and that the present conflicts in the Old World should so work for the furtherance of the gospel, that Mohammedan superstitions may soon vanish before the clear shining of the "Sun of righteousness."

We would urge upon the church the continuance of their liberality for the support of this very important work.

From the report of the Central Board of Missions we receive encouraging accounts. The Southern Mission is prospering, notwithstanding the disgraceful occurrence that transpired in connection with the work in Selma. The Board have opened a new field, viz., Camden, Alabama, and have placed in charge of it a competent and reliable missionary.

The report before us regarding the Domestic Mission work presents nothing requiring any special attention by this court.

We would also suggest the propriety of the Board's remitting the station at Mansfield to the care of the Ohio Presbytery. It is almost within the centre of their circumscribed bounds, and is not properly of that class of places contemplated in the original establishment of this Board. Should the Ohio Presbytery need funds other than those which they can raise in their own bounds, let them apply to the Board for financial aid. But as the Board has already made arrangements for this mission field for the ensuing six months, this action shall not interfere with that arrangement.

In regard to the establishment of a mission among the Chinese, this Synod has heard with satisfaction of the self-sacrificing and devoted labors of Rev. N. R. Johnston and family in San Francisco, yet owing to the financial pressure, Synod is unwilling to take such action as may involve the church in debt.

We recommend that Synod recognize Rev. N. R. Johnston as a missionary under the care of the Home Mission Board, to receive such compensa-

tion as the funds of the Board and the contributions for this scheme shall warrant; and that this scheme be recommended to the liberality of our people.

The congregation of Selma having made a request that G. M. Elliott, now laboring among them, be ordained and installed as their pastor, signed by all the members and twelve adherents, we recommend that this be regarded as an informal call, and that the Pittsburgh Presbytery be directed to ordain and install G. M. Elliott as pastor of that mission congregation, at as early a day as possible.

As to Dr. Wylie's resignation as chairman of the Board of Foreign Missions, we recommend that it be not accepted.

All of which is respectfully submitted,

R. B. CANNON, JOHN HUNTER,
JAS. M. BEATTIE, WM. KENNEDY.
D. H. COULTER,

Report of the Board of Foreign Missions.

In submitting to Synod the annual statement of another year's missionary work in Syria, we have the same reason as heretofore for abundant thanksgiving to God. As a natural result of the disturbed condition of the Turkish empire, the year has been one of great anxiety in regard to the mission. It was not known what attempts the fierce and fanatical votaries of the Moslem religion, taking advantage of the times, might be instigated to make against it, or into what peril of personal safety our missionaries might be brought. But the guardianship of a watchful and gracious Providence has defended it against the mischievous designs of unreasonable and wicked men, so that it is seen more clearly than ever that the eyes of the Lord are upon his own work, and that every interest of it is precious in his sight.

RECEIPTS AND EXPENSES—REVENUE OF THE MISSION.

✓ The total receipts for the past year are.....	\$9,600 51
The total expenditures for same period.....	9,901 03
Balance April 6, 1877.....	3,463 84

A synoptical statement will be laid before Synod by the Treasurer, classifying the sources of revenue, and the objects for which disbursements have been made. The general report will furnish the items in detail. The financial exhibit is perhaps as satisfactory as, under the circumstances, could be expected. It is certainly not unsatisfactory, in view of the continued and almost unparalleled depression in the commercial and industrial interests of the country, and from which all classes of people have suffered more or less in consequence, and in very many instances the most serious embarrassments. While in nearly all other churches the falling off in missionary revenue has burdened their treasuries with an accumulation of debt, and compelled the most disastrous retrenchment, the income for Foreign Missions in our own church has been kept up to the usual line, so that every imperative claim has been met, and the treasury, instead of deficit, shows a balance. Doubtless more money could have been expended than has been done, and with advantage to the mission, but in view of the financial pressure, and the fixed policy of the Board not to incur debt, it has been our aim to keep down expenses, and to conduct the operations of the year on as economical a scale as practicable.

DEATH OF MRS. METHENY.

The mission has suffered a great bereavement in the death of the beloved wife of Dr. Metheny. After years of weakness and disease, which she bore with the most exemplary Christian fortitude and meekness, she entered into rest on the 17th of December last. Mrs. Metheny was a most devoted friend of the mission, and one of its most generous benefactors. The chapel, which has just recently been brought to such a state of completeness as to make it fit for occupancy, and in which the Sabbath day services are now conducted, was erected at her personal expense. So long as it continues to stand, it will be a monument of her love for Syria, and will perpetuate her name and memory as neither tomb nor obelisk of marble can do. While, with all the members of the mission, we mourn her loss, with them we rejoice in the testimony which she has left to us in her character, and life, and deeds and death, of the reality, power and excellence of the faith of the gospel of Christ.

VISIT OF A NATIONAL VESSEL TO LATAKIYEH.

The measures adopted by the European powers to exact from Turkey some pledge of better administration, and additional guarantees for the security of the Christian subjects against the outbreaks of Moslem fanaticism, naturally led to an unsettled state of affairs throughout the empire. Indications were not wanting in some of the interior portions of Syria to justify apprehensions of a possible repetition of the shocking outrages which had been perpetrated in Bulgaria. And while the danger of such occurrences is less in towns and places on the coast than in the interior, our friends in Latakiah were not without uneasiness. In view of these circumstances, and of the contingencies of the case, the Hon. Secretary of the Navy was solicited to order one of the national ships to visit Latakiah at as early a date as possible, in the interest of the missionaries and the mission property. In the course of a few days a reply came from Secretary Robeson of so satisfactory a character that we transcribe a paragraph contained in it. He says: "In a dispatch from Rear-Admiral John L. Worden, commanding the U. S. naval force on the European station, dated January 20th, 1877, he reports the sailing of the U. S. steamer 'Marion' about January 17th, from Messina, for the coast of Syria, with orders to proceed to Beirut, and thence to Latakiah. He also reports that Commander Bradford, commanding the 'Marion,' has instructions to carefully seek information from all reliable sources as to the disposition of the Mussulman population towards the Christians, especially those of our own nation," &c.

The "Marion" remained about two days at Latakiah, and the effect of her presence there was of the most salutary kind. The authorities and people were visibly awed by the display of power, and seemed to feel that any acts of violence toward the mission or those connected with it would hazard consequences which they did not care to invite. It was felt on all hands that the appearance of the "Marion" in the waters of Latakiah, with her guns frowning upon the town, had been of signal advantage to the mission, in the respect which it had awakened among the people for the missionaries, and in the new and increased security which it furnished. Commander Bradford promised to return, and we have noticed with satisfaction that Rear-Admiral Worden has ordered the vessels of his fleet to rendezvous at Constantinople, in order that they may be in a position to keep a close watch over American interests along the shores of the Mediterranean, and since the formal declaration of war they have been actively occupied in doing so.

THE SCHOOLS.

The number of pupils in the boarding school in Latakiah during the year has been fifty-three. This is almost one-half less than in the previous year, and is due to the continued political troubles. In the unsettled state of the country, occasioned by the attempt of the Government to reduce its insurgent provinces into submission, with the likelihood of an open rupture at any hour with the European powers, the mountain tribes were unwilling to allow their children to leave their homes. A number of the children of native Christians in the town and neighborhood were received into the school, and enjoyed not merely the benefit of teaching, but of constant religious training under the eye of the missionaries. The day school in Latakiah has been well attended, as also the schools in the mountain villages, which seem to be growing more and more in favor with the people. Many villages, in addition to those already occupied, have asked for the opening of schools, but with the means at its disposal, the mission has not been able to grant the request.

RELIGIOUS SERVICES.

Besides the daily religious instruction and worship in the school, the Sabbath school work has been regularly conducted. The Word—the great instrument in the hand of God for the conversion of souls—has been fully preached, on the Sabbath and at other times, by both Dr. Metheny and Mr. Eason, and the attendance upon it has never been so good as during the past year. On the communion Sabbath, March 18th, the chapel, of which they had taken possession the week before, was thoroughly filled, there being from three to four hundred persons present throughout the day. As far as they have been able to do so, the missionaries have travelled through the country, preaching Christ, and offering salvation to sinners in his name, and many have heard from their lips the glad tidings which God wills shall be made known to all people. Something, too, has been done in the way of colportage by Selim Salah, who has visited and conversed with many of the people, and pressed upon their attention the importance and necessity of seeking to make sure for themselves of the one thing needful.

THE SACRAMENT OF THE SUPPER.

The Lord's supper has been twice dispensed in the mission during the year covered

by the present report. At the first, fifty-eight communicants sat down around the table of the Lord to eat and drink in communion with Christ; and at the second, fifty-nine partook of the sacramental elements. Twenty-three, from various causes, were hindered from being present on the last occasion, and three were not allowed to commune because of some irregularity of conduct. It appears to have been an occasion of special solemnity, and to have impressed deeply the large numbers who were present as spectators. A young girl of the Armenian faith remarked at the close of the service, "I have been going to my own church ever since I was a baby, and never until to-day did I know what the sacrament of the Lord's supper means."

ADDITIONS TO THE CHURCH.

The labors of the missionaries, under God's blessing, have not been without fruit. Sixteen names have been added to the roll of membership, and a number of children have been baptized. At the communion recently dispensed, seven persons were received into the visible membership of the church. Five of them had been educated and trained in the school, and one was an Armenian who for a number of years has been an attendant, more or less frequent, upon the religious services of the mission. The seventh is a case of very special interest. Mohmand is the first Ansairiyeh fully instructed into the mysteries of this strange religion, who is known to have renounced and forsaken it, and accepted the religion of Jesus Christ. He is in comfortable worldly circumstances, having an ample competency, and has discharged all his military obligations to the government, so that as far as can be judged, he was not impelled by any selfish or mercenary motives, but by honest and sincere conviction in espousing and professing the Christian faith. He presented four of his children, who received the sacrament of baptism. A daughter, who has been in Christ for two years, has made continual intercession for the conversion and salvation of her father, and the power of prayer finds in her case a new and very striking illustration.

EVANGELISTIC EFFORT BY THE NATIVE CONVERTS.

The growth of the gospel among the native population does not appear to be merely in the number of its adherents, but also in the measure of its influence and force upon their hearts. A most encouraging evidence of this has been furnished in a practical resolution of the members of the Syrian Church to engage in evangelistic and missionary work. A very interesting scene occurred at the close of the services of the public thanksgiving in the month of November last. The sermon delivered on the occasion had reference to the duty and grace of giving for religious uses, and great was the surprise when it was discovered, that the amount of the collection contributed for the day was nearly equal to the whole collection of any previous year. Before leaving the house the native members assembled in meeting and resolved upon the organization of a Missionary Society, and a subscription was made on the spot equal to \$16 per month. It was determined to organize one or more schools in the mountain villages, to be supported entirely by the funds of the Latakiah Missionary Society. In less than five months about \$100 are available for the purpose. If liberal giving be, as we know it is, a proof of the reality and power of divine grace in the heart, we have this evidence remarkably developed in the church at Latakiah, a number of whose members are giving for the use of the gospel, at the rate of one-fifth of their gross income. What an example to those who in point of privilege are unspeakably better off, and what an encouragement to those who during the past years have been sending their benefactions in this direction. Already they are finding the bread cast upon the waters days ago. A grand point is gained when the first step is taken, and earnestly taken, by the native church in Syria for the evangelizing of its benighted and perishing people.

SUADIYEH STATION.

The Dr. and Mrs. William Holt Yates Mission at Suadiyeh has been carried on during the year as heretofore under the direction and supervision of our missionaries. While we are the owners of the property, and have exclusive control of the administration of the mission, the expense of running it is largely, if not entirely met by contributions from London and raised through the effective agency of Mrs. Yates. The mission is in charge of Yakoub Hamdun—a most competent person, who in addition to the week day instructions regularly conducts private and social religious services on the Sabbath. The progress at this station, though never so marked as at Latakiah, owing no doubt largely to the fact that it was most unfortunate in the persons who were placed in charge of it at the first, is by no means unpromising.

REMOVAL OF DR. MARTIN TO ANTIOCH.

The joint action of our own and of the Reformed Presbyterian Churches in Ireland and Scotland in mission work at Latakiah, has been terminated, by the transfer of Rev. Dr. Martin to Antioch. It was thought best, in view of all the circumstances, for missionary interests, that Dr. Martin occupy a separate and independent field. After careful inquiry, Antioch, where the disciples were first called Christians, was selected and a school opened, and we are glad to know with specially encouraging prospects. We add in this connection that during last summer, Dr. Martin suffered a terrible bereavement in the sudden death of his young wife and infant child.

THE PROSPECTS OF THE YEAR.

We enter upon another year with the horizon in the East deeply overcast, and giving portentous indications of a time of trouble, such as the world has scarcely ever seen. The war cloud which has been for a long time gathering has begun at length to discharge its fiery contents, and what the result may be, no one is able to forecast. We are hardly in circumstances as yet as to venture an opinion as to the immediate effect of these terrible political convulsions upon Christian missions throughout the Turkish Empire. Thus far they have suffered no visible damage in their interests and it may be in the purpose of God in precipitating upon the Government a conflict in which it will be compelled to struggle single handed for its very existence, to interrupt in the meanwhile its hostile attempts upon missionaries and their work, and to give the church rest, that they may without hindrance and with still greater success carry forward the work of preaching and teaching the gospel. As to the ultimate issue there can be no room for question in the mind of those who read events in the light of prophecy. Mohammedanism as the great obstruction to the progress of the gospel in the East will be taken out of the way, and Truth, with her rapidly multiplying hosts, will march on from victory to victory until all wicked and immoral systems shall disappear, and the nations born anew shall crown and own Immanuel as Lord of all. These are the days of vengeance when all things that are written shall be fulfilled, and the day of vengeance ushers in the year of Christ's redeemed.

EXPENSES FOR THE CURRENT YEAR.

In the present unsettled state of affairs in Syria and throughout the Turkish empire, we are unable to name any definite sum as a probable estimate of what may be required for carrying on the mission during the current year. It ought to be assumed, however, that the work will not only meet with no interruption, but that as the outcome of existing providential dispensations, its opportunities will be greater than at any previous time, and if such opportunities should occur, it will be a great misfortune, if from want of means or any other cause the church may not be able to take advantage of and improve them. Under these conditions the Board do not feel that they would be faithful in the execution of the trust confided to them, if they did not ask the church, through her assembled elders, in order to meet the requirements of the present year, a sum equal to that of the past year (\$12,400), twelve thousand four hundred dollars.

S. O. WYLIE, Ch.,	J. R. W. SLOANE,
T. P. STEVENSON, Sec.	J. CALDWELL,
W. MILLER, Treas.	H. O'NEILL,
W. BROWN,	J. WIGGINS.

Report of the Central Board of Missions.

In presenting to Synod and through it to the church, this, our annual report, it affords us pleasure to be able to state that the work entrusted to us is still progressing. All things considered, the year has been one of continued prosperity. In both the Southern and Domestic fields we have enlarged our operations, and thus far with encouraging success. That the church is interested in our work and has confidence in the management of it, is evidenced by the fact that notwithstanding the continued and increasing depression of all business interests in the country, and the severe trial through which our Southern Mission has passed, the receipts as reported by our treasurer have been quite liberal, those for the Domestic Mission Fund being in excess of the amount reported for either of the past two years. This, when we remember that contributions to benevolent objects have, as a rule, during the last twelve months been greatly diminished, is peculiarly gratifying, and encourages us to believe that during the ensuing year we may be able still further to enlarge our operations. New and promising fields are opening to us, which we are ready to occupy as soon as there is a reasonable certainty that the increased liberality in the collections will justify us in so doing.

SOUTHERN MISSION.

Financial Exhibit.—Our Treasurer's report contains the following summary :

Balance on hand last year,.....	\$ 678 80
Receipts,.....	2,295 95
Total,.....	\$2,974 75
Expenditures,.....	2,930 86
Balance on hand,.....	\$ 43 89

Of this sum \$91.75 were contributed by the mission at Selma, all of which was expended in making necessary repairs and keeping in order the buildings. The dwelling is at present occupied by a family with which those of our teachers who have no homes in Selma board, but as yet we have not been able to obtain for it any rent. On account of the unsatisfactory financial condition of the country we did not deem it advisable to attempt to raise the \$3,000 for the erection of a school building authorized by Synod at its last meeting.

SELMA.

The mission at Selma during the past winter received a blow the effect of which it was feared at the time would prove disastrous, but from which we are glad to say it has rapidly recovered. The facts in brief are these: Through Mr. Walter T. Miller, who had occasion to visit Selma on business, the Board learned that Mr. Johnston had confessed to being guilty of repeated acts of adultery. Reports damaging to the character of Mr. Johnston had previous to this been brought to our attention, but after as careful an examination as we here could make, and a personal investigation at our request by Rev. S. Bowden, who was then travelling in the South for the benefit of his health, we concluded they were prompted by personal feeling and groundless. The confession made to Mr. Miller and in substance repeated before Pittsburgh Presbytery, would evidence that while the special charges first made were perhaps not true, there was good grounds for rumors, as Mr. Johnston, according to his own statement, had been living in violation of the seventh commandment, from about the time he first went to Selma. So secretly, however, had this been done, that only after the most persistent efforts was Mr. Miller able to obtain the evidence which prepared the way for the confession. At a special meeting of the Board held on the 31st of October, the connection of Mr. and Mrs. Johnston with the Southern Mission was severed, and at a special meeting of Pittsburgh Presbytery, on the 14th of November, called by request of the Board, the above facts were laid before it, and he was suspended from the exercise of his ministry.

As Mr. Johnston had obtained the full confidence of the colored people with but few exceptions, and exercised a great influence over them, we were afraid our work might be permanently crippled in Selma. In this we have been happily disappointed. Through the energy, zeal and prudence of those in charge, the mission has entirely recovered, and to-day its prospects are as encouraging as ever before.

Our force in Selma consists of Mr. Elliott, superintendent; Mr. Boxley, Mr. Welby Williams, Miss Anna E. Echols and Miss Della Boyd. Of these, the three last have been appointed since the opening of the school, and will be employed only so long as it continues. The other two are employed their entire time.

The school opened Oct. 2, 1876, and will close June 15, 1877. There was a winter vacation of two weeks. The number of scholars enrolled is 204; average attendance, 175. Room No. 1 is taught by Mr. Elliott, assisted by Mr. Williams, and has an average attendance of 41 scholars. Room No. 2, Mr. Boxley, average attendance, 44. Room No. 3, Miss Boyd, average attendance, 32. Room No. 4, Miss Echols, average attendance, 58. The hours are from 9 A. M. to 3 P. M., with a recess of twenty minutes at 11 o'clock, and 30 minutes at 1 o'clock. There are held on Thursday afternoon between 2 and 3 o'clock, a school prayer meeting, and Wednesday evening the congregational prayer meeting.

The following is the order of exercises on the Sabbath: At 9.30 A. M. the school opens. 78 scholars are enrolled. The average attendance is 50. There are six teachers. Public worship begins at 11 o'clock. Mr. Elliott explains a portion of psalmody and then lectures. In the afternoon commencing at 3 o'clock, a class in the Confession of Faith is taught by Mr. Elliott, in the Testimony by Mr. Williams, one in the Shorter Catechism numbering 12 by Mr. Boxley, and one in the Short Catechism of about the same number by Miss S. P. Kingston. After the classes are dismissed, Mr. Elliott preaches a sermon.

As since Mr. Johnston's suspension the congregation has been without an ordained

minister, neither baptism nor the Lord's supper has been dispensed, nor has the session been constituted. The propriety of asking Pittsburgh Presbytery to ordain Mr. Elliott has been before the Board and is by it referred to Synod.

CAMDEN, ALABAMA.

Mr. Wm. McKinney, student of the fourth year, was appointed last fall to take charge of this station. He, with wife and child, reached his destination in January and is now actively engaged in his work. Camden, the county seat of Wilcox county, is two miles south of the Alabama river and about 100 miles south of Selma. It has a population of perhaps eight hundred inhabitants, and no railroad being near, depends for its means of communication on the river. There is a large colored population in the neighborhood. Their condition is reported as deplorable. The brutalizing effects of slavery are still everywhere apparent. The ignorance not merely of the common people, but also of many who are allowed to exercise the office of the Christian ministry, is almost incredible. School has hitherto been held for only three months in the year, and even then the attendance was frequently interrupted by the labors of the field. This was the only opportunity afforded for obtaining the rudiments of an education. So long ignorant the people scarcely appreciate the value of knowledge. To awaken a desire in this regard, Mr. McKinney, with other friends of the freedmen, has held one convention and is preparing to hold more. He hopes in this way to awaken new interest in educational matters among the people. Two additional effects of slavery, and which will likely long continue, greatly operate as hindrances to the successful prosecution of our work. The first is the lack of punctuality, which appears to be almost universal. The people have no idea of promptness. As a rule they are an hour behind at all meetings. The other is the distrust of the whites. Only after a thorough trial are they willing to place their confidence in those of another color. Their past experience makes them exceedingly distrustful. Notwithstanding these hindrances our work is progressing. Mr. Morrill and others who pressed upon our attention this field as a suitable one for missionary purposes, have given all the assistance in their power. The promises made and inducements held out have been made good. We have the use, without rent, of a school house, a frame building with two rooms, each thirty-two feet square and comfortably furnished. The amount of the appropriation we shall receive from the State will not be less, probably more, than \$300.00. This, however, is paid in State money, on which is a discount of about 5 per cent. It is impossible to say for certain how long we can have the use of the school building for church purposes. The election for trustees is held this fall, and if it results in the re-election of the present members, as now seems probable, we will be secure in its possession two years longer, otherwise its use except for school purposes may be denied us.

The number of scholars enrolled in the day-school, which is held from 9 A. M. to 4 P. M., is 110. In the Sabbath school, which begins at 1 P. M. and continues to 2½ or 3, is 106. Services on the Sabbath commence at 11 A. M. and 5.30 P. M., hours at which there are no services in the other churches. The attendance for the most part has been composed principally of the young. But few of the older people have been out as yet. The size of the audience greatly varies. Sometimes it is quite large and at others small.

The prospects at Camden are such as justify us in expecting permanent good results from the establishment of the mission. We hope the church by liberal collections will enable us to cultivate effectively this important field thus providentially opened to us.

ESTIMATES.

Salaries,.....	\$2,500 00
Travelling, &c.,.....	200 00
Taxes, &c.,.....	300 00
Total,.....	\$3,000 00

This is the very smallest amount by which the mission can be conducted as at present. If less than this be raised, the Board will not be able to meet its expenses. To keep the building in order, make necessary repairs, &c., \$1,000.00 additional will be required. We would therefore ask Synod to recommend that \$4,000.00 be raised for the Southern Mission.

We call attention to the fact that the balance in the hands of the treasurer is only \$43.89, a smaller amount than reported to Synod for many years, and accounted for in part by expenses incurred in the establishment of the Camden Mission. Unless liberal contributions are soon made, the Board will be unable to meet its obligations to teachers, some of which will be due June 1.

DOMESTIC MISSIONS.

FINANCIAL EXHIBIT.

Balance on hand per last report	\$1,356 60
Receipts.....	3,062 34
Total.....	\$4,408 94
Expenditures.....	3,133 30
Balance May 14, 1877.....	\$1,275 64

At our regular monthly meeting, held May 21, appropriations were made to the amount of \$624.45, which, when paid, will leave a balance of only \$651.19. The rule requiring an amount equal to \$7.30 per member to be subscribed before assistance is promised, has been uniformly observed. In several cases the *pro rata* has been much larger.

Fremont and Wahoo.—Rev. J. A. Thompson still continues to supply this congregation. At the communion held last summer, there was an accession of twenty-eight. Several of the Bohemians referred to in our last report connected themselves with the congregation. The probability, now that the testimony, covenant and catechism have been translated into their language, is that more of their number will accede to us. Mr. Thompson has accepted the call made on him by the congregation, and arrangements have been made for his installation. The membership now is 51. We hope, before long, the congregation will be self-supporting.

Lake Reno and Round Prairie.—During the summer and part of the fall, Mr. J. W. Dill cultivated these stations. On account of failing health, he was obliged to return home, much to the regret of the members, who, in their communications to the Board, expressed themselves as very desirous that he would continue among them. Our efforts to secure some one to take his place entirely failed, which accounts for the comparative little preaching these stations have received. Mr. Dill's health has so far recovered that he expects to go back, and remain this summer.

The number of members on the roll at Lake Reno is twenty-nine. No return has been received from Round Prairie. There are difficulties in the former congregation of long standing, which greatly interfere with its prosperity, and which should, if possible, be removed. We have requested Iowa Presbytery to send to it an ordained minister, with power to constitute a session.

Long Branch, Missouri.—The name of this station was formerly Eudora. Mr. W. S. Fulton and Revs. Isaiah Faris and D. McKee have preached in it, by appointment, since last Synod. The number of communicants is twenty-one. On the 16th of April a congregation was organized. The sacrament of the supper will be dispensed during the summer, when it is expected a number of persons will unite with the church. \$150.00 have been subscribed for preaching.

Seilwater, Nebraska.—Mr. W. S. Fulton and Rev. Isaiah Faris visited this station—the former during the summer, and the latter during the winter. The number of communicants is eight. Several persons are only waiting for an opportunity in order to unite with the church. About \$100.00 have been subscribed for preaching. We hope to have a laborer in each of these congregations this summer.

Waupaca, Wisconsin.—Mr. J. L. Pinkerton labored in this station last summer. The number of members is but four, although ten others are ready to unite with us the first opportunity. Eight miles east of Waupaca there is an equal number, who have expressed a like intention. Mr. Pinkerton has been appointed to labor in this field as much as his health will permit.

We have taken under our care since last Synod the following new stations:

Lochiel, Ontario, Canada, located in Lancaster county, about twenty miles north of the St. Lawrence river, and about eighty miles from Ogdensburg. The number of members is nineteen. Notwithstanding discouragements that would have completely crushed a less earnest people, the members have continued to maintain an organization, and at their own expense have erected a church building. It is now finished. Rev. R. Shields visited this congregation, at our request, the last winter. The summer is the best time for performing missionary work there. We expect to make arrangements during Synod to send some of our young men to this station during July and August.

Mansfield, Ohio.—The number of members here is ten. Twelve others have expressed their intention to connect with us at the earliest opportunity, and there is a prospect of a still further increase of five. In addition, two families of our people are expected this month, and probably by this time have arrived. Mansfield is a promising mis-

sionary field. It is the county seat of Richland county, has a population of 10,000 inhabitants, is easy of access by the different railroads which centre there, and as a place of business has considerable importance. The prospects for building up a self-sustaining congregation are reasonably good. \$300.00 have been subscribed for preaching, an evidence that the members are in earnest. Mr. S. A. George has been appointed to labor here for the six months beginning June 1.

Stirling, Rice county, Kansas.—Rev. J. M. Armour has been here since the beginning of April. The number of members is fourteen, although in the seven families of our people there are between twenty-five and thirty adults, most if not all of whom, not connected with the church, it is expected will unite when an opportunity is afforded. One drawback to our success is our having no church building. During the entire winter religious services were conducted in a school-house, two miles from the village. An arrangement will likely soon be made for the use of one of the churches in the afternoon, so that one service will be held in the village every Sabbath. Mr. Armour has received invitations to preach in different parts of the county, some of which have been almost entirely destitute, and intends to comply, so far as may be practicable, without interfering with his work at Stirling.

Pleasant Valley, Platte county, Nebraska.—The Board had long desired to have some one visit this station, and make a report of its condition, but although different appointments had been made, failed to accomplish this until last spring. Rev. Isaiah Faria visited it near the close of March, and remained four Sabbaths. The sudden sickness of his wife obliged him to leave sooner than he intended. He reports that he found a very energetic people, with the vigor and activity of youth. He considers this a hopeful station, if it be faithfully and judiciously cultivated. The number of members reported is twelve. \$150.00 have been subscribed for preaching. The Board expects to have a laborer here during the summer.

In nearly all the above stations Sabbath schools have been established, and are now in successful operation; and the weekly prayer meeting is observed. In a few collections have been taken up for several of the schemes of the church, and in one, Wahoo, for them all.

In those stations in which it can be at all conveniently done, we think it would be advisable for those Presbyteries in whose bounds they are to appoint commissions for the purpose of administering the Lord's supper, and affording an opportunity to any who might desire to connect with the church. In nearly all the stations there are persons anxiously awaiting an opportunity so to do.

Chinese Mission.—In accordance with the recommendation of Synod, we called the attention of the church to the proposed mission among the Chinese on the Pacific coast, and requested contributions on its behalf. The response to our appeal was not such as to justify us in an attempt to inaugurate it. Rev. N. R. Johnston, who is very deeply interested in the welfare of that people, and desirous to do what he can to promote it, commenced the work himself, and, in order to give all who desired an opportunity to assist, made an appeal to the church for contributions. The results of his labors have been published through the magazines, and a statement from him will be laid on the table of Synod. To carry on a mission such as contemplated with any degree of efficiency, will require an annual expenditure of not less than \$3,000.00. While we are thoroughly persuaded that good results would flow from the establishment of such a mission, we are not prepared, in the present financial condition of the country, to make any recommendation, but refer the whole matter to Synod.

Our treasurer has paid to the treasurer of Lakes Presbytery the \$200.00 appropriated by Synod for the support of preaching in Detroit, and the cultivation of Tuscola. Rev. J. R. Hill has been laboring in the above stations the past year. The number of members at Tuscola is eighteen.

\$400.00 were appropriated to Kansas Presbytery, to aid in the cultivation of its mission stations, and \$350.00 to Philadelphia Presbytery, for the cultivation of Suffolk mission station, in Suffolk county, Virginia, where are five families of our people.

Application for help from Bellefontaine, Ohio, congregation, and payment of supplement of \$400.00 from Evans, to which it was claimed the congregation was entitled by act of 1875, were received. The former would require the action of Synod, and in our opinion the appropriation for Evans was for only one year.

Estimate.—As the Board intends to make provision for all its stations, which, in view of the number of laborers, we will, in all probability, be able to accomplish, our expenses this coming year will be considerably greater than the last.

For salaries.....	\$2,500 00
Travelling expenses.....	250 00
Total.....	\$2,750 00

As other appeals will in all probability be made for aid, and as in above estimates we do not calculate on full time in all our stations, we ask Synod to recommend \$4,000.00 as the amount necessary to be raised for the Domestic Mission Fund. In case any new enterprise is undertaken, Synod should recommend an additional sum sufficient to cover all the expenses.

T. SPROULL, <i>Chairman</i> ,	D. EUWER, <i>Treasurer</i> ,
J. R. W. SLOANE,	J. A. MCKEE,
D. B. WILLSON,	W. WILLS,
J. HUNTER,	J. W. SPROULL, <i>Secretary</i> ,
A. M. MILLIGAN,	D. GREGG.

The Committee on Finance reported. Report accepted, amended and adopted.

Report of the Committee on Finance.

Your Committee on Finance respectfully report that the following reports and references have been committed to us:

1. Petition of Rev. James Neil for aid from the Superannuated Ministers' Fund.
2. Report of Robert Speer, trustee of Fund for the family of the late Rev. James Buck.
3. Report of David Boyd, treasurer of the Board of Education.
4. Report of Daniel Chesnut, secretary of Board of Trustees of Synod.
5. Report of Wm. Wills, treasurer of Synod's Board of Trustees.
6. Report of Daniel Euwer, treasurer of the Board of Domestic Missions.
7. Report of Daniel Euwer, treasurer of the Southern Mission.
8. Report of Walter T. Miller, treasurer of the Board of Foreign Mission Fund.
9. Report of Walter T. Miller, treasurer of the Literary Fund.
10. Report of Richard McAllister.
11. Report of Walter T. Miller, treasurer of Board of Church Extension.
12. Report of James Wiggins, treasurer of the Board of Synodical Sustentation.

We have carefully examined the reports and references, and find in the several reports a clear and full statement relative to the funds of the church. We give the following abstract of the several reports:

1. FUNDS OF THE BOARD OF EDUCATION.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance on hand for apparatus fund as per last report.....	\$ 486 10	Balance overdrawn from general fund per last report.....	\$ 64 46
Balance for special purposes per last report.....	50 00	Printing and advertising.....	62 50
Rents	330 00	Repairs on Boarding Houses and Seminary.....	84 54
Tuition.....	1,466 88	Insurance.....	73 95
Individual donations.....	176 00	Taxes.....	7 37
" " for special purposes.....	50 00	Rents.....	80 00
Congregational collections.....	984 76	Salaries	2,608 66
Incidentals.....	171 46	Incidentals.....	171 46
Apparatus fund.....	125 10	Mrs. Parks' annuity.....	80 00
Interest on endowment note.....	80 00	Apparatus.....	611 10
		Special purposes.....	100 00
		Express charges.....	50
	<u>\$3,870 20</u>		
Balance overdrawn from general fund.....	74 34		
Total.....	<u>\$3,944 54</u>	Total.....	<u>\$3,944 54</u>

The Treasurer states there was a balance due professors last year, \$986; there is a deficiency this year additional of \$1,350.00; total amount of salaries due professors at date, \$2,336.00.

2. SOUTHERN MISSION.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance per last report.....	\$ 678 80	Expenses.....	\$2,930 88
Receipts.....	2,295 95	Balance on hand.....	43 89
Total.....	\$2,974 75	Total.....	\$2,974 75

3. DOMESTIC MISSION.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance per last report.....	\$1,856 60	Expenses.....	\$3,113 30
Receipts.....	3,052 34	Balance on hand.....	1,295 64
Total.....	\$4,408 94	Total.....	\$4,408 94

4. LITERARY FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
Incidentals.....	\$ 175 47	Amount due the Treasurer last report.....	\$ 226 87
C. S. Association.....	25 17	Sundries.....	93 30
Balance now due the Treasurer, 119 58		Total.....	\$320 17
Total.....	\$320 17		

The Synod is due the Treasurer of this fund the sum of \$119.53.

5. FOREIGN MISSION FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
From congregations.....	\$5,708 81	For salaries of missionaries.....	\$4,842 53
“ Sabbath schools and missionary societies.....	2,173 49	“ mission expenses, including salaries of native teachers and helpers; for food and clothing for scholars, and maintenance and ordinary repairs of buildings at Latakiah, &c.....	483 62
From various individuals.....	928 39	For mission chapel.....	100 00
“ donation to Chapel Fund, 100 00		“ shipping and freight on 11 packages per steamer Abyssinia.....	19 50
“ interest on U. S. bond in hand of Treasurer.....	32 89	For medicines—purchased and forwarded to Syria.....	307 38
From interest on invested funds in hands of Synod's Trustees, per Wm. Wills, Treasurer.....	483 50		
Interest in hand of Treasurer... 175 43			
“ Balance on hand April 13, 1876.....	3,764 36		
Total.....	\$13,364 87		
		Balance on hand April 6, 1877,	3,463 84
		Total.....	\$13,864 87

6. THEOLOGICAL SEMINARY CURRENT FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
From collections of congregations.....	\$2,629 79	Balance overdrawn per last report.....	\$ 441 91
“ interest on investments... 2,332 22		Salaries and incidentals.....	6,119 13
Balance due.....	1,599 03		
Total.....	\$6,561 04	Total.....	\$6,560 04

The total deficit in the current expenses of the Theological Seminary Fund, at the present date of report, is the sum of \$1,599.03.

The Treasurer states that upon Sept. 1st there will be \$1,375.00 due professors for salaries; this will make a deficit, at that time, of \$2,974.03.

7. SUPERANNUATED MINISTERS' FUND.

<i>Expenses.</i>		<i>Expenses.</i>	
Balance on hand last report.....	\$2,511 78	Rev. John Wallace.....	\$ 150 00
Collections and interest.....	1,635 78	“ J. Neill.....	100 00
		Miss McKinney.....	100 00
		Mrs. Newell.....	80 00
		Invested on mortgage.....	3,428 09
		Balance on hand.....	289 47
Total.....	\$4,147 56	Total.....	\$4,147 56

8. SPROULL FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance on hand.....	\$ 431 45	Amounts loaned, &c.....	\$3,544 41
Interest and payment of mortgage.....	2,710 35	Balance on hand.....	597 39
Total.....	\$3,141 80	Total.....	\$3,141 80

9. LITERARY FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance on hand.....	\$175 65	Books.....	\$ 13 60
Collections.....	121 90	Renewal of insurance.....	11 25
		Books.....	78 35
		Balance on hand.....	194 35
Total.....	\$297 55	Total.....	\$297 55

10. STUDENTS' FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance on hand.....	\$ 201 38	Amount paid 13 students, each \$60.....	\$ 780 00
Interest on funds.....	1,406 28	Other purposes.....	606 70
		Balance on hand.....	220 96
Total.....	\$1,607 66	Total.....	\$1,607 66

The Treasurer of this fund states :—“ The action of Synod relative to the Students' Fund, has not prevented appropriations to persons for whom the fund was not created. There seems to be an impression that it was designed for general distribution ; this is not the fact, and at present those really needing the aid which the fund was designed to furnish receive but a meagre amount. It might serve a better purpose if each Presbytery would refer applicants to a committee of three, who would carefully examine into the circumstances of each applicant, and give to such as required it a certificate stating the amount needed. Your treasurer dislikes to call your attention again to this rather delicate matter, but feels constrained to do so, because members of Synod have informed him that some have received aid whose parents were in comfortable, if not affluent, circumstances, and it is an abuse of trust to give to such, unless as a loan, to be repaid within a stated time.”

11. MEMORIAL BUILDING FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
Balance on hand, per last year's report.....	\$ 466 58	Interest, payment of loans and temporary investment.....	\$5,761 40
Payment on old Seminary building.....	2,000 00	Balance on hand.....	37 70
Interest and rent and payment on loans.....	3,882 52		
Total.....	\$5,799 10	Total.....	\$5,799 10

The Treasurer of the fund states : “ The present debt of the Seminary building is \$10,175.06. Deducting from this the present Memorial Fund and balance

due in June on the old building, there will remain a debt in round numbers of \$6,700.00. Owing to the continued depression of business, no rent need be expected this year for the lower stories. The sooner means are adopted to pay this debt the better. Synod will please note the fact that not one dollar has been contributed by the church during the past year for this purpose."

12. M'ALLISTER'S REPORT.

Richard McAllister reports that he has received the \$187.41 donated by Synod last year for the use of Miss Rebecca McKinney, and that he has disbursed the same.

13. SYNODICAL SUSTENTATION.

<i>Receipts.</i>		<i>Expenses.</i>	
From 58 congregations, by collections.....	\$1,023 83	To Hickory Grove congregation	\$89 00
		" Ramsay "	261 00
		" Lake Eliza "	111 00
		" Macedon "	271 00
		" Middle Wheeling "	121 00
		" Tabor "	169 00
Total.....	\$1,022 00	Total.....	\$1,022 00

14. CHURCH EXTENSION FUND.

<i>Receipts.</i>		<i>Expenses.</i>	
From congregations	\$766 50	Paid Rev. T. P. Stevenson, as Clerk of Synod, settling account of Rev. John Crozier, &c.....	\$184 45
" individuals.....	67 44	Paid appropriation, Wahoo and Fremont congregation..	250 00
" rent, Indianapolis church property	123 70	Paid app'r'n, New Castle cong.	850 00
Balance on hand, per last report.....	1,705 40	" " Walton "	400 00
		" " Evans "	400 00
		Balance on hand at date.....	1,078 59
		Total.....	\$2,663 04
Total	\$2,663 04	Balance now in treasury....	\$1,078 59

The following is the report of Synod's Board of Trustees :

The Trustees of the Synod of the Reformed Presbyterian Church of North America, respectfully beg leave to report:

That the Board reorganized shortly after the last meeting of Synod, by re-electing the former officers, viz., David Gregg, president; John A. McKee, vice-president; William Wills, treasurer; and D. Chesnut, secretary.

That we have given careful attention to the investment of such funds as have been entrusted to our care, to the collection and reinvestment of interest and gains arising from the bonds, mortgages, and other securities in charge of the Board, and attended to such other business connected therewith as has required attention at our hands.

The assets or total investments upon bonds, mortgages, notes, or other forms of obligation amount in the aggregate, at this date, to eighty-eight thousand four hundred and ninety-nine ³³/₁₀₀ dollars, but for further information concerning these investments, and for a general statement of the financial business transacted since our last report to you, we respectfully refer you to the statement of the several funds and accounts, as furnished by the treasurer, and herewith annexed. A committee appointed by your Board have audited these accounts, compared them with the books, and counted and examined the bonds, mortgages and other securities in which the funds have been invested, and found them to agree with the statement of accounts herewith rendered.

The term for which David Gregg and Daniel Euwer were made members of this Board will expire June 15, 1877. We, therefore, ask Synod at this meeting to elect two trustees, to serve for three years ending June 15th, 1880, or until their suc-

cessors be duly appointed or elected. The election to be valid must be by ballot, and a certificate showing who are elected to membership, duly signed by the moderator and clerk, should be delivered to this Board.

Respectfully submitted,

D. CHESNUT, Sec.

CONDENSED STATEMENT.

Amount invested for Seminary Endowment.....	\$84,897 82
" " Students' Fund.....	11,459 26
" " Domestic Missions.....	6,783 33
" " Southern ".....	1,833 83
" " Foreign ".....	7,233 84
" " Superannuated Ministers' Fund.....	6,600 00
" " Sproull Fund.....	15,867 17
" " Memorial Fund.....	1,200 00
" " J. C. K. Milligan.....	1,500 00
" " Geneva College.....	1,000 00
" " Rebecca Law.....	625 00
Total invested.....	\$88,499 25

Cash Balances.

Endowment Fund.....	\$ 58 18
Students' Fund.....	220 96
Southern Mission.....	3 22
Foreign Mission.....	83 24
Aged Ministers' Fund.....	289 47
Sproull Fund.....	597 39
Memorial Building Fund.....	87 70
Rebecca Law.....	150 00
Union Congregation.....	100 00
Bequest of Mary W. Auld.....	199 30
Library Fund.....	194 85
	\$1,928 76

Deduct Overdraft.

Seminary expenses.....	\$1,599 08
Domestic Missions.....	15 09
Expenses, &c.....	194 60
	1,808 72
	\$ 120 04

1. We recommend that the several reports be put on file.
2. That Mr. Robert Speer, the trustee of the fund raised for the family of the late Rev. James Buck, be advised to retain this fund in his own hands, and use it for the education of the children.
3. That \$200 be appropriated to the use of John Wallace, and \$200 to the use of J. Neill, from the Aged Ministers' Fund; and that this sum be paid in semi-annual instalments.
4. That the treasurers of the different funds be advised to use postal cards or letters as a medium of communication, instead of the telegraph.
5. That every Presbytery appoint a standing committee of three, to examine the circumstances of each applicant for aid from the Students' Fund; that this committee report to Presbytery, and that Presbytery in certifying the applicant state the amount absolutely required by the applicant.
6. That the bequest of Mary W. Auld, \$199.30, be used to liquidate the deficit in the current expenses of the Theological Seminary.
7. That all the congregations under the care of Synod be directed to take up a special collection to meet the deficit in the current expenses of the Theological Seminary, which will at the end of the current year amount

to \$2,974.03. That this collection be forwarded to the treasurer before August 31. This collection is not to interfere with the regular annual collection.

8. That as the debt of the Seminary Memorial building, which amounts to \$6,700, will call for collection during this year, Synod ask the church to raise this amount at once.

9. That Synod request the treasurer of the Domestic and Southern Missions, Daniel Euwer, to withdraw his resignation, and to continue in the position which he has satisfactorily filled for these many years.

10. We recommend the following collections:

For National Reform,	1st Sabbath July.....	\$ 4,000
Southern Mission,	" August.....	4,000
Board of Education,	" September.....	2,500
Theological Seminary,	" October.....	3,000
Domestic Mission,	" November.....	3,500
Foreign Mission,	" December.....	10,000
Church Extension,	" January.....	—
Aged Ministers' Fund,	" February.....	—
Synodical Sustentation Fund,	" March.....	3,000

11. That two trustees be elected to become members of Synod's Board, and take the places of David Gregg and Daniel Euwer, whose term of office expires June 15.

12. We recommend, finally, that Presbyteries be directed to adopt such measures as will secure the full quota of all appropriations to the general schemes of the church, from every congregation. D. GREGG, Ch'n.

The clerk was directed to cast the unanimous ballot of Synod for the Trustees nominated in the above report.

The Committee on National Reform reported. Report adopted as follows:

The Permanent Committee on National Reform respectfully report, that the past year has been full of encouragement in many important respects to the friends of National Christianity. The Centennial Convention was a disappointment in respect of numbers, the event proving that the executive committee was mistaken in their calculations as to the time when the largest number of visitors might be expected in Philadelphia. Nearly five hundred members, however, were enrolled, the addresses were of a high order of merit, and the correspondence and other preparations for the convention revealed a decided advance in public sentiment and secured the adherence of many valuable friends to the cause.

The week which followed was signalized by one of the most important victories ever won by the friends of public morals and national religion in this or any country. Against the combined influence of a large part of the population of our principal cities, of many influential journals, and of a powerful railroad combination, the United States Centennial Commission decided, after protracted discussion, to respect the Sabbath, and keep the gates of the International Exhibition closed on that day. This act was a confession before the assembled representatives of the nations that the Sabbath has a place in our civil institutions; it furnished a precedent of inestimable value in future controversies; and it is matter for thankfulness that the National Reform Association was so largely instrumental in securing the result.

Soon afterwards a remarkable step was taken by the Senate of the United States, which contained the germ, at least, of the religious amendment of the constitution of the United States. In adopting an amendment

relating to the public school system, by a majority of nearly two to one, a clause was incorporated providing that the act should not be construed to exclude the Bible from the schools. The significance of this action has been most distinctly perceived by the enemies of the Christian religion. The National Reform Association contributed effectively to this result, and when the matter comes before Congress again, will be prepared to work more effectively than before.

Four thousand ministers of various denominations received the *Christian Statesman* for a period of one month each. The Convention of the Northwestern States, at Chicago, in the month of April, was an exceedingly encouraging meeting. In many sections of the country very effective local work has been done, and profound interest awakened. Steps have been taken towards the more effective organization of the work by the appointment of District Secretaries in every locality where active friends of the cause are found.

We recognize the continued favor of God shown to this cause in the past, and take fresh courage for the future; and we recommend the usual collection in all our congregations for this purpose.

J. R. W. SLOANE.

The Committee on Publication of Psalms and Catechisms reported as follows:

Report of Committee on the Publication of the Psalms and the Catechisms.

Such Psalms, Bibles with psalms, &c., as our people require, are to be had at fair prices at Burlock's, of Philadelphia; at Robert Carter & Bro., 530 Broadway, New York, and at Nelson & Sons, New York; and we recommend our people to obtain their books from these houses.

D. S. FARIS, J. WIGGINS.
D. B. WILLSON,

The Committee on Fourth Term of Communion reported. It was resolved that it is the judgment of this Synod that an acknowledgment of the covenant of the church in America must necessarily be embodied in the Terms of Communion; that the report of the committee be published in the Minutes, final action to be taken at next meeting of Synod. The report is as follows:

Report of the Committee on Covenanting.

An acknowledgment that public covenanting is an ordinance of God, to be observed by churches and nations under the New Testament dispensation; and of the act of covenanting by this church in 1871, in which is recognized the moral obligation of the National Covenant of Scotland and of the Solemn League and Covenant of the three kingdoms of Scotland, England and Ireland, as it is applicable to us in this land, and perpetually binding on all those represented in the taking of these vows.

T. SPROULL.

Prof. Willson, appointed to visit the churches of our fellowship in New Brunswick and Nova Scotia, reported as follows:

ALLEGHENY CITY, May 15th, 1877.

To the Synod of the Reformed Presbyterian Church:

The undersigned, appointed a delegate to visit the brethren in Nova Scotia and New Brunswick, would respectfully report:

That, after receiving the appointment he made arrangements to go to the provinces, but when the time came for leaving home he was compelled to abandon the proposed journey. He would acknowledge the cordial invitation of the Rev. A. M. Staveland, of St. Johns, and others of the brethren, whom he regrets he could not visit, as was desired. The matter in hand, union with our Synod, has been discussed and settled for the present by those brethren, since our last meeting. The decision of the Presbytery at Barnesville, N. B., in April, was as follows:

Resolved, That we highly appreciate the fraternal spirit in which our proposal of union with the U. S. Synod was met, but inasmuch as our congregations could not fulfill the conditions of the Sustentation Fund, we are constrained for the present to abandon the hope of organic union with said Synod.

The consideration of union with us called out the natural affection for the parent church in Ireland, and the above action was a satisfactory solution of the question for the brethren.

In conclusion the undersigned submits the following resolution:

"*Resolved*, That this Synod extends to the brethren in these provinces the assurance of its fraternal sympathy and regards, and invites them to again correspond with us in reference to union whenever they shall judge the interests of our common cause and testimony will be advanced by such a step."

Respectfully submitted,

D. B. WILLSON.

Item No. 1 of the Report of the Committee on Unfinished Business was taken up, and finally laid on the table. The whole report was then adopted. It is as follows:

The Committee on Unfinished Business respectfully reports the following items:

1. A plan to reduce the expense of annual meetings of Synod. *Reformed Presbyterian and Covenanter*, pp. 201, 208; *Our Banner*, pp. 205, 212.

2. Report of committee to revise the terms of communion. *Reformed Presbyterian and Covenanter*, 1874, pp. 228, 242; 1875, p. 211; 1876, pp. 207, 250. *Our Banner*, 1875, p. 243; 1876, pp. 211, 254.

Certified copies of the printed minutes of Synod have been deposited, as directed, with the Stated Clerk, for preservation as the official record of the court, in the library of the Theological Seminary, and with the Presbyterian Historical Society.

Respectfully submitted,

A. J. MCFARLAND, *Chairman*.

The Revs. McCracken, Bowden, Robb and Trumbull, with elder David Boyd, were appointed a committee to secure reduction of fare from rail roads for next meeting of Synod.

The thanks of Synod were unanimously tendered to the families of this vicinity, whose hospitality the members of Synod have enjoyed.

Thanks were given also to the Revs. J. Lynd and D. C. Faris for the reports which they have furnished to the papers.

Synod then, with prayer by the Rev. H. P. McClurkin, singing the 133d psalm, and the apostolic benediction, adjourned to meet in Sharon church, Iowa, on the Wednesday following the fourth Tuesday of May, 1878, at 2 o'clock P. M.

J. R. THOMPSON, *Moderator*.

T. P. STEVENSON, *Clerk*.

The Report of Committee on Discipline, p. 176, was amended so as to read :

" 3. That the case of Rev. Lewis Johnston be referred back to Pittsburgh Presbytery for such action as in its judgment may be deemed advisable."

THE PRESBYTERIAN HISTORICAL SOCIETY.

THE Executive Committee of the Presbyterian Historical Society, at the close of another year, would report an outline of the results attained :

During the past year the committee has steadily labored to accomplish the objects for which the society was established ; and has given special attention to procuring the histories of all Presbyterian churches, and to securing collections from congregations for the erection of a fire-proof library building. The severe commercial revulsion, causing largely a suspension of the industries of the country, and which has been more severely felt the past than any previous year, has prevented our accomplishing all that we had hoped. Yet we can report a degree of progress, which is perhaps all that could reasonably be expected under the circumstances.

We regret that we have to report that the society's valuable library is in the same unsatisfactory place and condition as one year ago, and where it is subject to constant depreciation in value, and exposed to destruction by fire. The contributions thus far received from the churches have not been sufficient to justify the committee in taking any steps to procure a suitable building ; so that the important historical material, which the society has for the past twenty years been acquiring by donations and purchase, and much of which could not be reduplicated at any price, is every day liable to be destroyed. And as indicating the importance of this collection we may here briefly state, that it consists of more than 10,000 vols.; from 30,000 to 40,000 pamphlets, magazines and reviews ; between 300 and 400 vols. of religious newspapers ; a large number of rare manuscripts, and more than 500 portraits of ministers and laymen of the Presbyterian Church. It must appear, therefore, to all the friends of the Society, as it does to the Executive Committee, that the first and most imperative need, and the one to which our wisest, best and constant efforts should be directed, is to provide a safe building, where our valuable collection will be safe from fire, and where it can be properly arranged, and its practical usefulness be demonstrated.

For more than twenty years the Society has been collecting the materials for a history of this church, and though its collection is not complete, yet its library contains " the elements of the unwritten history of Presbyterianism in this country." Many of our books and pamphlets have no duplicates, and more are exceedingly rare, and if these should be lost, no time, nor labor, nor money could replace them, and that page of our history which they are capable of supplying must remain forever blank. And when we observe the care with which the Spirit of God has preserved the history of the ancient church, and the space that was devoted to this subject—more than one-third of the Bible is taken up with its history—we cannot but think that the history of the Christian Church in all succeeding ages claims special attention at the hands of his ministers ; and that if we labor to preserve and perpetuate it, we may, with confidence, look for the approval and blessing of the great Head of the church, and for the encouragement and assistance of his people.

By order of the Committee.

J. B. DALES, *Recording Secretary.*

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

			P. O. Address.			PASTORS.			CONTRIBUTIONS.										DECREASE.			INCREASE.									

* An error of two last year. † An error of our last year. ‡ 2 adults. § To Colchester Station. ¶ 1 adult. * 35 Culmer. ** This amount includes the \$1,000 paid annually to Dr. Stevenson. b Full salary, \$2,400. c With income.

Rochester Pres.		4.	D. Sproull	10 S. Union st. Rochester, N. Y.	6	4	130	10	92	6	12	13	8	3	2	8	109	\$ 26	\$ 20	\$ 30	\$ 18	\$ 13	\$ 430	\$ 1,600	\$ 675	\$2,831	
Bochester		York	York, Livingston Co., N. Y.	6	4	190	20	150	10	3	8	6	1	2	1	1	128	638	20	25	30	41	130	1,200	631	2,260	
Stirling		Stirling	Syracuse, N. Y.	6	4	67	10	60	4	8	8	8	1	1	1	1	128	6243	26	25	103	20	103	508	800	2,785	
Syracuse		Syracuse	Cannon & Corvins Streets	7	3	60	8	60	12	4	1	5	1	1	1	12	13	14	8	17	4	3	200	900	618	1,277	
Libanon		Libanon	Flackville, St. Law. Co., N. Y.	4	3	72	6	55	6	3	3	3	2	2	2	2	65	30	23	20	27	21	64	675	4215	1,140	
Ramsey		Robert Shields	Almonte, Ontario, Canada	5	2	30	5	35	1	5	5	5	4	4	4	46	13	11	6	19	8	9	260	143	515		
S. Bowden		York, New York	York, New York	6	4	130	10	92	6	12	13	8	3	2	8	109	\$ 26	\$ 20	\$ 30	\$ 18	\$ 13	\$ 430	\$ 1,600	\$ 675	\$2,831		
No. of Cong'ns, 6.		No. of Ministers, 6.	Totals	33	13	549	59	432	39	35	4	89	5	6	12	8	20	99	96	271	195	1,206	5,336	2,960	10,818		
Ohio Pres.		John C. Boyd	Utica, Ohio	5	3	101	11	85	2	4	2	6	5	1	6	92	18	23	40	19	17	16	800	396	1,421		
Utica		H. P. McClarkin	New Concord, Ohio	11	8	170	12	88	10	2	1	3	4	2	10	92	18	23	40	19	17	16	800	396	1,421		
Muskingum & Tomika		Muskingum & Tomika	Frazeeburg, Ohio	3	3	34	2	1	2	1	2	1	1	1	1	23	14	17	62	18	6	25	889	441	1,495		
Middle Wheeling		S. R. McClarkin	Roney's Point, West Va.	2	2	27	4	20	2	1	1	1	1	1	1	16	31	13	22	21	12	4	400	21	740		
Jonathan's Creek		Jonathan's Creek	White Cottage, Ohio	2	2	35	2	2	1	1	1	1	1	1	1	2	16	11	17	6	9	380	132	521			
Londonderry		Londonderry	Londonderry, Ohio	4	4	46	4	2	2	4	2	2	2	2	2	2	16	11	17	6	307	247	13	567			
Brownsville		Brownsville	Jolly, Monroe Co. Ohio	3	3	40	2	2	1	1	1	1	1	1	1	6	6	6	7	7	120	12	182	2	221		
North Salem		A. McFarland	Sugar Tree, Guern. Co., Ohio	2	2	9	1	1	1	1	1	1	1	1	1	6	6	6	7	7	200	2	221	2	221		
No. of Cong'ns, 7.		No. of Ministers, 4.	Totals	32	13	462	27	105	25	10	7	17	1	10	6	12	29	186	64	188	64	361	3,271	1,017	6,206		
Lakes Pres.		First Miami	West Geneva, Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
First Miami		Second Miami	West Geneva, Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Southfield		Southfield	Birmingham, Michigan	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cedar Lake		Cedar Lake	Ray, Indiana	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lake Eliza		Lake Eliza	Winfield, Lake Co., Ind.	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nacodon		Nacodon	Macedon, Mercer Co., Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Rushsylvania		Rushsylvania	M. Mitchell, Rushsylvania, O	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Garrison		Garrison	J. S. Gamble, Orange, Ind.	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cedarville		Cedarville	D. S. Erwin, Cedarville, Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cincinnati		Cincinnati	H. Martin, Mt. Auburn, Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bellevue		Bellevue	D. Boyd, Bellevue, Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
United Miami		United Miami	Dr. M. D. Willson, Bellefonte	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bellefonte		Bellefonte	West Geneva, Ohio	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Prof. Geneva Col.		Prof. Geneva Col.	H. H. George	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Prof. Geneva Col.		Prof. Geneva Col.	J. L. McCartney	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Prof. Geneva Col.		Prof. Geneva Col.	J. M. Armour	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
J. R. Hill		J. R. Hill	"	26	4	116	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
No. of Cong'ns, 11.		No. of Ministers, 8.	Totals	43	22	564	14	155	21	17	8	26	1	43	12	8	68	201	105	69	18	93	52	29	3,181	1,004	4,796

* Two adults. † Three adults. ‡ First and Second Miami, now United Miami. § Not in totals. ¶ To form Bellefontaine congregation.
 a \$25 to Chinese Mission. b \$100 to Chinese Mission. c \$50 to pastor. d \$25 to pastor. e For supply of Pulpit.

CONGREGATIONS.	PASTORS.	P. O. Address.	CONTRIBUTIONS.															Total.											
			Elders.	Communicants.	S. S. Teachers.	S. S. Scholars.	Baptisms.	By Profess'n.	Certificate.	Tot. Increase.	By Censure.	Dissolution.	Purging Roll.	By Death.	Tot. Decrease.	Foreign Mission.	Home Missions.		Freedmen's Mission.	National Reform.	Theological Seminary.	Education Fund.	Church Pledge.	Pastor's Salary.	Miscellaneous.				
Pittsburgh Pres.	J. R. W. Sloane.....	Allegheny, Pa.....	5	225	14	90	6	2	5	7	4	1	5	10	\$ 290	\$ 88	\$ 72	\$ 71	\$ 56	\$ 24			\$832	\$1 262	\$2,581				
Allegheny & Mah's	J. F. Crozier.....	Marchand, Ind. Co., Pa.....	3	48			2	1	4	4	1	1	1	1	1	15	11	6	80	6	4			5300	100	522			
Rehoboth.....	B. Reed.....	Luccoso, Pa.....	2	53			2	1	3	1	1	1	1	1	41	13	13	5	10	14	12			411	90	610			
Brookland.....	B. J. George.....	Beaver Falls, Pa.....	6	63	10	65	4	6	11	1	1	1	1	1	68	30	8	12	16	9	7			800	696	1,546			
Central Allegheny	J. W. Spruill.....	259 N. ave., Allegheny, Pa.....	7	219	21	210	9	8	14	22	1	1	1	1	178	65	65	500	50	786	12			2,000	3,027	6,068			
Clarkburg.....	J. A. Black.....	Clarkburg, Ind. Co., Pa.....	6	76	2	80	2	4	1	5	1	1	1	1	20	9	10	7	10	7	17			600	147	817			
Little Beaver.....	N. M. Johnston.....	N. Gallies, Pa.....	5	123	8	80	2	4	1	5	1	1	1	1	25	18	18	28	24	33	18			840	216	1,225			
Manch's & Parnas	J. C. McFeters.....	Parnasus, Pa.....	5	132	12	115	14	2	6	8	4	1	1	1	165	39	75	29	23	21	21			1,000	326	1,750			
Miller's Run.....	William Slater.....	Venice, Washington Co., Pa.....	5	95	5	60	8	3	3	3	3	3	3	3	65	48	60	55	39	19	12			600	274	1,172			
Monongahela.....	T. A. Spruill.....	W. Finney, Elizabeth, Alle. Co.....	9	151	17	142	114	7	3	10	2	2	2	2	7	3	6	6	15	10	46			800	234	868			
New Alexandria.....	S. J. Grove.....	New Castle, Pa.....	1	5	143	25	240	12	13	11	2	19	3	4	121	49	22	15	15	16	106			1,014	312	1,604			
Oil City.....	G. Dunlop.....	W. B. Magee, Oil City, Pa.....	2	20	4	24	1	1	1	1	1	1	1	1	16	3	31	35	20	8	16			1,250	443	2,008			
Pine Creek.....	Alex. Kilpatrick.....	G. Dunlop, Titusville, Pa.....	4	25	3	30	1	1	1	1	1	1	1	1	17	2	5	16	5	3	2			450	75	574			
Union.....	A. M. Milligan.....	Talley Covey, Pa.....	4	66	6	50	3	1	7	8	2	2	2	2	24	9	6	16	12	8	5			500	138	717			
Pittsburgh.....	A. M. Milligan.....	McClure ave., Alleghy City, Pa.....	6	300	74	253	20	18	10	23	10	6	2	18	439	246	280	244	268	72	1,431			3,500	2,323	8,740			
Poland & N. Jack's	T. C. Spruill.....	North Jackson, Ohio.....	5	68	6	65	1	1	1	1	1	1	1	1	86	10	30	6	8	85	6			800	98	1,100			
Salem.....	A. J. McFarland.....	Stanton, Jefferson Co., Pa.....	4	90			6	12	3	15	1	1	1	1	131	17	16	19	14	10	13			800	126	1,134			
Selma.....	R. M. Elliott.....	W. B. Elliott, Selma, Ala.....	3	2	26	7	92	4	10	6	1	1	1	1	25	18	8	8	24	16	16			950	209	1,350			
Sippy Rock.....	J. C. Smith.....	Ree Point, Pa.....	6	401	8	100	4	10	16	1	1	1	1	1	35	3	3	6	4	2	16			750	60	853			
Springfield.....	J. B. Wylie.....	Merco, Pa.....	5	82	4	30	4	3	2	2	2	2	2	2	32	4	7	20	10	4	4			481	108	664			
North Union.....	J. Galbraith.....	Mare, Butler Co., Pa.....	4	46	4	30	4	3	2	2	2	2	2	2	32	4	7	20	10	4	4			481	108	664			
Wilkinsburg.....	J. Hunter.....	Wilkinsburg, Pa.....	6	97	6	60	6	3	3	3	3	3	3	3	42	15	15	15	25					1,000	227	1,309			
Prof. of Theology	T. Spruill.....	Allegheny, Pa.....																											
.....	L. B. Willson.....	Elizabeth, Allegheny Co., Pa.....																											
.....	Henry Mason.....	Latakyah, Syria.....																											
.....	T. M. Elder.....	Dayton, Pa.....																											
.....	N. B. Johnston.....	San Francisco, Cal.....																											
.....	J. J. McKintin.....	New Wilmington, Pa.....																											
.....	D. Metheny.....	Latakyah, Syria.....																											
.....	J. Wallace.....	Adamsville, Pa.....																											
No. of Cong'n 25. No. of Ministers 29. Total.....			119	42	2426	244	2240	124	102	77	180	4	60	45	461	42	\$1,673	\$715	\$633	\$718	\$1,156				\$438	\$2,553	\$20,103	10,491	38,467

* g adults.

+ 1 adult.

- From last year's report.

3 10 miles.

15 Chinese.

- Not before reported.

a Supplies.

b Supplement, \$200.

c Supplement, \$10.

d \$426 in all.

* 9 adults.

† 1 adult.

‡ From last year's report.

§ 16 minutes, 13 Chinese.

† Not before reported.

a Supplies.

b Supplement, \$9.00.

c Supplement, \$10.

d \$426 in all.

[illegible]

* 1 adult. † No report received; items from last year's report. ‡ 2 adults. § To form new congregation. a \$10 for Chinese. b Supplies.

STATISTICS OF SYRIAN MISSION.

Date.	Communicants.		Baptism of Children.		Increase of Communicants.		Deaths of Children.		Schools.		Scholars.		Sabbath School Scholars.		Mission Buildings.		Contributions from Latakiah Mission to the Church.				Total.																		
	Missionaries.	Native (Christians.	Total.	From Native Christian Families.	From Families of Anti-saltiyeh origin.	Total.	By Profession.	Other Missions.	Total.	By Removal to Antioch.	By Death.	Total.	Of Missionaries.	Of Native Christians.	Of Anti-saltiyeh.	Total.	Boarding Schools.	Day Scholars.	Total.	Sabbath Schools.		Native Helpers.	Stations.	Out Stations.	Total.	Mission Buildings.	Mission-aries.	Native Mem-bers.	Profes-sional Service Fees.	Congrega-tional Collec-tions.	Habitat-ory Mis-sionary Society.								
March 1 st , 1877.	0 35	40 83	41 18	3	7	10 9	2 11	5 1	6	1	2	3	4	2	1	1	3	1	9	225	53	278	5	148	25	1 8	9	11,508	20	1,243	30	4,790	10	2,485	00	1,836	00	51,814	20

* One of the increase by baptism, Mahmud Naman, is the first initiated Ansa-rych that has cast in his lot with the people of God.

† This Society was originated by one of our native helpers, Muallim Salim Haded, on November 30, 1876, and in about four months has collected over \$80 gold.

By this many who never gave a haire to the Lord, now give quite liberally for the cause of Christ and the advance of his kingdom.

GENERAL STATISTICAL TABLE.

Presbyteries.	Increase.										Decrease.										(CONTRIBUTIONS.										Total.
	Congregations.	Ministers.	Elders.	Deacons.	Communicants.	Sabbath School Teachers.	Sabbath School Scholars.	Baptisms.	By Profession.	Certificate.	Total Increase.	By Censure.	Dismissal.	Purging Roll.	By Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Mission.	National Reform.	Theological Seminary.	Education Fund.	Church Erection.	Pastor's Salary.	Miscellaneous.						
New York.	21	21	108	80	2900	255	2125	113	167	34	201	18	90	69	51	228	\$2,872	\$1,207	\$602	\$2,520	\$1,096	\$261	\$	4,237	\$2,763	\$21,981	\$64,549				
Philadelphia	5	4	26	14	718	65	518	24	16	18	28	2	10	12	22	46	989	270	86	871	116	70	680	6,614	4,263	18,399					
Rochester	6	6	33	13	649	59	432	39	36	4	39	6	6	8	30	80	681	366	96	98	271	195	1,206	6,335	2,690	10,818					
Pittsburgh.	25	29	119	42	2426	244	2240	124	103	77	180	4	69	43	46	162	1,673	716	686	718	1,136	438	2,658	20,103	10,491	38,467					
Ohio.	7	4	32	13	462	27	145	25	10	7	17	1	10	6	12	29	186	69	64	138	64	35	361	3,271	1,017	6,265					
Lakes.	11	8	43	24	551	24	135	21	17	8	25	1	43	12	6	68	221	106	69	18	93	52	29	3,131	1,098	4,796					
Illinois.	8	7	42	32	865	27	463	40	33	24	37	3	32	12	10	67	510	155	178	207	132	55	2,395	4,684	1,406	9,761					
Iowa.	13	12	56	31	1097	71	843	58	66	42	108	2	76	10	15	103	742	131	271	286	228	35	196	2,066	1,315	4,796					
Kansas.	11	9	44	38	770	73	713	49	29	29	55	1	35	7	6	49	202	39	40	62	64	33	40	2,020	1,398	4,796					
Totals.	107	100	497	255	16101	865	7694	490	472	238	710	37	370	183	178	772	\$7,966	\$3,247	\$2,040	\$4,428	\$3,189	\$1,240	\$11,636	\$79,667	\$49,821	\$161,206					

Littell's Living Age.—The numbers of the *Living Age* for the weeks ending June 2d and 9th, respectively, have the following noteworthy contents: Mr. Wallace's "Russia," from the *Quarterly Review*; Montenegro, a sketch by Rt. Hon. W. E. Gladstone, *Nineteenth Century*; Relation of Mind and Body, *Church Quarterly*; A Dutch Milton, *Cornhill*; The Anglo-Indian Tongue, *Blackwood*; The Alkaline and Boracic Lakes of California, by J. Arthur Phillips, F. G. S., *Popular Science Review*; Whist at our Club, *Blackwood*; Social Position, *Whitehall Review*; Light-Emitting Flowers, *Leisure Hour*; The Celts, *The Fireside*; The Storing of Literary Power, *Spectator*; with instalments of "Pauline," a remarkable new serial, and of Wm. Black's new story, and choice poetry and miscellany. For 52 numbers of 64 large pages each (or more than 3000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

From the Leonard Scott Publishing Co., No. 41 Barclay street, we have the following: For April—The *Lodden Quarterly Review*, contents: Mr. Elwin's Pope, Political Biographies, The Kitchen and the Cellar, English Thought in the 18th Century, Harriet Martineau's Autobiography, The Balance of Power, The Military Position of Russia in Central Asia, Turkey. The *British Quarterly*, contents: University Systems—English and Scotch, The Genius of Islam, Mr. Wood's Discoveries at Ephesus, The Public Works of India, Across Africa, Russia, Reform in Turkey and Coercion, Contemporary Literature. The *Edinburgh*, contents: The House of Fortescue, Jebb's Attic Orators, Wallace's Russia, The Dramas of Alfred Tennyson, Life and Letters of Charles Kingsley, Native Policy in South Africa, Brigandage in Sicily, Gregor Samarow's Cross and Sword, Wellington and Gentz on Eastern Affairs, Notes on Railway Profits and Railway Losses. The *Westminster*, contents: Popular Fallacies concerning the Functions of Government, Courtship and Marriage in France, Charles Kingsley, Slavery in Africa, Lord Macaulay as an Historian, The Factory and Workshop Acts—Part 2, Russia, Contemporary Literature. For May—*Blackwood's Magazine*, contents: Pauline—Part 4, The Anglo-Indian Tongue, A Woman Hater—Part 12, Nelson in the Bay of Naples, The Royal Artillery, A Claim for Justice, Whist at our Club, Rambles Round Travel, The War-Caldron, The Protocol and the War.

APPOINTMENTS.

Iowa Presbytery.—Elhota, W. M. Shanks, June and July, 1st and 2d Sabs. Walnut City, W. M. Shanks July, 3d, 4th and 5th Sabs. C. D. TRUMBULL, Chairman of Com.

Kansas Presbytery.—Sylvania, Dodds, July, 3d, 4th and 5th Sabs., and dispense sacrament of the Supper on August, 5th Sab., assisted by Milligan; and 5 Sabs. after September, 1st Sab.; Milligan, Sept., 1st Sab. Vermilion, Milligan, 4 Sabs., time discretionary, in case the people pay for half the time. Monmouth, McMillan, 2 Sabs., or as many as the people pay for, by paying for half the time; time discretionary. Sterling Miss. Station, Milligan and an elder from North Cedar, as a commission to dispense the sacrament of the Supper, with the aid of Rev. J. M. Armor and Elder W. Connerly; time to suit all parties. Winchester, installation of Rev. D. Coulter, McMillan and Milligan, and Elder Law, as a commission to dispense the sacrament of the supper; time, to suit convenience of parties. Wahoo, installation sermon, Coulter; alternate, McMillan; queries, Wilkin; installation prayer, McKee; charge to pastor, Stevenson; alternate, Milligan; charge to the people, Dodds; installation by Presbytery. M. WILKIN, Ch. Com. Sup.

Lakes Presbytery.—Cincinnati, Fulton, June, 2d and 3d Sabs.; Rev. McCartney, to dispense communion. June, 3d Sab.; A. D. Crowe, June, 4th Sab.; July, Faris, 1st and 2d Sabs.; J. French, July 3d and 4th Sabs.; August, Foster, 1st, 2d and 3d Sabs. Cedarville, Faris, July 3d, and August 1st and 2d. Exeter, Aug., 4th. Garrison, Faris, July, 4th, Aug., 3d and 4th Sabs. Bellefontaine, Crowe, June, 1st Sab. Southfield, A. D. Crowe, June, 2d and 3d Sabs.; McCracken to dispense communion, June, 3d Sab.; preach June 4th; Wylie, July, 1st, 2d and 3d Sabs.; Sept., Faris, 1st and 2d Sabs.; Crozier, 3d and 4th Sabs.

Ohio Presbytery.—Jas. Ralston Wylie, June, 1st Sab. Muskingum, 2d, Tomica, 3d and 4th, Jonathan's Creek; Fulton, July, 2d Sab. Tomica; 3d, Muskingum; 4th, Jonathan's Creek; 5th, North Salem, June, Crowe, 2d and 3d Sabs.. Jonathan's Creek; 4th, Muskingum; 5th, Tomica; S. R. McClurkin, June, 4th Sab. Londonderry, July, 4th and 5th Sabs. Londonderry; Shanks, August, 1st and 2d Sabs., Jonathan's Creek, 3d and 4th, Londonderry. H. P. McCLURKIN.

Pittsburgh Presbytery.—Conneautville, J. Crozier, July, 1st Sab.; J. J. McClurkin, July, 5th Sab. Elizabeth and McKeesport, J. Crozier, June, 3d Sab.; J. J. McClurkin, July, 1st and 3d Sabs. Millin, J. Crozier, July, 2d Sab. Oil City, J. J. McClurkin, July, 4th Sab. Oil Creek, J. J. McClurkin, June, 2d Sab. and July, 2d Sab. Red Stone, J. Crozier, June, 4th Sab. and July, 4th Sab. Neilsburg, J. J. McClurkin, June, 3d Sab.; J. Wallace, July, 3d Sab. J. J. McClurkin to moderate in Oil City cong. in election and ordination of elders, and J. Galbraith to moderate in calls in Oil City and Oil Creek congs. and J. Crozier in Monongahela cong. The following commission has been appointed to install Dr. Sloane in Allegheny cong., June 6th, 7½ P. M., viz., Revs. S. J. Crowe, J. C. McFeeters and Dr. Milligan, with Elders Dr. Sterrett and Robert Paisley. Rev. S. J. Crowe to preside and address the people; Rev. J. C. McFeeters to preach the sermon, and Dr. Milligan to offer the prayer and address the pastor. J. C. Smith, J. C. McFeeters, N. M. Johnson, with Elders R. McKnight and T. Young were appointed a commission to meet at 10 A. M., June 20th, in Springfield cong., to attend to the ordination and installation of I. R. Wylie. N. M. JOHNSTON, Ch. Com Sup., New Galilee, Pa.

CHINESE MISSION.

1877.			
April 24.	W. H. Ewing, Long Prairie.....	\$3 00	
May 3.	Lisbon cong.....	17 00	
June 2.	Ladies' Miss. Soc. of Parnassus and Manchester cong.....	50 00	
	N. R. JOHNSTON, Box 2271 San Francisco, Cal.		

SUSTENTATION FUND.

1877.			
April 24.	Kortright cong.....	\$14 30	
26.	Olathe cong.....	5 50	
	Rehoboth cong.....	10 75	
	Union cong.....	4 50	
	Lisbon cong.....	13 00	
	Rushsylvania cong.....	10 40	
	Garrison cong.....	5 65	
	Staunton cong.....	9 00	
27.	Old Bethel cong.....	17 50	
	Topsham cong.....	18 00	
May 1.	Second cong., Boston.....	34 06	
2.	Princeton cong.....	6 50	
	Wilkinsburg cong.....	25 00	
8.	First New York cong.....	58 00	
9.	New Castle cong.....	14 75	
11.	Oil City cong.....	7 50	
12.	Pittsburgh cong.....	55 20	
	Pine Creek cong.....	2 25	
14.	Bloomington cong.....	10 00	
18.	Winchester cong.....	7 25	
	North Jackson cong.....	14 93	
19.	Walton cong.....	6 60	
22.	Third New York.....	75 00	
23.	Little Beaver cong.....	16 00	
	Bethel cong.....	14 05	
	Monongahela cong.....	2 25	
	Clarksburg cong.....	6 41	
	Salem cong.....	8 50	
	Walnut City cong.....	2 00	
	North Union cong.....	2 50	
	East Branch, Manchester cong.....	1 90	
24.	Rev. J. R. Hill.....	10 00	
25.	Bevina cong.....	6 89	
	Cedar Lake cong.....	8 00	

JAMES WIGGINS, *Treas.*,
No. 85 Chambers street, New York City.

CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

1877.			
April 24.	Bloomington cong. pr J. N. Faris.....	\$36 50	
26.	1st Newburgh cong. per J. W. McCullough.....	12 42	
30.	2d N. Y. cong. pr T. E. Greacen.....	395 01	
May 2.	Int. on mortgage.....	36 00	
5.	Int. on Rev. J. Smith's end. note, per Geo. Kennedy.....	6 00	
	Int. on G. Magee's end. note, per Geo. Kennedy.....	6 00	
10.	Oil City cong. pr W. J. Magee.....	10 00	
11.	Lind Grove cong. per Rev. M. A. Gault.....	7 85	
12.	Member of Churchill cong. per J. J. Lorens.....	50	
14.	Washington cong. add'l. per J. M. Stevenson.....	9 50	
15.	Int. on note and mortgage.....	88 06	
16.	".....	75 00	
20.	J. Carson, Perry, Pa.....	10 00	
	Old Bethel cong. int. on end. notes, per D. S. Faris.....	12 30	
	Elder Davidson, for do. per do.....	2 50	
	Monongahela cong.....	5 50	
24.	W. Rambo, int. on end. note.....	3 60	
	Syracuse cong. per S. R. Wallace.....	4 00	
26.	Beaver Falls cong. pr R. J. George.....	6 00	
	Int. on end. note of J. O. Bayles.....	2 40	
	North Cedar cong. per J. S. T. Milligan.....	7 00	
	Bear Run and Mahoning cong. per J. F. Crozier.....	6 00	
	Rehoboth cong. per do.....	1 75	
29.	Rev. J. Dadds.....	5 00	
	2d N. Y. cong. per acct. of deficit, per J. Wiggins.....	100 00	

SUPERANNUATED MINISTERS' FUND.

1877.			
April 23.	Maquoketa cong. pr M. S. McClade.....	\$2 50	
24.	Union cong. pr J. C. McKinney.....	4 00	
	Clarksburg cong. pr S. Henry.....	2 86	
25.	2d Phila. cong. pr W. Walker.....	40 00	
May 5.	Int. on mortgage.....	30 00	
11.	Lind Grove cong. pr M. A. Gault.....	4 25	
23.	Bethel cong. per D. S. Faris.....	7 91	
	Monongahela cong.....	1 75	
	North Union cong. pr J. Galbraith.....	2 50	
26.	Brookland br. per A. Dodds.....	2 36	
29.	Rev J. Dadds.....	5 00	

MEMORIAL BUILDING.

1877.			
May 26.	W. Alexander, Garrison, per Rev. S. Bowden.....	\$90 00	

LIBRARY FUND.

1877.			
April 23.	Parnassus br. pr E. G. Euwer.....	\$3 05	
May 24.	East br. Manchester cong., per R. A. Armstrong.....	2 10	
	Wm. WILLS, <i>Treas.</i> , No. 110 Market street, Pittsburgh, Pa.		

RECEIPTS FOR SOUTHERN MISSION.

1877.			
April 16.	Reno, Minn. per Wm. H. Morrow.....	\$15 00	
19.	Robt. T. Young, Middletown, Pa.....	2 00	
28.	Thos. Dunn, Sr., Rehoboth, Iowa, per Miss Libbie E. Graham.....	10 00	
30.	Rushsylvania, O. pr A. K. Wylie.....	2 90	
May 8.	Baltimore, pr Rev. J. Lynd.....	10 00	
	Bloomington, Ind., pr T. N. Faris.....	20 20	
23.	Miss Isabel Davidson, Ryegate, Vt. per Rev. J. M. Beattie.....	12 00	
24.	Monongahela, pr Rev. Kilpatrick.....	6 50	
	Jno. Logan, dec'd., Londonderry, O. per Rev. S. R. McClurkin.....	50 00	
25.	Matthew Adams, Utica, Ohio, per J. M. Kilpatrick.....	10 00	
	Rev. Isaiah Faris.....	3 00	
29.	Rev. J. Dadds, Manchester, Ky.....	2 00	
June 11.	Wm. McNaughton, Utica, O. per Wm. Stevenson.....	5 00	
14.	Jno. Kennedy, Shady Grove, Pa. per Rev. J. W. Sproull.....	3 00	
	Miss J. Brown, Mercersburg, Pa. per Rev. J. W. Sproull.....	2 00	
			\$161 70

RECEIPTS FOR DOMESTIC MISSIONS

1877.			
April 16.	North Salem br. O. pr J. P. Adams.....	\$6 50	
24.	Bloomington, Ind. pr T. N. Faris.....	18 25	
May 8.	Wm. Willis, int. on Invested funds.....	76 00	
	D. Gregg, Cent. cong. Allegheny, Pa.....	50 00	
9.	Pittsburgh cong. per D. Chesnut.....	86 25	
17.	North Jackson, O. add'l. per Rev. T. C. Sproull.....	5 00	
24.	Monongahela, per Rev. A. Kilpatrick.....	3 00	
25.	Long Branch, Mo. pr Rev. I. Faris.....	60 00	
	Stillwater, Neb., per ".....	30 00	
	Pleasant Valley, per ".....	10 00	
29.	Syracuse, N. Y. pr Rev. S. R. Wallace.....	3 00	
	Miss C. J. Lawson, dec'd. New- burgh, N. Y. on acct. of bequest, per Rev. J. R. Thompson.....	100 00	
			\$448 90

RECEIPTS FOR CHINESE MISSION.

1877.			
June 14.	Wm. Gregg and children, Savannah, O. pr J. W. Sproull.....	\$1 75	
	Miss J. Brown, Mercersburg, per do.....	2 00	
			\$3 75
	D. Euwer, <i>Treas.</i> , Ridge Avenue, Allegheny, Pa.		

THE

Reformed Presbyterian and Covenanters.

VOL. XV.

JULY, 1877.

No. 7.

ORIGINAL.

THE LATE MEETING OF SYNOD.

THE minutes of Synod are now before the church. The opening sermon by our beloved missionary to Syria, the former moderator, we hope to lay soon before our readers. The attendance was large, including eighty-five ministers, and sixty ruling elders. The death of Revs. James Wallace and W. Milroy were suitably noticed. The business was attended to with dispatch, under the direction of the Rev. J. R. Thompson, who was elected moderator on the first ballot. The elders showed great interest in the proceedings, and were not silent spectators by any means.

The report from the Foreign field records the death of the devoted missionary, Mrs. Metheny, a severe blow, while on the other hand we have cause of thanksgiving in the freedom of our mission from molestation, and in the continued support of it by the church. All claims have been paid, and there is a balance reported. This, however, is required for the period that intervenes between the time of Synod and the annual contribution. It is well that we have our Foreign work free of debt in these days of crippled resources.

The letter sent to our Irish brethren contains an item embodied in the letter by special resolution. We refer to the query as to jury service. Time was given when the resolution was offered for an expression as to the practice in the various sections of the church, and the members were asked to intimate whether uniformity did not exist. The testimony was to the one effect, and so the resolution passed. Synod wished to take up the subject in the kindest spirit towards our brethren in Ireland, and the query, as put, was thought to be the best form in which to introduce the correspondence. It was plain that the articles of "Cameronian" were taken for what they were worth, and had ruffled no one's temper, and that no one took him, in matter or in spirit, as the organ of the Irish Synod, however unwise it was to give publicity to his remarks on the position of our church.

Synod had before it the taking up as a church work of a Chinese mission in San Francisco. A number of addresses were made in commendation of Mr. Johnston's work, but Synod did not feel prepared to call him away from his present means of livelihood, and though concerned for the salvation of these heathen, judged the wisest way would be to have Mr. Johnston continue as he is doing at present—he and his family giving what time they can from their ordinary employment to mission work, and using in this work whatever funds may come in, thus incurring no debt.

The report of the Central Board of Missions gives full details as to the western and southern work. Mr. Elliott is to be ordained to the ministry, and installed as pastor in Selma. He has not spent a fourth year in the Seminary, but necessity was laid upon the church to supply the vacant place at the head of the mission. The church should note the low state of the treasury of this southern work.

The Sustentation Fund, it will be seen, has already effected something. Help was given to several congregations. The salaries were raised to \$500 by this means—not yet up to the minimum for country pastors. We saw in Synod a disposition to adhere closely to the rules, and we were glad to see it, for in such a scheme as this the rules must be observed. One grievance may be redressed by a departure, but a dozen will be created. This adherence to rules will beget confidence in the scheme, and this is needed to build it up. Pastors assisted will, as their salaries increase, give more and more of their time to the congregational work alone, and the understanding is that the minimum salary is sought for those who devote themselves to the work of the ministry. In order to prevent hardship and even inequality, it is necessary to bring the contributions to this scheme up. We know the money served a good end this year. We ought to give far more next year. Not every congregation will at once comply with the requirements of the fund, or we should say an effort should be made to raise the whole amount for all the salaries. We hope to see the whole of the \$2,500 named divided up next Synod, as the \$1,000 odd was at this last Synod.

Pittsburgh Presbytery again brought up a question as to a call on Dr. Sloane, and Presbytery laid the call on its table, asking Synod what course it should take with it, in consequence of the resolution of last Synod, passed under similar circumstances. This reference led to a full discussion of the affairs of the Seminary. It ended in Synod's permitting Dr. Sloane to assume the pastoral relation, reducing his salary to \$1,000, and assigning two of the branches he has hitherto taught—homiletics and pastoral theology—to Dr. Sproull. The amount asked for the Seminary is considerably reduced, not beyond the ability of the church to give, as shown in the past, and such a vital interest as this is should receive the cordial support of the church. It needs, it ought to receive it, and a true concern for the welfare of the church ought to yield it.

The Seminary has now three engaged in the work of instruction. We hope to see the size of the class maintained. Let parents encourage their sons to

enter the ministry. The position we occupy as a church is not despicable. Though few in numbers, we have a testimony worth living for, and as the past has often shown, worth dying for. Its ends are not yet accomplished, and men are needed to carry it forward.

Closely connected with the Seminary interests are the affairs of Geneva College. The death of Mr. Milroy was a hard stroke upon the institution. The professors intend to labor during part of the summer for the endowment fund. About \$10,000 has been raised in all. The youth of the church trained in such an institution are held to the church, and many are led to still higher devotion to her interests by giving themselves to the ministry, as the roll of Synod shows. Money given here is certainly well bestowed.

Synod had occasion to define the position of the church on what is known as the Interchange of Pulpits. To the greater part of the church, the inquiry that called out this statement will excite surprise—the practice having been so definite. The statement is enough to settle the practice Synod deems to accord with our testimony. We had intended to let the discussion pass with the impression it made on each member of Synod to be with himself. But this course will not do, as the *Christian Statesman*, so welcome in our congregation in its sphere as the organ of the National Reform movement, has reported this discussion in such a way, that we cannot but refer to it. The report of the committee, it is true, was mildly put, not as we understand it, however, in a spirit of concession to any irregularity. No concrete case was before Synod, and in a kind spirit to any involved in the action, the report passed. The opposition to its adoption was certainly vigorous enough to show that its bearing was clearly understood. We prefer not to give a report of our own, lest we might new color it. We give elsewhere the report as furnished to the daily press. We ask a careful reading of it. The following in the *Statesman* certainly cannot pass: "The author of the report explained that it was meant simply to declare the general practice of the church, and not to lay down an absolute law admitting no exceptions." We know this power to explain Synod's action was explicitly disclaimed, as it must necessarily be.

We remember at the time of the controversy as to the obligation of the Centennial Finance Board to refund the congressional appropriation, an item appeared in the papers that the member of Congress who drew up the form of words, the interpretation of which was sought, was on his way to Washington to give light on the subject, and the item was significantly noted as absurd, the interpretation belonging to the courts, if not sufficiently plain to the executive authority. This principle is certainly clear enough. If it were not, there might be room to add, as the *Statesman* does: "Those who desired a modification of the practice of the church felt that much was gained by the discussion," for in fact everything would otherwise be gained, for to declare a rule and then leave the observance of it optional is to destroy the very rule Synod recognizes. An advocate of change remarked in Synod he hoped this rule would not be trampled under foot, as the rule as to occasional hearing had been. As to whom is the fear expressed? Not, we presume, as to those who seek to

uphold the time-honored position of the church. The discussion at Synod was a revelation to many, and we are in receipt of letters expressing deep regret and great surprise at utterances adverse to our practice. There is no need of being ashamed of this any more than of any other part of our practical testimony, the matter involved is our whole denominational position; and into whosoever soul a sense of doubt as to the propriety of this enters, for him there is but one avenue of peace, if that doubt is to hold lodgment, and that avenue is in an entire abandonment of a protesting attitude against the corruptions in the churches.

The most important matter before Synod received due attention—we refer to the Fourth Term of Communion. Synod gave to a committee a preparation of a form of the term which would embody the covenant of 1871. This committee reported, the report was discussed, recommitted, and reported back in an amended form. This form is now before the church. By referring to the present term it will be seen there are in it three elements—the statement of the principle, the naming of certain exemplifications of it, and the declaration of their descending obligation. Our proposed new term contains all these elements—the 1st unchanged, the 2d the exemplification by our own church of the principle named in the term, the 3d the descending obligation of the covenants.

We think, from the spirit generally displayed on the evening of adjournment, that this form is unobjectionable. In fact, it was adopted, but as some afterwards said, without due attention, and as it was reported near the end of the session, and the matter needed to be deliberately voted on, even its earnest friends were ready to reconsider the vote adopting it, and it goes over to next Synod, that brethren may study it and express opinions regarding it, and that action may be taken in no sense rashly, even as to the phraseology.

Synod did not consider the subject of a permanent place of meeting, but adjourned to meet in Sharon, Iowa.

LESSONS OF THE HOUR—II.

IN our May issue was mentioned as one of the important lessons Providence has been teaching this nation during the past ten years, the fact that the constitution of the United States, both as a moral and political document, is radically defective.

A second lesson which of late, in different ways, has been brought to the notice of all, and to which events clearly indicate public attention will be more and more directed, is the no less important fact that universal suffrage is not an unmixed good. The boast of the people of this land from the time when the constitution was adopted until the present, has been that there are the fewest possible restrictions to the use of the elective franchise, and as the result a very large number of persons are entitled to it. Sex, age and citizenship alone make the qualifications. This has always been regarded as a special excellence of the American government. We have been accustomed to declare, and not seldom

very offensively, that in this it differs from and greatly excels all others. Herein consist its stability and permanence. Not on one man, nor on one class of citizens, but on "we the people," does it rest. On them, a wide, deep permanent foundation, is it built. By, so far as it could be done, the suffrages of all it is preserved, and in its perpetuity all are equally interested.

To an extent the theory of the founders of this government is unquestionably correct. A member of a firm is much more likely to be interested in its success, to give his time and energies to the business, than one who is simply employed at a salary. It is scriptural. In 2 Samuel, 16th chapter and 18th verse, the principle is laid down that the people should have a voice in the selection of persons to rule over them. In this country, however, the principle has been carried out to a very dangerous extreme. To secure to the greatest number the right of suffrage care was taken to eschew religious, moral, and indeed intellectual qualifications. This very feature has been the ground of greatest boasting. The theory appeared to be that as the government rests on the people all classes should be allowed to have a voice in the selection of the rulers and the determining of its policy. Immorality, irreligion, ignorance, in themselves are no hindrance to the use of the elective franchise. It is entirely in accordance with the spirit of the constitution of the United States for a person who in morality is a monster, who revels in the violation of every precept of the divine code, who is profane, a blasphemer, a Sabbath breaker, drunk and riotous, a murderer, a thief, licentious, to be allowed the right to vote. As for religion, he may be an atheist, a heathen, a Mohammedan, a Mormon, and yet not on that account be prevented from the use of the ballot. So far as intellectual qualifications are concerned he may have scarcely more intelligence than a horse, not be able to read or write, and know nothing of what is going on in the world about him, and yet be qualified to use the elective franchise. He may be a foreigner, know nothing of the spirit of our institutions, not be able to speak a word of our language, yet, becoming naturalized as an American citizen, have the same privileges as regards the use of the ballot as the best citizen of the land.

The evil effects of such a principle of government sooner or later manifest themselves. It is easy to see that in its practical workings the worst elements of society will be brought to the surface. A class of persons wholly incompetent will be intrusted with a very dangerous element. Cunning, crafty, scheming politicians will at once be in the ascendancy. The stream cannot rise higher than its source. Where no moral or intellectual qualifications are required the nation will be brought to the level of those who, in reality, constitute the governing class. The very existence of such a government sooner or later will be endangered.

That the government of the United States must make some change in this respect, there is at the present time a wide spread conviction. Not a few persons who have carefully examined into the practical workings of our system are now free to say that universal suffrage is the rock upon which the good ship of state is in danger of being wrecked.

The events of the past twenty years have done much to make us see the ugliness of this idol, to which, not long ago, almost divine honors were paid by the people.

The late civil war, which almost destroyed this government, and from the effects of which we are still suffering, demonstrated to a certainty that the use of the franchise by the largest possible number of the people was no guaranty of a nation's stability. The same lesson was again brought to our attention by the events connected with the election and inauguration of President Hayes. An ignorant political mob, identifying itself with a candidate, can easily be led into the commission of acts that endanger the peace of a people. How nearly this was done all familiar with the events of the past nine months well know.

As all that is needed to secure the election of any candidate to an office is a sufficiency of votes, the worst elements of society have now an importance that secures oftentimes entire immunity from punishment for offences. They are courted by politicians, vices winked at and crimes concealed. To an extent, this is true of every large city in America. To secure their election, candidates frequently are willing to visit the foulest haunts of vice, and when elected are so fettered that they dare not act as justice and right would require, as the worst, the vilest and the most ignorant have the same right to the use of the ballot as the best, the purest and the most intelligent, and everywhere they make their power felt. This is true of some of even the judges of our courts, and not seldom is presented the disgusting spectacle of those persons who are to preside at trials, decide points of law and pronounce sentence, consorting previous to the election with the very criminals who subsequently are to be brought before them. In this very county a man charged and believed by many to be guilty of a very foul crime, has been lately, to their surprise, acquitted. Not a few think they can see a close connection between this and the approaching election for a judge, in which one who for some time has been a prominent local politician is a candidate.

The present arrangement in regard to qualifications for voters secures to the Roman Catholic Church a very dangerous influence of which it is not slow to avail itself. Many of its members are ignorant, superstitious and degraded, and care is taken, so far as possible, to keep them in that condition. They are blindly attached to their spiritual leaders the priests and ready to render a blind obedience to their commands. In all elections their vote can be calculated on as a unit. The result is that in politics the Roman Catholic Church wields a great influence. Politicians are unwilling to do anything calculated to alienate it. On the contrary, they court its favor and yield to its unscrupulous demands. This is the reason why, by some of our legislatures annually, such large sums of money are appropriated to its institutions. This is the reason why in our large cities it is able, let be in the ascendancy whichever party, so to manage that its interests will not be compromised and its friends will be protected. Through its subtle influence a short time ago in Chicago justice in a most flagrant manner was cheated of its due, and a murderer allowed to go free. In reality in New York city

there is an established religion supported by the people, and the Pope is the spiritual head. This is in a great measure the reason also why politicians are so slow to commit themselves in the favor of any reform, such for instance as the Bible in our public schools, which in the most indirect way implies an opposition to Roman Catholic claims.

In the southern part of our country are large numbers of freedmen who are wholly unable to read and write, and in a large measure are destitute of qualifications necessary to the intelligent and proper exercise of the right of suffrage. The according to them that right it was supposed would be their protection. This last experiment is one more illustration of our folly. Instead of their safety it threatens to be their destruction. Poor, ignorant, superstitious, the freedmen are now being made, in many cases, by an unscrupulous and crafty minority, instruments for their own degradation and augmenting the power and influence of those who are most hostile to them. Many who at first thought that at once they should be entrusted with the ballot, now see their mistake, and are anxious when too late to remedy it. The revelations of the state of society in the South show that what was intended for good is now an almost unmixed evil, giving a power and influence to enemies of the country and enemies of the blacks which otherwise they could not have, and serving as a pretext for the perpetration of cruelties which could not otherwise exist.

From nearly all the large cities of the land is coming a demand that at least in local matters there be some additional limitations to the exercise of the right of suffrage. The large and daily increasing debts, and as the result the heavy taxes, convince the tax payers that a mistake has been made which ought soon to be remedied. The pocket is touched, and therefore a change is demanded.

Now in every one of these cases the evil is the direct result of what is termed universal suffrage. It is an inevitable result. The remedy is plain. Have moral and intellectual qualifications. To exercise this right of suffrage a voter should have all the needed qualifications, and none but such should be allowed the right. This lesson Providence is bringing to our attention in such a marked manner that we will be acting like madmen if we fail wisely to improve it.

THE FORGIVENESS OF SIN.

How can God forgive sin in consistency with his justice, is an inquiry that can only be answered in the light of revealed truth. The subject of the inquiry is one of the deepest personal interest to every human being. Forgiveness of sin is the soul's great need, and where there is true conviction there can be no rest until it is obtained. On this subject the word of God gives no uncertain utterance. The Holy Spirit has made known to us in the clearest terms the truth that our sins can be pardoned, and points out to us the way in which this is done.

We select, as the foundation of a paper on this subject, the declaration of God to the Old Testament Church, Is. 43 : 25, "I, even I, am

he that blotteth out thy transgression, for mine own sake, and will not remember thy sins." We will inquire first, in what does the forgiveness of sin consist; second, who forgives sin; third, in what way is forgiveness obtained; and fourth, why does God forgive sin?

1. In what does the forgiveness of sin consist? In the text quoted it is expressed by blotting out transgressions. The allusion is evidently to what is done in courts of justice when a criminal is pardoned. The record of his sentence is blotted out. By this is expressed the cancelling of the obligation to suffer the penalty. We find the term here used in Col. 2: 24, "Blotting out the handwriting of ordinances." This means the abrogation of the ceremonial law by the death of Christ. In blotting out our transgressions God frees us from sin and all its consequences. This includes,

1. Deliverance from the guilt of sin. Guilt is that property of sin that subjects the sinner to punishment. It inheres in the very nature of sin. Justice demands that "the soul that sinneth shall die." We come to the world under the penalty of eternal death. This arises from our federal relation to Adam. "By the offence of one judgment came upon all men to condemnation." Rom. 5: 18. "The law saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." Rom. 3: 19.

When sin is forgiven liability to suffer the penalty of eternal death is taken away. "I will not remember thy sins." The sentence of condemnation is revoked. The record of guilt is blotted out. And while it is true that there are remaining corruptions in those whose sins are pardoned, that break forth into actual transgressions, security is provided against the imputation of guilt to them. "There is no condemnation to them who are in Christ Jesus." Rom. 8: 1. Their relation to the law is changed. They are delivered from the bondage of the covenant of works. It ceases to have dominion over them. "Ye are not under the law, but under grace." Rom. 6: 14.

2. Freedom from the polluting and enslaving power of sin. Sin in its very nature defiles the soul and brings it under bondage. The child of God fears this, and it is to him an intolerable burden. Under its weight he cries out, "O wretched man that I am! who shall deliver me from the body of this death." Rom. 8: 24. In the forgiveness of his sin security is given that of this burden he shall be relieved. In the blotting out of sin its defiling and enchaining power is destroyed. "The strength of sin is the law." 1 Cor. 15: 56. Deliverance from obligation to the law as a covenant of works, sets free from the strength of sin to pollute and enslave the soul. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "Sin shall not have dominion over you, for ye are not under the law but under grace." Rom. 6: 14. "Ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11.

3. The removal from the conscience of a sense of guilt. A sense of demerit, when conscience is alive to its duty, is inseparable from the commission of sin. Conscience applies both the precept and the

penalty of the law. It decides on the moral character of acts and records its decisions of approval or condemnation. It is God's deputy in the human heart, to judge and to pass sentence on the violation of his law. It is indeed true that justification as an act of God absolving from the guilt of sin is never repeated, but it is also true that in the lower court of conscience there is daily need for the blotting out of transgressions. The record in this book is that of a sentence of condemnation that can be effaced only by him who has said, "I, even I, am he that blotteth out thy transgressions." "If our heart condemn us, God is greater than our heart, and knows all things. If our heart condemn us not, then have we confidence toward God." 1 John 3 : 20, 21.

4. Acceptance with God and a right to everlasting life. Forgiveness of sin is not merely the removal of liability to the punishment of divine wrath. It includes as its inseparable accompaniment the favor of God and a right to all that is good. There is no place within the limits of the divine government in which a moral and accountable being is beyond the reach of justice, either to condemn or acquit him. If it cannot do the former it must do the latter. If it does not inflict the curse it will confer the blessing. Those who are delivered from the wrath to come are made partakers of everlasting life. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity." Ps. 32 : 1, 2.

II. Who forgives sin? The language in the text under consideration is emphatic, "I, even I, am he that blotteth out thy transgressions." "Who can forgive sins but God only?" This is his prerogative, the glory of which he will not give to another. In the preceding context he proclaims his sovereignty and supremacy. "I am the Lord, your Holy One, the creator of Israel, your king," vs. 15. It is Jehovah, the triune God, that performs this great act, and it is infallibly certain that it shall be done. There is no guilt however deep its stain, no pollution however loathsome its vileness, no bondage however strong its chains, that can withstand for one moment the resistless power of pardoning grace. "Who shall lay anything to the charge of God's elect? It is God who justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is ever on the right hand of God, who also maketh intercession for us." Rom. 8 : 33, 34.

III. How is sin forgiven? By what power is guilt with its accompaniments blotted out?

The declaration, "I, even I, am he that blotteth out thy transgressions," is not to be construed to mean that the forgiveness of sin is a purely sovereign act. Sovereignty indeed lies at the foundation of the whole scheme of salvation. But in the accomplishment of his good pleasure to forgive sin, God has regard to his moral perfections. "To declare his righteousness, that he might be just and the justifier of him who believeth in him." Rom. 3 : 26. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85 : 10.

1. The appointment of a surety to whom was transferred the guilt of those whom it was the good pleasure of God to save. This surety

is the Son of God in our nature. His appointment by the Father to be the head of his people, and his acceptance of the appointment, constituted between him and them a legal oneness, by which it became just that he should suffer in their stead. "The Lord laid on him the iniquity of us all." *Is.* 53: 6. "He made him to be sin for us." *2 Cor.* 5: 21. "Christ hath once suffered for sin, the just for the unjust." *1 Peter* 3: 18. By this substitution, our sins are legally set to his account, and the punishment due to us was justly exacted of him. And there is laid up in him, as our federal head, an infinite fund of merit, to be applied to satisfy divine justice for us.

2. The constitution of a vital oneness between Christ the surety, and his people. This is done by the Holy Spirit in the moment of their regeneration. As the Spirit of Christ, given to him above measure, he quickens the soul, works faith in it, and thereby unites it to himself. By this union it obtains a legal right to have his righteousness wrought out by him as its surety, set to its account. "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." *Rom.* 8: 10. "He made him to be sin for us that we might be made the righteousness of God in him." *2 Cor.* 5: 21.

3. The imputation of the righteousness of the surety to them, and their justification on account of it. As taught in the Shorter Catechism: In justification God "pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." It is only by accepting this righteousness that it becomes ours for our justification. By believing on Jesus Christ we give our consent to the plan of salvation, and take him as our Saviour. "Of him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption." *1 Cor.* 1: 30. "Found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." *Phil.* 3: 9. "We have believed in Jesus Christ that we might be justified." *Gal.* 2: 16. And this exercise of faith in appropriating Christ answers all the accusations brought in the court of conscience. "The blood of Christ, who, through the eternal Spirit, offered himself without spot to God, shall purge your conscience from dead works to serve the living God." *Heb.* 9: 14. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." *Heb.* 10: 22.

IV. Why does God forgive sin? The answer to this in the text under consideration is, "for mine own sake;" literally, on account of myself. It is clear that the moving cause to save sinners is in God himself. It was not their misery. Had this been the cause, then the fallen angels would have been saved. Misery was the occasion of our salvation, not the cause. The declaration, "for mine own sake," or, as elsewhere expressed, "for my name's sake," means that the glory of God, the end for which he does all things, was especially manifested in the forgiveness of sin.

1. The glory of divine love. Love in God is not an emotion, but an act of his will. He loves because he is pleased, and he loves whom he is

pleased to love. In sinners there was that which was repulsive to him who is "of purer eyes than to behold evil." And yet God so loved his people in their sins that he gave his Son to save them. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10. Such a display of divine love must have for ever been wanting, had not God purposed to forgive sin. And but for this purpose the intelligent beings that God has made must have been in utter ignorance of divine mercy. Mercy is the exercise of goodness toward misery in pitying and relieving it. But if God had not willed to relieve the wretchedness of sinners, then this exercise of his goodness must have remained forever hid from those myriads of sinless intelligences with which other parts of the universe are peopled. And on such supposition the ascription of praise would never have been uttered, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever. Amen." Rev. 1: 5, 6.

2. The glory of divine wisdom. The problem requiring solution was, How can sin be pardoned and the claims of justice be maintained? To the demand to answer this inquiry, the whole intelligent creation must remain for ever silent. "Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living." Job 28: 12, 13. The "only wise God" alone can give the answer. In the forgiveness of sin through the atoning death of his own Son, the glory of God is wondrously magnified. The wisdom displayed in the grand scheme furnishes to the angels in heaven an object of delightful contemplation. These things they desire to look into. "To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God." Eph. 3: 10. And the exclamation of the apostle, will employ the rapturous tongues of the redeemed for ever in heaven: "O the depth of the riches both of the wisdom and knowledge of God! How inscrutable are his judgments, and his ways past finding out." Rom. 11: 33.

3. The glory of divine justice. "Justice and judgment are the habitation of thy throne." Psalm 89: 14. Justice demands that sin be punished. Had God seen meet to have left sinners to perish eternally there would have been seen the exercise of his justice. But in that case, inasmuch as the infliction of infinite wrath is what justice demands as the punishment of sin, its demands could never be fully satisfied by finite subjects. It would be ever exacting, and yet its retributive claims never be liquidated. But in the death of the God-man it received all its dues. When he uttered the declaration, "It is finished," justice replaced its sword in its scabbard. It now demands that the Surety receive his merited reward.

And moreover the inflexibility of divine justice is set in a clear light in the death of Christ. Could its demands have been in the slightest degree relaxed, surely this would have been done by the Father who held the balance in his own hand. But no, "He spared not his own

Son." His voice from the judicial throne proclaimed that there would be no mitigation. "Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Zech. 13 : 7. With what dazzling brightness will this perfection shine to all eternity, in the eyes of holy angels, and especially in the eyes of those who are redeemed by the infinite price of the blood of God's own Son, paid on their behalf to the demands of inflexible justice!

4. The glory of divine holiness. The holiness of God expresses the opposition of his nature to sin, viewed as pollution. "He is of purer eyes than to behold evil, and cannot look on iniquity." Sin is that abominable thing which he hates. This perfection calls forth the highest admiration of the holy angels. They sing the joyful trisagion, "Holy, holy, holy is the Lord God Almighty." In the forgiveness of sin through the death of Christ divine holiness shines with the brightest lustre. The face of the eternal Father was turned away from his own Son when he had laid on him the sins of his people. His holiness required it. And in the beauty of holiness the saved will to all eternity delight themselves contemplating the divine glory as illustriously exhibited in the light of the ineffable purity with which the eternal throne will be irradiated..

5. The glory of divine faithfulness. The word of God is pledged that the sins of his people shall be blotted out. To fulfil that pledge the God-man laid down his life. He will not suffer his faithfulness to fail. "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Is. 44:10.

Let us rejoice that there is forgiveness with God. And conscious of our sinfulness, let us earnestly by faith seek the blotting out of our transgressions and the acceptance of our persons through the righteousness of our surety Saviour, that we may be "to the praise of the glory of his grace, wherein he has made us accepted in the Beloved."

T.S.

ELEMENTS OF CHRISTIAN CHARACTER.

CHARACTER is vastly important. It is that which chiefly distinguishes one person or thing from another. It differs from reputation. Reputation is the estimate made by one's neighbors. Character is that which we make for ourselves. Reputation is public, character is enduring. Our God has left every man free to build up his own character. It is not free to us to be rich or learned, or healthy, or widely known and influential. But every man decides for himself whether he will be honest, industrious, temperate, truthful and useful; or whether he will be ignorant, slothful, intemperate, unreliable and useless. "Whatsoever a man soweth that shall he also reap." Character is of slow growth. Every voluntary act performed from infancy to old age is as a seed dropped into the soil, and character is the result. In its growth it is modified by our employments, amusements, companions and religion. It is the only acquisition which we will take with us out of this world.

A Christian leaves his other acquisitions here, but he takes his character with him to heaven. So that as it influences our place and work in the church, so it will influence our position and reward in heaven. Many say, "Oh! if I only get to heaven I will be well enough. I desire no more." This may be, but many will have a poor heaven compared with what it might have been, had they built up a different character on earth. In heaven there are degrees of glory. One star differeth from another star in glory. So it will be with saints in heaven. The elements of Christian character should be carefully studied. Their influence here and hereafter is incalculable. I specify a few in this article.

1st. *Prayer.* The Christian should be a man of prayer. Breath is essential to life, and prayer is the breath of the new man. Neither natural nor spiritual life can support itself. It must derive nourishment from without. Christ is the fountain head of spiritual life, and all the grace that we need is in him, yet the channel through which all grace comes is prayer. It is, so to speak, the stream which supplies refreshing vigor and nourishment to every plant of grace in the soul. If this channel be kept clear and the stream unimpeded, the soul of the believer is like the church so beautifully described, Song 4 : 12, 16, "A garden inclosed is my sister, my spouse, &c. &c." But if prayer be interrupted, the beautiful picture is changed. Every plant will droop, every flower lose its fragrance, and the state of the soul become "as the field of the slothful, all grown over with thorns; nettles had covered the face thereof, and the stone wall thereof was broken down." This is specially true of secret prayer. No other prayer can suffice for this. There are confessions that can be made, desires that can be expressed, sins that can be lamented, and wants that can be disclosed only in the closet, shut in with God. He that satisfies himself with public, social or family prayer, and neglects the closet, will soon have leanness of soul. Prayer is an essential element of Christian character, but it is not sufficient alone. The purest atmosphere will not alone sustain life. There must be nourishment to impart strength; so it is here, there may be much prayer, and yet great spiritual debility.

2d. *Love of the Bible.* This is a very important element of Christian character. We may have spiritual life and yet be very feeble. Able to breathe, but not able either to run or to work. We need food. This is provided in the word. "As new born babes desire the sincere milk of the word, that ye may grow thereby." "Nourished up in the words of faith and of good doctrine." The growing Christian loves the Bible, reads the Bible, and meditates on the Bible. It is to him the great means of grace, but by many professors overlooked. We have volumes upon volumes on prayer, secret, family and public, upon preaching and the sacraments, baptism and the Lord's supper. Where is there one volume to aid the humble believer to read the Bible as a means of grace? Ministers present and explain all duties, ordinances, and Christian privileges, but who preaches on how to read God's word, as a means of sanctification? Two things are necessary—reading and meditation. There is at present much reading without meditation, and consequently little spiritual profit. We read the word to gain a knowl-

edge of the truth revealed, just as we read any other book to become acquainted with its contents. Then having laid up the truth in the memory, meditation is the application of this truth to our own condition. What spiritual lesson, whether of reproof, consolation, correction, or instruction, may I gather from this passage? Will it furnish me with weapons against temptation? or with comfort under trouble, or with encouragement and hope under burdens, or with clearer instruction in the path of duty? In a word, what bearing has it on my spiritual state? The Christian who thus deals with a portion of Scripture every day will be nourished and become vigorous. Suppose the portion is the 23d Psalm: "The Lord is my shepherd, I shall not want." The truth revealed, is that Jesus is the good shepherd. The inquiry in meditation is: What use is this truth to me? Is Jesus my shepherd? Have I chosen him as mine? What evidence have I of this? And if he be my shepherd, how can I be sure of what follows—that I shall not be left destitute of any real good? What that I shall have as much food and raiment, health, spiritual comfort, and usefulness as shall be for my good? What certainty have I of this? Jesus is my shepherd. He knows all my wants. He is able abundantly to supply them. He has promised to supply them—"what is good the Lord will give," and more than all, it is his glory to supply them. "I shall not want." It is meditation which turns the truth into spiritual nourishment, builds us up, and makes us strong men in Christ Jesus. It is a great mistake to suppose that attendance on public prayer meetings will ever accomplish permanent reformation in either church or state, if the devotional reading and meditation of the word be neglected. When we return to Bible reading and meditation, we will be nourished up in the words of faith and good doctrine and be able to do valiantly in the service of Christ.

3d. *Joyfulness.* The children of Zion should be joyful in their King. Praise is a prominent feature of Bible piety. "Praise ye the Lord, sing praise, sing praise, rejoice in the Lord alway, and again I say rejoice." Indeed the command to praise is more frequent than to pray, and we hear the exhortation, be joyful, more frequent than, mourn and weep. Yet from overlooking this blessed fact, and probably a serious defect in their religious training, we sometimes find men prayerful and mighty in the Scriptures, who hardly manifest a ray of spiritual joy in their experience. Their piety is gloomy. Their path in life is through the vale of Baca, little praise in their mouth and less joy in their souls. This is a lamentable defect in Christian character, one, if I mistake not, very common among Covenanters. We have prayer and strength and a love for the Bible still, for which we should be filled with thanksgiving, yet we are not spiritually joyful. There is too little praise, and even our praise is often a very solemn service. In this respect hymn-singers seem to have the advantage. There are a few hymns sung, joyful both in music and sentiment, with which all seem acquainted. They are in common use. All can sing them without a book; and when the song is once begun, all join heartily and seem greatly to enjoy the service. How different with us. We have an inspired collection of songs, adapted to every phase of Christian experience and every condi-

tion of human life. They are few in number, yet we rarely find even a small company who can sing them without the book. Often in the sick room have I deplored this great want. A few friends have providentially met. The conversation has been pleasant and edifying. We are desired before separating to unite in devotional exercises. Instead of at once joining with heart and voice in singing one of Zion's songs, we must wait until the house has been searched to find books for those present. Oh! the chilling influence of that waiting. How much better if our minds were stored with a few psalms appropriate to the sick room, the fellowship meeting or the thanksgiving occasion, which all could intelligently and heartily sing without the book. And if the mind were stored with those songs, the believer when alone in the business of daily life would be cheered and sanctified by singing praise with joyful lips. Lack of joyfulness in the Christian character is sad. It dishonors God who has provided praise—who commands us to be joyful. It robs ourselves of much spiritual enjoyment, and it injures others by giving them false views of and awakening in their minds prejudice against religion. We should cultivate joyfulness and be much in praise.

4th. *Experience.* This is an important element, and for its cultivation and growth rich provision is made in the arrangements of the covenant of grace. If left to himself the Christian's growth would be slow. He needs fellowship. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." "They that feared the Lord spake often one to another. I was glad when they said unto me, let us go into the house of the Lord. Forsake not the assembling of yourselves together. Exhort one another daily." In every age the fellowship meeting has by the growing Christian been highly prized. Here the aged and the young, the veteran in the service of Christ and the newly enlisted volunteer, are brought into close and friendly relations. The knowledge, zeal, moral courage, experience, strong faith and sound judgment of the society becomes a common fund from which each is privileged to draw according to his need. Each has his own history, his own events, his own trials, joys and experience. And frequently the child of God learns that the temptation, the sorrow or the privilege which he thought peculiar to himself is common to believers, and what he might long and vainly have sought to discover himself is made plain by Christian fellowship. A man may be intellectual and prayerful, well read in the Bible, and a diligent attendant on public ordinances, yet if he lives without the social fellowship of the saints he makes little progress in religious experience. He is feeble in conversation, knows not how to comfort the distressed, to sympathize with the afflicted, to succor the tempted, or speak a word in season to him who is weary. He is like a pastor who is highly gifted, eloquent and intellectually furnished for the work, who either never associates intimately with his people to learn their temptations, sorrows and joys, or who has failed to gain their Christian confidence. He may and he does preach able, eloquent and evangelical sermons. Hundreds listen with rapt attention to the preaching, yet the experienced, the sorely tried child of God, on leaving the church, says within himself, "I have no doubt the sermon was

good, but, alas! there was nothing appropriate to my case. I am not fed, I must bear my burden alone." To gain experience whether as minister or member, to be able to speak to the heart, we must cultivate the fellowship of the saints.

5th. *Consistency.* A holy conformity with the law of God and our public profession. This is so important that in the estimation of men it makes the sum of Christian character, and this is just. "By their fruits ye shall know them." Our God has given us a law, an inflexible rule of conduct. In entering the service we accepted the rule and said, "All that the Lord hath said will we do and be obedient." In every dispensation obedience is the test of true piety. To obey is better than sacrifice, and to hearken than the fat of rams. "If ye love me, keep my commandments." This is still the test, though lamentably neglected. God makes duty plain to the professor. But the performance is difficult, requiring self-denial or suffering. In many cases the effort is not to go straight forward according to the command, but to seem to perform the service and yet escape the privation and loss, and many try to deceive themselves with vain apologies for their disobedience. Sometimes in vindication of their conduct they plead the greater good that may be accomplished, the increase of their own usefulness, or the prosperity of the church. One thing is certain, when an intelligent professor disobeys a plain command, and lives in the neglect of known duty, he has some pious plea for his defence. An admirable illustration of this is found in the case of Saul. After he had been anointed king, and firmly seated on his throne, God sent him to execute the sentence passed upon Amalek. Amalek had been a mighty people, as Balaam says, "the first among the nations." They were the first to attack the covenant people, when, according to the divine command, they were marching through the wilderness to the promised land. Israel had given no offence, yet in a base, cowardly and inhuman manner, Amalek fell upon them. "He smote," says Moses, "the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary." For this crime God determined to cut off Amalek from among the nations, and the children of Israel were appointed the executioners of this justice. They were charged not to forget it. It was long, however, before the sentence was executed. Four centuries had passed, but no repentance is manifest on the part of the criminal. Then King Saul is commissioned to execute the divine will. He is "to smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." In obedience to the command Saul assembled a mighty army, fought against and gained a complete victory over Amalek. He utterly destroyed all the people, but he saved Agag, their king. He and his people also spared the best of the sheep and of the oxen, and of the fatlings, and of the lambs, and all that was good, and did not utterly destroy them, but everything that was vile and refuse that they utterly destroyed. Then Saul and his people went to Carmel, set up a place and attended to their devotions, and then went down to Gilgal. The God of Israel had witnessed his rebellion, and sent Samuel to speak with him. Saul is fresh from his devotions, well

satisfied with himself, and seemingly full of piety, as he salutes Samuel. Like Jehu, he proclaims his zeal for the glory of God. "Blessed be thou of the Lord, I have performed the commandment of Jehovah." "And Samuel said, What meaneth then the bleating of the sheep in mine ears, and this lowing of the oxen which I hear?" Saul's answer was ready; he does not plead the covetousness of himself and his people, or how much they needed just then the spoils of Amalek. He put a pious face on the matter, and says, "We have spared the best of the sheep and of the oxen to sacrifice to the Lord thy God, and the rest have we utterly destroyed." And he maintained that having devoted the spoils, or a part of them, to pious uses, he had really fulfilled the divine commission. Surely such liberality in sacrifice would atone for any shortcoming in obedience. The plea was not accepted, it was in Saul's case an aggravation of the offence. Yet the same plea is continually presented. Men remain in the membership of the church, professing to fulfil their vows and do the will of God, while their practice is most inconsistent. They seem to think that in their place and circumstances, the inconsistent act is the best thing for them, forgetting that to obey is better than sacrifice, and to hearken than the fat of rams. We mourn, and we have reason to mourn, the power and the malice of the external foes of the church. But the indwelling sin of the church, the inconsistent conduct of many professors, is a greater obstacle to the triumph of the gospel than the papacy, Mohammedanism and Judaism combined. We should carefully cultivate consistency. The consistent professor is steadfast, enduring, a blessing to others, while he makes his light to shine. The inconsistent professor is like a reed shaken with the wind, is unstable in all his ways, and a sad stumbling block to others. S.

ASSURANCE OF GRACE AND SALVATION—A REVIEW.

THE ASSURANCE OF GRACE AND SALVATION—WHAT IT IS AND HOW BEST ATTAINED. By James Kennedy, pastor of the R. P. Church, West 48th street, New York.

THERE is no question that should more deeply interest professed Christians than that which relates to their spiritual state,—whether or not they are the subjects of the kingdom of grace. That this inquiry does not receive absorbing attention is painful evidence of the blinding and hardening influence of indwelling sin. It is not supposable that a child of God can be entirely insensible to its importance to himself, and feel perfectly at ease until it is satisfactorily settled. Still, how many are there of whose subjective religion we have no reason to doubt, who would hesitate to express themselves with confidence that they have obtained salvation through the atonement of Christ.

There is ground for the opinion that this subject does not receive such full and frequent treatment by religious teachers from the pulpit, and through the press, as its importance requires. As a doctrine belonging to the science of theology, it is assigned its place in our ecclesiastical standards, and in other exhibitions of divine truth it is not

overlooked. But as an experience of subjective religion in the soul, imparting joy by its presence, the anxious inquirer in regard to the way of obtaining it is often disappointed in seeking aid from human helps. It is comparatively easy to show that there are marks of a gracious state laid down in the Scriptures, and to point out what they are, but it is not an easy task to set them in such a light before one who is concerned to know that he is a believer, that he can draw a safe conclusion in regard to his own state, and take the comfort of the assurance that he is a subject of the kingdom of grace.

Some divines of a former age distinguished that mental operation that relates to subjective religion by terming it the reflex act of faith. With them the direct act of faith consisted in receiving Christ, and resting on him for salvation. The reflex act was the act of believing that the direct act had been performed,—that Christ was actually received. Their distinction between these two acts was this: By the direct act Christ is received, and by the reflex act it is believed that he is received. But this is not in a proper sense faith; it is knowledge. Faith receives Christ, but this mental act assures that Christ is received. It is not the acceptance of Christ, but the knowledge that he is accepted, that the saving change has taken place. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. This confusion of ideas appears to have arisen from the assumption that assurance of grace and salvation is essential to saving faith; that when one believes on Jesus Christ, he knows that he does believe. This opinion, the author of the work before us shows "is consistent neither with the word of God, nor with the experience of the saints."

There is in our day a strong tendency, as a reaction from the apathy so common on this subject, to make feeling alone the test by which the spiritual state is determined. When those who know but little about the doctrines of grace, and are disposed to make light of them, put themselves forward as teachers, and address themselves to the emotions and feelings of their hearers, a high degree of excitement is what is likely to follow. In such a state it is easy to come to the conclusion that this is the work of the Spirit of God, and the next inference is still more easy, that it is a clear evidence of conversion. That there will be, in such cases, joyous and even rapturous feeling, is just what may be expected, but to rest on such experience as giving assurance of salvation, would be most unsafe.

We would not, however, exclude experience or consciousness from the grounds on which it may be safe for a child of God to conclude that he is a subject of saving grace. But it is a consciousness that must itself have a sure foundation. When the soul is suffering the pangs of conviction of sin, and apprehension of the wrath of God, nothing but an inward sense that sin is forgiven will bring relief. Instance the case of the converts on the day of Pentecost. The inquiry put to the apostles: "Men and brethren, what shall we do?" evinced the reality and depth of their conviction that they were sinners, and exposed to divine wrath. Their compliance with the direction of Peter, "Repent and be baptized, every one of you, in the name of Jesus

Christ, for the remission of sins," at once lifted the burden from their souls. They gladly received "the word," and we learn in the sequel that they experienced a high degree of spiritual joy. They "did eat their meat with gladness and singleness of heart, fearing God, and having favor with all the people." The same was the case with the converted jailer at Philippi. He followed the direction of Paul and Silas : "Believe on the Lord Jesus Christ," and we are told he "rejoiced, believing in God, with all his house." The joy in these instances arose from a consciousness that their sin was forgiven, and of the reality of this they could no more have doubted than of their own existence.

But this consciousness must rest on sure grounds. There is something peculiar in the cases referred to, as these conversions took place at a time when there were special manifestations of the power of the Holy Spirit in the church. The transition from a state of entire unconcern about the state of the soul to the enjoyment of spiritual life, is not usually now so sudden. There is ordinarily a season, sometimes protracted, of low work, in which the soul is filled with fearful terrors of the wrath to come. But when, by faith wrought in the heart by the Spirit of God, Jesus Christ is received and rested on for righteousness, there is, we conceive, such a sense of the blessedness of forgiveness of sin and acceptance with God, as leaves for a time no doubt of being in a gracious state. And the use of the appointed means—prayer, meditation on the word of God, and the testing of the state of the soul by scriptural works—will often renew the blessed consciousness of reconciliation with God, and the participation of his loving kindness.

A well-authenticated case will serve to illustrate this. A young man was brought under conviction of sin. His feelings of anguish were at times almost indescribable. He sought relief in various ways. On one occasion, however, being alone in a retired part, he felt a strong impulse to pray for deliverance. He did so, and suddenly the darkness and sense of guilt left him, and his soul was filled to overflowing with spiritual joy. He had assurance that his sin was pardoned, and that he was received into the favor of God. This, however, did not long continue. Often afterwards he sought to have it renewed; and on one occasion, when applying the marks of a gracious state, laid down in a book to which he had access, his attention was fixed on love to the brethren as presented in 1 John 3:14. Applying this to himself, he enjoyed a return of the joyful experience. He had the assurance of consciousness that he was accepted in the Beloved.

Nor is this, we conceive, a peculiar or infrequent experience. Indeed, it would be strange if a sense of deliverance from sin and its consequences did not bring joy to the heart. And that joy is just a foretaste and earnest of the joys of heaven, the same in kind with the joy of those who sing the new song : "Thou wast slain, and hast redeemed us to God by thy blood." And this, we apprehend, is the import of Paul's prayer for the churches at Rome : "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13. "Hope maketh not ashamed, because the love of God is shed abroad in your heart by the Holy Ghost which is given unto us." Rom. 5:5.

The appearance of the essay the title of which stands at the head of this paper, is most seasonable. The author has done his work well. Never was there a time when there was more need to stir up the careless and secure to inquire into their state, and to cease to be at ease until they have, on safe grounds, assurance that they are justified and accepted through Christ; and never was there more need for faithful warning against making mere feeling a test of religion in the heart. Those who are in danger from either of these extremes will receive benefit from a diligent and prayerful perusal of these pages; and to the believer, anxious about his state, and desirous to make his calling and election sure, the directions under the head of "How assurance may be best attained," will be of inestimable value.

We hope the work will have an extensive and ready sale. We learn that it can be obtained from the author, 334 W. 55th street, and Robert McAfee, 90 Fulton street, New York.

T. S.

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTER FROM MISS CRAWFORD.

LATAKIYEH, March 21st, 1877.

AFTER many hindrances and long delay, the chapel, which our dear sister, Mrs. Metheny's, bounty provided for the mission, is finished. The first service held in it was on the preparation Sabbath, March 11th. The communion services were all held in it, and though so much larger than any place we have ever held service in, it was filled with a large, attentive audience, many of whom never listened to a Protestant service before. One young girl remarked: "I have been going to my own church—Armenian—ever since I was a baby, and never knew till to-day what the sacrament meant." It was so comfortable to have room enough to move round in without tramping on people. And yet, roomy as we thought it was, it was completely filled, especially on Sabbath, about three hundred being seated, leaving the space for the tables clear. This is a rough plan of the room. There is a high arched window, with door in the centre, on the west. The numbers mark the windows.

There were seven additions to the membership by profession. Five of these from the school, and of the other two, one was an Armenian, who has been coming to church occasionally ever since I came to Latakiyeh. The other is Mahmoud, an Ansairi, the first who, initiated into the secrets of their religion, has dared or cared to forsake it. His daughter has been a member for two years, and has prayed earnestly for her father's conversion ever since her own. He had three of his children baptized, and Dr. and Mrs. Easson are going to Gendaree on Sabbath, and will baptize the other two. There are two children of one of the other members there to baptize also.

Mr. Easson preached fast day morning and Sabbath morning, and served the second table. Dr. Metheny performed the other service. We think we have two pretty good preachers in Arabic. They take

and keep the attention of the people. Their audiences, especially on Sabbath, were earnestly attentive. Fifty-nine communicants sat down at their Lord's table. Twenty-three were absent from various causes, and three present who were kept back from privileges.

Two who sat down with us at our last communion season have been removed to the courts above—Mrs. Martin and Mrs. Metheny. Who will be called to go before another season rolls around? Though sad in many respects, it was a pleasant and we trust profitable time to all.

Our school work has been very much lighter than usual this winter. The Fellaheen, owing to the unsettled state of affairs, did not send their children, so we have only fifty-three, all but twenty of them native Christians, from town and the neighbors. No epidemic or contagious disease has appeared among them, nor any serious sickness of any kind. As soon as the chapel is sufficiently dry, we hope to resume the girls' day school. The alarm we have been in all winter seems to have subsided. The visit of the American corvette, "General Marion" let the Moslems see that there was some one to look after us. They got up a report afterwards that Dr. Metheny had mined the town and made an underground passage to the sea, and through this passage arms and ammunition were supplied to us! They took one of the workmen, who has worked here a long time, before the city Medjlis, and catechized him on the subject. He said he had not helped build any such passage, but the more he denied the more they believed he did. God has made their silliness a defence to us, for they are afraid to come about. The report is current outside among the Fellaheen also.

We are waiting—not very patiently—for the end of this accursed government, and for the dawn of a better state of things for this down-trodden people. May God hasten it in his time.

LETTER FROM MISS WYLIE.

LATAKIYEH, SYRIA, March 27, 1877.

This week's post brought us a letter from Daoud. We get so many letters inquiring about him that Miss Dodds translated it, and I send copies to the REF. PRESBYTERIAN AND COVENANTER and *Our Banner*. By it you can see the way they write letters. They must always begin with some salutation, according to the relation in which they stand to the person to whom they are writing. He speaks of the "mother of Howa and her children." That is the common way of speaking. A man seldom writes to his wife, but to some male relative. In one place he calls Mr. Beattie, O father. That is also a usual way of address. If a parent speaks to a child he says, O my son, or, O my daughter. If a child addresses a parent, he says, O my father, or, O my mother; so they say, O my brother, or, O my sister. Not long ago a gentleman, with his wife, mother and sister called to see us. He had been married about three months. When the mother spoke to her daughter-in-law, she either said, O you bride, or, O my daughter-in-law, and when the sister spoke, she said, O my brother's wife. They speak of her as the bride until she becomes the mother of—whatever her child's name may be.

You will be sorry to learn that Miss Crawford has been in delicate health for some time past. We all thought that a little travel would do her good, so she and Mr. Easson's family left us yesterday for a trip to Jerusalem and the valley of the Jordan.

I told my brothers to tell you of the visit of the American man-of-war. I have thought so many times of the feeling you told me I would have when I would see the American flag. Americans, I think, are different from other people, and they are always glad to see each other. Their visit was a timely one to us indeed, for we have many times felt ourselves to be in great danger during the winter.

We have had very good health in the school this winter, and we are having a very pleasant school. I presume you will have heard the news of our communion ere this reaches you, as Miss Crawford said she would write about it. We had one little girl whose parents are Greeks. She came into the school just after I came here, sixteen months ago. She is the first girl we have had from them, and her parents made no opposition. A few years ago such an event would have made a great stir in town, and parents would have taken their children from school. Another interesting case was that of Mahmoud, from the Ansairiyeh. His daughter has been a member of the church for some years, and she has prayed very earnestly for the conversion of her father. She seemed overjoyed when he stood up to be baptized. Two of his little boys are here in school, and he brought another with him, and he had them all baptized. Last Sabbath Dr. and Mrs. Easson went out to Gendaree, where he lives, to baptize his baby and another little girl. He named his little girl Nithera, which means a vow. It is very customary with them when they name a daughter to vow that they will devote her dowry to some purpose. But he devoted this little girl to a new religion. Our prayer is that she may indeed be named with the new name. Miss Dodds went with them, as the women will not come out to hear the men preach. She had an opportunity to talk to over fifty women. She said she would write about it, so I need not give you her description of it to me. If this reaches you before the May No. of the magazine is ready to publish, will you please insert something like this: If any of the little girls of the church who have been cutting pieces for quilts to send to the little girls in the Syrian school have them ready, there will be an opportunity of sending them in June. They can direct their packages to Syrian Mission, Latakiyeh, care of Walter T. Miller, No. 5, Hanover street, New York City.

LETTER FROM DAOUD SULEIMAN.

February 8th, 1877.

To the spiritual father in the Lord, Mr. Beattie, the American:

God lengthen his being. After many longings for a sight of you, if it please you to inquire after the condition of your child, to God be the praise, he is with a thousand goodnesses from the Most High. Nor is there anything wanting to us but the sight of you, which is our chief purpose and desire from the Creator. And after this, I will tell you what happened to me in this year

of hardship. We were in the Servian war about three months. By night we did not sleep but a little, and in the day there was fighting. My horse was killed under me, but praise be to God there did not happen to me any harm from that, because the ball struck the edge of the stirrup. The hunger which we suffered, I pray that God may never show the like to man. But, my lord, we have returned to the city of Sophia, and we do not know to what point we may have to turn our faces next. And astonishment has taken us concerning the fewness of your letters, as though you had forgotten your poor child. And if you have forgotten us, thanks be to God, he has not forgotten us. But this is not my hope, O father. And if there came from you a letter, we would rejoice in it, as we would rejoice in a sight of you. And I desire you, O spiritual father, to hasten in the sending of a letter, and tell us the news that is with you, and tell us about the condition of your children; the mother of Howa* and her daughters, how they are now, and whether they are in the school or in the mountains, and if they have left the school to return them to it. And I have not any other commandment except this. This with peace to yourself and to all your family, and to Dr. Metheny and all his family, and to M. Salim Haddad, and to Sitt (Lady) Beckie, and to Sitt Mollie, and to Mariam, and to M. Hanna Deeb and to his family, and to M. Salim Salah, and to M. Jesa and his family, and to the teachers, and to the school children, older and younger. All has been written which is necessary. DAUD.

ECCLESIASTICAL.

SYNODICAL DISCUSSIONS.

[THE following is the Pittsburgh *Commercial-Gazette* report of the discussion on interchange of pulpits, from its issue of the 29th of May.]

The committee to which was referred the memorial from the sessions of several congregations, asking for a deliverance from Synod on what is the law and order of the church on the question of asking ministers of other denominations to occupy pulpits in the Reformed Presbyterian Church, reported that "the custom of the church is in opposition to having other ministers preach to our people; and that they see no reason, in the present state of the church of Christ, to depart from the established custom." A long and keen discussion followed the presentation of this report.

Rev. S. Carlisle argued that the Synod had invited ministers of other denominations to sit as consultative members in Synod, and had thus held ecclesiastical fellowship with them; that the members of the church go to other churches, and hear other ministers preach. Why not have these ministers in their pulpits? The R. P. Church is co-operating with other churches in good works, and should admit other ministers to her pulpits.

Rev. W. P. Johnston refused to commit the church to the position in which the report would place her; and earnestly asked that the action contemplated in the report be not taken.

Rev. James Kennedy held that the past history of the church makes a law upon the subject, binding to the position in which the report places the church. There were precedents pointing in the same direction. Our terms of communion are a law. In licensing young men to preach, we require them to subscribe to these, and it is not right that, requiring this, we admit those to our pulpits who have not subscribed them. The ordination vows are a law.

* Daoud has three children, daughters. The name of the eldest is Howa. "The mother of Howa" is his wife.

Ministers bind themselves to follow no divisive courses, and the departure from the custom of the church is a divisive course.

Rev. S. O. Wylie held that inviting ministers of other denominations into the pulpits of the R. P. Church was an innovation, a departure from the practice and teaching of the church, and a cancelling of the fifth term of communion, which binds the church to testify against all immoral constitutions of church and state, and all alliance with such constitutions. He argued that there is constitutional law, common law, statutory law, all in favor of the position to which the report binds the church, and declared that it would be the death-knell of the historical Reformed Presbyterian Church if the innovation were allowed.

Rev. T. P. Stevenson, of Philadelphia, had as profound convictions on the subject as those who would refuse to admit other ministers to preach to their people; but he held that a change could be made in the limitations which the church imposes upon her ministers in the matter. This question resolved itself into that of whether the members of the church be allowed to go to other churches and hear other ministers preach. That is allowed. There is unrestrained liberty here, and there should be the same liberty in the other question. There may be, there are, church laws on this subject, but there is no law in the Scriptures—the highest standard of all—upon the subject.

Rev. H. P. McClurkin deprecated the manner in which the question was brought before Synod. He argued that the concrete case should have been presented and judged as such. He failed to see the consistency in inviting ministers to address Sabbath schools, and not allowing them to speak from the pulpit.

Rev. David Gregg had members who took the Bible as their rule of conduct, and they asked him where there was any Bible law on this question, and he confessed he could find none. He would protest against the adoption of the report, and would maintain that those who thought that the usage might be changed were as faithful to the church as any others, and were working as earnestly for her interests.

Prof. Willson held that when a minister was ordained in the church, he held an official relation, and in that relation was to conserve in every way the testimony of his church, which he was not doing if he admitted to his pulpit men who had not subscribed to her testimony.

Rev. D. McFall dissented from the professor's position, maintaining that the question stood on the same basis with that of occasional hearing of other ministers, and that if the ministers could not invite other men into their pulpits, the people could not go to other churches.

President George, of Geneva College, Ohio, thought that those who sought a change in this custom of the church rested upon a misconception. It was right enough, he thought, to invite ministers of sister churches to sit in Synod as consultative members; right enough to have them address Sabbath schools; but when you introduce them to the pulpit, immediately you touch the question of organic or ecclesiastical union. If one preacher may preach on communion Sabbath, he may go to the communion table, and if the church departed from her custom she must proceed to have open communion as the logical result.

On the vote being taken, the report of the committee was adopted, and Synod adjourned.

[We add to the above the following amended form of a valuable unreported address at last Synod. As to whatever vantage-ground those given to change seek to find in the practice of occasional hearing, we have to say "we are not careful to answer them in this matter."

The following is Synod's latest action on this subject. Minutes, 1873: "In

answer to the memorialists, we say that in the opinion of Synod the practice is not likely to give any trouble, *if ministers and elders are careful not to encourage it*, and in every case among members giving offence they use all proper means of remonstrance and advice in private to prevent its prevalence." We leave, then the responsibility and the result of these new things with those to whom it belongs, and they are not to coax us on, as though having taken one step, we might as well take another. Eds.]

On the subject of the exchange of pulpits with brethren of other denominations, it was asserted on the floor of last Synod, by two prominent divines, that we have no Bible law on the subject. A reply was made by a lay delegate that he thought we had explicit Bible law and doctrines, at the same quoting Romans 16:17, "Now I beseech you brethren, mark them which cause dissensions and offences contrary to the doctrines which you have learned, (and what?) *avoid them.*" Our brethren over the way, practically say—that means invite them to your pulpits, or they try to avoid the force of the logic by quoting the context: "For they that are such, serve not our Lord Jesus Christ, but their own belly," forgetting even good men do many things wrong, for the sake of wordly gain, and in so far serve not Christ, but their own belly—carnal desires. See also Second Thessalonians, 3d chapter, 14th and 15th verses: "And if any man obey not our word by this epistle *note* that man and have no company with him (why?), that he may be ashamed; yet count him not as an enemy but admonish him as a *brother.*" Now surely it will not do to deny this man's brotherhood, for he is here expressly called an erring brother. Yet the charge here against this Thessalonian brother is of the same character as that against the Roman brethren in the former passage quoted.

The question now arises, what is the best way to avoid his company and make him ashamed? Why, if he be a preacher, what more effectual way than invite him to your pulpits! But, say they, these directions are only applicable to individuals, for there was but one church when these epistles were written. There is but one yet—the Catholic Church. But do we not read of the seven churches in Asia. If these directions are applicable to individuals, why not to organizations as well? If not, all that disorderly and erring brethren will have to do in order to escape the censure of the church to which they belong, will be to leave and form an organization of their own, as many have done, times immemorial, since the apostles' day, and by so doing will not only escape the discipline of the church, but will be courted by our brethren to share with them in their pulpits, no questions asked.

We are asked, where is the difference even in principle between occasional hearing and exchanging of pulpits? Ans. The one is individual and unofficial, the other official and organic. When the members of a congregation call a pastor they expect him not only to preach to them the word of God, but to defend the principles and practices of the church to which they belong—principles to which he is solemnly bound by his ordination vows and covenant engagements to keep and maintain. Besides it might grieve and offend many conscientious members, of whom it is written: "It must needs be that offences come, but woe to that man by whom they come." The people have rights that even preachers are bound to respect. For a private individual to occasionally hear a preacher of another denomination, when deprived of his own, I look upon in quite a different light. I believe somewhat in the sentiment uttered by the poet, Lord Byron: "He who is only just is cruel; who could stand were all judged justly?" Who, if he were in the city of London for the first time, could deny himself the privilege and pleasure of hearing Spurgeon preach; or were he in Boston, of hearing that profound logician and scientist, the Rev. Joseph Cooke?

We can—we do unite in the common bonds of Christianity with the brethren of all evangelical churches in the family devotions, at the family table, in our social prayer meetings, in the Evangelical Alliance assemblies, in the Temperance Reform meetings, in the Foreign Mission enterprises of sending the Bible into every heathen land, and in the greatest movement of the day, the National Reform movement. But in officially preaching the word and dispensing the sacraments, there are organic bonds and obligations which we are solemnly bound by vows and covenant engagements to keep inviolate, and *they* not.

That most all other evangelical churches should unite, we believe the chief differences being more imaginary than real, arising, perhaps, in many cases, from misunderstanding, prejudice and ambition, more than from principle. Most all have, at least practically, the same ideas on civil government, psalmody and secret and oath-bound associations.

It is always in order to ascend in Christian attainments, but never right to descend. The divine injunction is, "Return thou not to them, but let them return to thee."

We, as a church, profess to hold a higher platform, and cannot, without lowering our standards, unite with any church organization which uses anything else in the praises of God than the songs of inspiration. Our standards forbid "the worshipping of God in any other way not appointed in his word." "For in vain do they worship me, teaching for doctrines the commandments of men." Nor can we unite with any who fellowship with secret oath-bound organizations, that purposely ignore the very name of Christ in their mock prayers, ritual, and profane quotations from the sacred Scriptures. Nor can we consistently unite with those church organizations whose members, preachers and all, identify and incorporate with any anti-Christian government, whose constitution ignores Christ's kingly authority over the nations, the Bible as our rule and paramount law in our civil as well as in our ecclesiastical relations, which also requires the successful candidate, before entering on the duties of his office to take a godless oath, in violation of the divine command, "Thou shalt fear the Lord, thy God, and serve him, and shalt swear by his name." Therefore, unless they should come a step higher, or these difficulties be removed out of the way, we cannot consistently share with them our pulpits.

Nor do those who understand our position expect it of us. Neither would they respect us the more were we to do so. Desirable as union would be, a true union can never be had at the expense of truth and purity. The divine order is, "first pure, then peaceable." There may be so-called union without unity. Truth alone unites and makes one, error separates and divides. The child truth is never to be divided, lest you destroy it in the process.

But it may be asked, can we not better maintain our position as a church, and more effectively vindicate our principles *inside* the United Pan Church, than outside in the cold by ourselves? If so, may it not be asked, how are we to get there? Surely not by "doing evil that good may come, whose damnation is just." By so doing we would not only lose our identity, but also our chief characteristics as the witnessing church. Every church of Christ is a witnessing church in so far as she witnesses for truth and testifies against evil; but is not the special witnessing church, unless she contends for the whole truth, and testifies against every known evil, whether in church or state, whether popular or unpopular. One of the chief characteristics of a true witness is, he must in nowise be a partaker in the evil he testifies against, or his testimony will be of little account either in the sight of God or man. The same principle holds in civil courts as well. And if state organizations,

and church organizations as well, are moral persons, as we profess to believe, then it logically follows that all those who identify themselves with such become partakers of all the evils they organically sanction, or officially practise in the sacred duties they omit, and the truths they ignore. Another character of the two witnesses is, they "torment the men that dwell on the earth," especially their erring brethren. But the question arises, how much would it torment them were they to join them in their organizations and invite them (their preachers) to their pulpits? Let us hold the fort a little longer, victory may be nearer than we think. See what reinforcements we are steadily gaining to the National Reform movement. This, once accomplished, one of the chief obstacles to the union of the churches will be removed. Then can we truly say we have a Christian republic. Then shall the promise spoken by the prophet be fulfilled: "When the power and authority shall be given to the *people* of the saints of the Most High, and they shall possess it under the whole heavens." Then shall the union of all the churches soon follow, the Jews not excepted, for they are beloved for their fathers' sakes, and will they not be led to say, this, after all, is our Anointed, and not only the King of the Jews, but the King of kings and Lord of lords, and will willingly join in the universal acclaim and "crown him Lord of all." Till this be accomplished let us obey the injunction given the faithful church of Philadelphia: "Hold that fast which thou hast, that no man take thy crown." For most assuredly were we to become faint-hearted, or prove unfaithful to the trust committed to our care, God is able to raise up other witnesses who will finish the testimony and take the crown.

A DELEGATE.

REPORTS OF PRESBYTERIES.

PITTSBURGH PRESBYTERY.

At the time of Synod, Presbytery met in Central Allegheny Church. Rev. R. Reed's demission of the pastoral charge of Brookland congregation was taken from the table. Mr. Reed urged his request because of want of encouragement and of pecuniary support. There was the best of feeling between him and the congregation. The congregation, by commissioners, opposed the request. Both parties left the whole matter with Presbytery. His demission was not accepted. J. R. Wylie accepted the call from Springfield congregation. Dr. Sloane accepted the call from the Allegheny congregation, and the Committee of Supplies was directed to make arrangements for his installation.

A. KILPATRICK, Clerk.

OHIO PRESBYTERY.

OHIO Presbytery held its spring meeting at Utica, O., on Wednesday, April 11th, commencing at 10 o'clock A. M. Ministerial members all present except A. McFarland, who is still laboring under affliction. He was not forgotten, however, in the prayers offered during the meeting of Presbytery. The congregations were all represented except two—Brownsville, and Muskingum and Tomika. The Presbytery transacted its business in two sessions. One of the most important things that claimed the attention of Presbytery was a petition from Mansfield, O., signed by sixteen persons, asking for preaching at that place. W. P. Clarke came as a commissioner to urge the claims of the people. He spoke very encouragingly in regard to the prospects for soon having an organization at that place. They have a subscription amounting to \$275. This, with what the Central Board of Missions promises them, will secure for them preaching over half the time.

Appointments to moderate in calls were as follows: H. P. McClurkin at Jonathan's Creek, and Muskingum and Tomika; S. R. McClurkin at Londonderry and North Salem.

Presbytery adjourned, to meet at New Concord, O., on the third Wednesday of October, 1877, at 10 o'clock A. M.

At 7 in the evening the moderator, H. P. McClurkin, preached a sermon from Luke 6: 38, on the subject of giving. S. R. McCLURKIN, *Clerk*.

ILLINOIS PRESBYTERY.

THE Presbytery of Illinois met in Elkhorn church, April 25th, at 2 P. M., and was opened with a sermon by Rev. D. C. Martin. A full attendance, with the exception of Revs. D. J. Shaw and James Wallace, the latter of whom, since our meeting, has been called to higher service in the church of the first born above. Another standard-bearer has fallen in the battle; the grave has claimed its own, and in his death we recall David's lament over the grave of Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?"

"Help, Lord, because the godly man
Doth daily fade away,
And from among the sons of men
The faithful do decay."

We had a good attendance, a pleasant meeting, and harmonious action. A call from the St. Louis congregation on Rev. J. R. Hill was sustained as a regular gospel call, and ordered to be transmitted to the Presbytery of the Lakes for presentation. In case of its acceptance, Revs. W. F. George, P. P. Boyd, and Elder Patterson were appointed a committee to attend to his installation. Our mission stations are to be supplied. Revs. D. J. Shaw and D. C. Martin to supply Walnut Ridge, two days each; and Rev. W. F. George to supply Marissa. The congregation of Princeton has given their pastor, Rev. D. C. Martin, one-fourth of his time. The dispensation of the Lord's supper was granted to the St. Louis congregation, to be held on the second Sabbath of May. Rev. Isaiah Faris to preach on preparation Sabbath, the session having the privilege to obtain an assistant. Rev. D. J. Shaw and elders of Bloomington congregation were appointed a committee to assign J. R. Latimer a text as a specimen of improvement, and to hear the same. Presbytery adjourned, to meet in Sparta on Wednesday, October 3d, at 2 o'clock P. M.

P. P. BOYD, *Clerk*.

KANSAS PRESBYTERY.

THE Presbytery of Kansas met in Clarinda church May 15th, 1877, at 7 p. m., and was opened with a discourse by Rev. J. S. T. Milligan, from Rev. 10: 1-7. Rev. J. A. Thompson was chosen moderator; W. W. McMillan was continued clerk, and D. McKee assistant clerk. The work of Presbytery occupied two sessions. The cultivating of our different mission stations engaged, as usual, a considerable part of Presbytery's time and attention.

A call from Fremont and Wahoo congregation on Rev. J. A. Thompson was sustained and presented, and by him accepted. Arrangements have since been made for a presbyterial communion, and the installation of Mr. Thompson at our fall meeting. The congregation of Fremont and Wahoo was recommended by Presbytery to the favorable consideration of the Central Board. The organization of Long Branch congregation was approved. Missionary work, it was found, had been done by Messrs. McKee, Milligan, Dodds and McMillan, as appointed.

A call from Winchester on Rev. D. H. Coulter was sustained, and forwarded to Iowa Presbytery, and, we learn, by him accepted, and provision is now made for his settlement. Requests from Sylvania congregation for the dispensation of ordinances, and also from Sterling station for an organization and a communion, were referred to the Interim Committee. Presbytery resolved that stations and vacancies be required to pay for one-half the preaching they receive.

Most of our congregations were found to have complied in full with the requirements of Synod and Presbytery as to the respective travelling funds; some of them only in part, and a few had wholly neglected it. Those delinquent on Synod's fund were directed to forward said amount to clerk of Presbytery; and it was resolved "That henceforth congregations and stations be required, as a condition of enjoying privileges in this Presbytery, to send their full quotas of travelling funds, both presbyterial and synodical, to each meeting of Presbytery."

The presbyterial examination of Clarinda congregation was attended to during the sittings of the court. The session of the congregation was advised so to arrange that, as far as possible, there may be an elder in each society, and the deacons to bring the matter of the sustentation scheme clearly before the congregation, and urge its hearty support. Commissions were appointed to bring this scheme before all our congregations, and urge compliance with its conditions. Rev. J. S. T. Milligan was appointed the moderator's alternate to preach the opening sermon at the next meeting.

Presbytery adjourned, to meet in Wahoo, Oct. 17th, 1877, at 7 P. M.

W. W. McMILLAN, *Clerk*.

At the late session of the Reformed Presbyterian Synod, in Nicholson Street Church, Glasgow, a conference on days of fasting was held. The Synod unanimously expressed the opinion that fast days should not be abolished.

The Marquis of Lorne is writing a new metrical version of the Psalms of David.

A meeting has been held in the St. Alban's Church, Holborn, London, at which it was agreed to form a church league for obtaining the separation of the Church from the State. A proposition to confine the league to an agitation for the repeal of the Public Worship Regulation act was voted down. More than 1,000 clergymen have given their adhesion to the league. This affords an apt illustration of the saying, extremes meet—Ritualists and Radicals both seeking disestablishment.

About forty Roman Catholics have been converted to Protestantism under the labors of Father Chiniquy, at Waterville, Maine.

The Stuart Brothers have given \$25,000 to the Presbyterian Home Mission Board, which has enabled it to go to the Assembly without a debt. The Foreign Board is also relieved from debt by a gift of \$50,000 from the John C. Green estate.

The American Sunday School Union held its fifty-third anniversary May 16th, at St. Louis. The occasion attracted and entertained a numerous assembly. There are 425,246 Sabbath School teachers and 2,787,794 scholars in the country.

Dr. John Hall's church, which cost about \$1,300,000, has just cleared off its remaining debt of \$175,000. Robert Bonner contributed toward it \$25,000 over and above his previous subscription of \$100,000.

By a new law in Indiana, marriages between persons nearer of kin than second cousins are forbidden.

Tuesday, the 29th of May, the Lutherans celebrated the three hundredth anniversary of the "Concordiæ Formula."

HOME CIRCLE.

We publish the following by request:

There was gladness in Sion, her standard was flying,
Free over her battlements, glorious and gay;
All fair as the morning shone forth her adorning,
And fearful to foes was her godly array.

There is mourning in Sion, her standard is lying,
Defiled in the dust, to the spoiler a prey;
And now there is wailing and sorrow prevailing,
For the best of her children are weeded away.

The good have been taken, their places forsaken,
The man and the maiden, the green and the gay;
The voice of the weepers wails over the sleepers,
The martyrs of Scotland that now are away.

The hue of the waters is crimsoned with slaughters,
The blood of the martyrs has reddened the clay;
And dark desolation broods over the nation,
For the faithful are perished, the good are away.

On the mountains of heather, they slumber together,
On the wastes of the moorlands their bodies decay;
How sound is their sleeping, how safe is their keeping,
Though far from their kindred they moulder away.

Their blessing shall hover their children to cover,
Like the cloud of the desert by night and by day;
Oh never to perish, their names let us cherish,
The martyrs of Scotland that now are away.

SCRIPTURE RIDDLE.

My family has a history, cruel, dread,
Witness the blood of martyr Stephen shed;
Yea, Stephen's Lord and Master shunned their power,
So terrible in persecution's hour.

They have a record, too, of varied good;
Go seek them at God's altar, Jordan's flood,
Peer through the deepening shadows of the night,
See one support a saint in sorry plight.

They kept God's statutes on enduring page,
Or told his wondrous works from age to age;
Stern ministers of justice, shedding blood,
Or firm defenders of the right, they stood.

But time would fail to tell the record given
Of noted dead on earth, or living ones in heaven;
Yes, *living* ones! earth's fairest and her pride
Are but the types of heaven's glorified.

'Tis thus my kindred's future shall be fair,
Seen in the light of heaven, in beauty rare;
When the walls of New Jerusalem surprise the dazzled sight
Revealed in its foundations and pictured in its light.

But who was I? Unknown to fame, unmentioned yet in story;
Nor dreaming of the future aim that sped me forth to glory;
Lowly was I, yet lifted high to save a chosen nation,
And Lord of lords to glorify in every generation.

List to my story: I was plain, and growing somewhat old,
Being untender, hard in heart, resistant, cold,
Yet not unpolished, for my restless bed
Outward, if not an inward, change had made.

'Tis true, by nature I was prone to fall,
Oft needed cleansing from earth's vileness all;
But fount in Israel, flowing ever free,
Brought purity and cleansing still to me.

And I was very lowly there, within my humble lot,
Where, in the midst of murmuring, I murmured not;
Unknown, unnoticed in the common throng,
Till sought of one with noble impulse strong.

'Twas evil hour; a nation in dismay
Needed strong heart and hand that gloomy day;
His faith and courage shall the lack supply,
And he elects to aid him such as I.

My polish, firmness, power of penetration,
He deemed were suited to the situation,
So quick direction giving, bade me tame
The haughty foe in God of Israel's name.

All breathlessly I sped, and, knocking, pressed
Ruthlessly in, to sudden make arrest,
When, lo, (what strange reverses in war do warriors know!)
Myself was there arrested and prisoned of the foe.

'Twas awful moment, fraught with issues great
To breathless nations that expectant wait;
Nor wait they long, for there, where neither fled,
We fell, together fell, and both were dead.

Not mine to hear the glad exultant shout,
Nor mine that day to follow in the rout;
Enough for me, the foe had met his doom,
And I lay sepulchred in glorious tomb.

And now the sacred pen has told the story,
And all right-hearted men give God the glory;
Say, can you solve the hidden, half-told mystery,
And show my name, my kindred, and my history? M. A. T., Phila.

BIBLE QUESTIONS.

- 1st. Whose sin was written with a pen of iron, and with the point of a diamond?
- 2d. Who was told to go down to the potter's house, and what for?
- 3d. Who proclaimed a solemn assembly in subtilty, and for what intent was it done?
- 4th. What was Zedekiah's name before it was changed, and who changed it?

T. A. MADDEN.

TRANSPosed COMMAND.

A and B each three times write,
R, M, T and H each twice indite
Now make four E's, one Y, S and D,
And all the letters you will see
Of a Bible command much broken by all.
But which should be kept by both great and small.
SAMSON K. LOGAN, California, Mich.

I am composed of 19 letters—

My 4, 8, 2, 1 is to exist.

My 5, 6, 7, 8, 9, 10, 11, 12 is to chase.

My 17, 18 is a brother of Onan.

My 19, 18 are consonants often used.

My whole is a well known proverb.

JOHN D. KENNEDY, Brushland, N. Y.

ANSWERS.

John, Eunice, Ruth, Uzzah, Samuel, Adam, Lois, Enoch, Malchus.—J E R U - S A L E M.

Merodach, Euphrates, Sibmah, Ophir, Partridge, Orpah, Tema, Amaziab, Mene, Ibban, Ashdod.—M E S O P O T A M I A.

Boaz, Elim, Naasson, Ebiasaph, Jehozadak (son of Seraiah), Amram, Abraham, Kohath, Arphaxad, Naphtali.—B E N E J A K A N.

Answers to enigmas, &c., in March number were given by R. S. Magee, L. S. Madden, M. E. Fowler (scripture enigma), to those in the April number by Beecie Douthett, Willie Harshaw, J. M. Douthett (1st), Achsah Gilliland (1st and 3d), Aggie Rhodes (1st and 3d), L. S. Madden (1st), Nannie Love (1st), R. S. Magee (1st and 3d), John D. Kennedy.

Will the HOME CIRCLE correspondents please send the answers in all cases with the enigmas, &c., and on a separate leaf?

MARRIAGES.

By Revs. J. F. Morton, R. C. Wyatt and David Murdock, on Thursday, May 3d, 1877, Mr. DAVID S. ERVIN and Miss BELLE MURDOCK, both of Cedarville, Greene county, Ohio.

By Rev. J. W. Sproull, assisted by T. Sproull, D. D., May 8d, 1877, in the Central R. P. Church, A. W. POLLOCK, of Pittsburgh, and SADIE S. AIKEN.

By Rev. T. Sproull, D. D., May 9th, 1877, A. STEAN and SARAH STEINER, all of Allegheny, Pa.

By Rev. J. French, Bay, Ind., May 8th, 1877, Dr. EDWIN SWAN and KATE FULTON. May 17th, 1877, WALTER MORROW and HATTIE MITCHELL. Also, at the same time and place, DAVID MITCHELL and LOUISA McNAUGHTON.

OBITUARIES.

DIED, December 26th, 1876, at the residence of her brother-in-law, John R. Renfrew, in Conococheague, Miss HANNAH DUNCAN, aged 70 years. Deceased was for many years a consistent member of the congregation of Conococheague.—Com.

DIED, Oct. 14, 1876, JOHN McCLOURE, in the 82d year of his age. In 1824 the deceased united with the R. P. congregation of New Alexandria, of which he continued a member till his death. Mr. McClure was a well-informed man, a close reader, an excellent conversationalist, and an intelligent Covenanter. As a ruler, his desire and efforts were for the spiritual welfare and purity of the members of the church. For a number of years before his death he was blind, and confined mostly to the house. Personally, he was a pious, godly man. T. A. S.

Minute of Session.

God in his providence has removed by death John McClure, for fifty-two years a member, and for more than forty years a ruler in our congregation. The session desire to place on record their testimony to the consistent Christian character of the deceased, his knowledge of and attachment to the principles of the church, and his punctual and faithful discharge of his official duties until prevented by bodily infirmity.

THOS. A. SPROULL, Moderator.
JOHN BEATTY, Clerk.

THE

Reformed Presbyterian and Covenanters.

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ORIGINAL.

NEWSPAPER RESPONSIBILITY.

IN many of the religious papers there have appeared lately advertisements so conspicuously displayed as to attract attention at once, and offering to purchasers special inducements. The phraseology used is frequently such as is well calculated to throw the reader entirely off his guard, not seldom, indeed, conveying the impression that the editors themselves are at least indirectly interested in the success of the party or parties whose names appear.

One peculiarity about all these advertisements is, the price at which the article for which buyers are solicited, is offered, bears but a small proportion to its actual cost. Something claimed to be sometimes of considerable value is promised in case an amount sufficient to cover the expense of boxing, express-ing, &c., is forwarded. If the statement published be correct, money or its equivalent is being given away in a manner and with a lavish hand not often witnessed in these days.

Advertisements of a similar kind have appeared with more or less frequency in even religious papers for a long time. But until lately they were in out of the way corners, and in type so small as not likely to attract attention. Only lately have they been inserted in conspicuous places and in a manner that as soon as the paper is opened the reader's eye at once rests on them. Emboldened by past success, and as if feeling secure against exposure and detection, the parties that engage in such wonderfully benevolent undertakings, now in the most public manner possible proclaim to the religious world the trifling conditions necessary to become partakers of their charity, and the religious press does all in its power to assist in the publication.

It is true that at times merchants obtaining bargains are able to sell at greatly reduced prices. Often, to get rid of an old stock, they will dispose of it at less than cost. To sell one class of goods at a large profit, they are willing

to sell another at a very small one. To introduce a new article to the trade the parties that have it will sell at the price of manufacture, or even below. To raise money to meet pressing engagements many a one has sold his goods at a very great reduction. These, however, are all exceptional cases. It may safely be set down as a rule, that any one who offers an article at less than its value has come by it dishonestly or calculates in the long run in some way to defraud. Such a person should be watched, and if possible, no dealings be had with him.

The advertisements referred to are no exception to this rule. They are dishonest on their very face. They offer inducements which it is utterly impossible for those who make them to make good. The intention to swindle must be patent to all. In fact, it would appear that acting in concert, numbers of dishonest persons, unwilling to obtain a livelihood in an honest way, have combined and started bogus stores in our large cities. Knowing that the religious press come in contact with the religious people of the land, and is supposed to be especially guarded against the insertion of anything hurtful to good morals, they conclude, and here is their wisdom, that readers who, if their advertisements were inserted in secular papers, would at once have their suspicions aroused, would implicitly believe them if inserted in religious papers. Dollars and cents, it is believed, are entirely a secondary consideration in the conducting of religious journals, the inculcation of pure morality being the first. The insertion of such advertisements in religious papers is part of the programme to swindle the public.

Already some of these swindling firms have been exposed. The Post Office Department at Washington directed, a short time ago, the postmaster at Pittsburgh to retain the letters addressed to one of the most extensively advertised. A large number have thus been detained. The parties, to escape prosecution, have fled, and yet even after the first exposure, some of these very same journals publish a new advertisement, offering equally dishonest inducements by the very same firm.

The question at once presents itself, and it is a very important one, to what extent are the editors responsible for these advertisements? So far as the advertising columns are concerned, surely they are responsible for everything that goes in them. While they cannot examine carefully everything that is presented for insertion, the position they occupy is such that they are morally bound to see that nothing hurtful to good morals appear. They should exercise such a supervision that nothing in any way injurious to the family circle would be inserted. Anything of a doubtful character they should unhesitatingly refuse.

It is difficult to see how, in regard to these advertisements, any palliation can be presented. As though conscious an explanation was needed, possibly called to task by some of their deceived subscribers, some editors excuse themselves in this way: "The firm that sent the advertisement is honorable. We have had long business dealings with it, and have always found it responsible. It is possible all promised will not be given, but an equivalent for the money

sent will be obtained. No one should ask for more." Miserable makeshift. A confession of guilt, and nothing else. We cannot shirk in this way our responsibility. Who wishes to select as a guide in morals any one who would thus attempt it? The subscribers deal with the editor, not with the third party. What kind of morality is that which would justify one in saying, it is true the advertisement which has been in our columns, and is still in, is not true, still, you will get the worth of your money? Are not such editors accessories to the fraud?

Subscribers owe to themselves a duty in regard to this. Let them examine carefully the advertisements, and where the interests of morality are held of secondary account, let them speak out. If editors are unwilling to exercise a proper supervision over all their columns, the remedy is in their hands. Let them demand that there shall be entire harmony between all departments, that those who advocate Christian morality shall be consistent, and not for the sake of a few dollars allow in one department what entirely neutralises their teaching in another, that they show they themselves understand the requirements of common honesty and act in accordance with the first principles of acknowledged right. If this be done not a few advertisements now prominent enough, such, for instance, as of certain patent medicines, will speedily disappear from columns they have long disgraced.

THE LAW OF CHRIST TOUCHING MARRIAGE AND DIVORCE.

BY JOHN BROWN.

Matt. 19 : 8-9.

IN the days of Christ there was a difference of opinion among the Jews on the question of marriage and divorce. The followers of Shammai maintained that adultery alone was a lawful ground of divorce; the followers of Hillel held that a man might dismiss his wife for any cause, or at pleasure. The Pharisees, who were always on the alert, that they might entangle the Redeemer in difficulty, "came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? We know that thou teachest the way of God in truth and carest not for any man; tell us what we are to believe on this disputed subject. The followers of Shammai say that it is lawful, and the followers of Hillel say it is not; but what sayest thou?" Jesus framed the answer by which he was enabled to declare the truth and avoid the snare. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder." Gen. 1 : 27 ; 11 : 21-24. On these words we observe:

1. That marriage is a divine institution, and not a mere human arrangement. The words "For this cause shall a man leave father

and mother," &c., as they lie in Genesis, would seem to be the words of Adam; but Christ assures us they are not the words of Adam, but the words of God. It was not Adam, but "he who made them at the beginning," that "said, For this cause shall a man leave father and mother and cleave to his wife; and they twain shall be one flesh." In these words, then, God himself declares the institution of marriage to be observed in all succeeding ages.

2. That marriage consists in the union of one man and one woman as husband and wife, and no more. This appears from the fact that God originally made one of each sex. "Have ye not read," says the Redeemer, "that he who made them at the beginning made them male and female?" or rather, "*a male and a female*," i. e., one man and one woman. It also appears from the terms of the institution, which imply that as he made only one of each sex, so he designed only one of each sex to be united in marriage. He who made them male and female said, "For this cause shall a man leave father and mother and shall cleave unto his wife;" not, men shall leave their fathers and mothers and shall cleave unto *their* wife; nor, a man shall leave his father and mother and cleave unto *his wives*, and they twain shall be one. Not, *they* indefinitely, without declaring how many; nor they three, four or five; but "*they twain*." The ordinance, therefore, on which alone marriage is lawfully founded, limits this union, in the most express and definite manner to two persons. What God has thus established man cannot alter. Dwight, vol. 5, p. 68.

Polygamy, it is true, had been introduced among the Jews, and even the people of God fell into the error; but it never met with the divine approval, though God bore with it until the times of reformation. In the text the condemnation of it is implied, and the Redeemer places marriage again on its original basis, making that the standing law of his kingdom. Accordingly there is not the remotest hint in all the New Testament that polygamy was tolerated by the apostles, or allowed in a single instance in the primitive church. The law of the New Testament is, "Let every man have his own wife, and every woman her own husband." 1 Cor. 7: 2.

8. That marriage is a holy institution. If it be a divine institution, it must be a holy institution; for a holy God can institute nothing unholy. It was instituted in Paradise, before sin had entered the world, and has been observed by the holiest men of all ages. Enoch, Noah and Job were married men; and Jesus honored marriage by his presence at a wedding in Cana of Galilee, and performing his first miracle there. Several sects have represented the married state as a condition of life less pure than that of celibacy, and the Church of Rome forbids her priests to marry; yet, under the old dispensation, celibacy was so far from being imposed on the priesthood, that the ministers of religion in general, from the high priest to the levite, were married men. And under the new dispensation, Paul is so far from imposing celibacy on Christian ministers, that he makes marriage a qualification for the episcopal office. "A bishop," says he, "must be the husband of one wife." 1 Tim. 3: 2. Peter, too, whom the Romish church

makes the first bishop of Rome, and the very foundation of the church, was a married man. It surely cannot be sinful for a Christian minister to marry. "Marriage is honorable in all—in all men and in all respects." Heb. 12: 4.

4. That the marriage bond is indissoluble. "Wherefore," says our Lord, "they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder." Each party is bound to the other during *life*. "The woman which hath an husband is bound by the law to her husband so long as he liveth." Rom. 7: 2, 3. In answer to the question of the Pharisees, Christ thus proves the unlawfulness of divorce. He declares in the most express terms that God by his ordinance has "*joined together*" every lawfully married pair, and that no man, nor set of men, has a right to separate those whom he has joined. "It is to be observed here, that the translation exactly expresses the meaning of the original, in this part of the text; 'Let no man put asunder.' The Greek word is *anthropos* without the article, the most absolute and unlimited expression in that language, to denote man universally, without any respect to age or condition. The prohibition, therefore, is not that the husband, as among the Jews, Greeks and others; nor that a judicial tribunal, as among ourselves; nor that a Legislature, as in some communities, may not sunder this union; but that man in no condition, place, or time—man possessed of no authority whatever—may sunder this union, without an express commission from God." Dwight, vol. 5, p. 104.

The Pharisees next inquire, "Why did Moses then command to give a writing of divorcement, and to put her away?" The reference seems to be to Deut. 24: 1, 2. "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house she may go and be another man's wife." Christ admits that in consequence of their perverse and rebellious manners, Moses *suffered* the Jews to put away their wives; but denies that divorce was ever in accordance with the original institution, or agreeable to the mind of God. "He saith unto them, Moses, because of the hardness of your hearts"—that is, the hardness of the hearts of the Jewish nation—he does not speak of those whom he immediately addressed—"Moses, because of the hardness of your hearts, suffered you to put away wives; but from the beginning it was not so. And I say unto you, Whoever shall put away his wife, except it be for fornication, and shall marry another, doth commit adultery; and whoso marrieth her which is put away committeth adultery." These words are so plain that they scarcely admit of explanation; the meaning can hardly be missed. Christ directly and positively teaches, that, except in the case of the crime specified, the man who divorces his wife and marries another commits adultery, that the woman who divorces her husband and marries another commits adultery, that the man who marries a divorced woman commits adultery, and that the woman who marries a divorced man commits

adultery. Compare Matt. 19 : 30 ; Mark 19 : 11, 12 ; Luke 16 : 18. The law is thus put in every possible shape, so that all excuse is cut off from every quarter.

In 1 Cor. 7 : 10-16, Paul compares the doctrine of Christ on this subject. "Unto the married I command, yet not I, but the Lord, (The Lord had already given instructions on this subject, Matt. 19 : 3, and Paul here confirms his doctrine,) Let not the wife depart from her husband ; but (*kai*) even if she depart, let her remain unmarried, or be reconciled to her husband ; and let not the husband put away his wife." A divorce or separation is here absolutely prohibited, and in case of a divorce or separation, the divorced or separating party is expressly forbidden to marry again.

The apostle goes on, "But to the rest," (that is to those whose cases had not been contemplated by the command of Christ) "but to the rest speak I, not the Lord. (The apostle does not mean to disclaim his inspiration ; but asserts that the Lord had not given instructions respecting the peculiar case that now concerned the church at Corinth.) If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean ; but now are they holy." Doubts seem to have arisen in the church at Corinth as to the lawfulness of believers remaining in the marriage relation with unbelievers. Paul shows that though it would be wrong for Christians to marry unbelievers, yet the unbelief of one of the parties does not disannul the marriage contract, or render their cohabitation sinful. The wife is sanctified in such a sense as to be a lawful wife, and the children are sanctified in such a sense as to be lawful children. (The children are holy in the same sense that the unbelieving wife is sanctified or made holy. Whatever kind of holiness attaches to them attaches to her. All the difference between the two words is that one is an adjective and the other a verb.) They are not, therefore, to separate on religious grounds.

"But," says he, "if the unbelieving depart, let him depart." As if he said, "If there must be a separation, let it be on the side of the *unbeliever*, 'if the unbeliever depart, let *him* depart, not *her*.'" "A brother or sister," he remarks, "is not under bondage in such cases," that is, she is not bound to give up her religion, or follow him. But it has been supposed that the apostle in these words grants liberty to marry again. Such an inference, however, is unwarrantable, for the following reasons :

1. Were this the meaning it would involve the apostle in self-contradiction. He would not only contradict the Lord, but he would contradict himself. In the eleventh verse, he had commanded the wife who left her husband to remain unmarried or be reconciled to him, and the husband not to put away or divorce his wife. Can we suppose that he would give one direction in the eleventh verse, and another in

the fifteenth? or that he would give two contradictory precepts on the same subject within the space of a few sentences.

2. When the apostle says, "A brother or sister is not under *bondage*," he does not mean that a brother or sister is released from the marriage bond by the desertion of the other party, so as to be at liberty to marry again. The marriage bond is never called *bondage*. "The woman is" indeed "*bonded*" (*dedetai*) by the law to her husband; Rom. 7: 2; 1 Cor. 7: 39, but not "under bondage" (*dedoulatae*). When Paul says, "A brother or sister is not under *bondage*," he does not mean that the marriage bond is dissolved; but that the believing husband or wife is not to be the slave of an unreasonable or tyrannical unbeliever.

3. The direction to the believing wife in this condition, and by implication to the believing husband, is, verse 14, "Let her remain unmarried, or be reconciled to her husband." He is still her husband, though separated from her. And the marriage relation is recognized as still existing by the appropriate terms, husband and wife, verse 16. "For what knowest thou, O wife, whether thou shalt save thy husband? or what knowest thou, O husband, whether thou shalt save thy wife?" "The believing party, by dealing tenderly with the unbelieving who has caused the separation, may remove the prejudice and effect a reconciliation. This could not take place if the relation was dissolved by divorce. And this is exactly in the spirit of Peter's direction, 1 Peter, 3: 1: "If any obey not the word, they also may without the word be won by the conversation of the wives." *Ref. Presb.* for 1870, p. 370.

REMARKS.

1. Marriage ought to be entered into with much consideration and prayer. Dr. A. Clarke remarks well, that if the marriage union be formed in the fear of God, there will seldom be any need of divorce.

2. That those who are placed in this honorable relation should endeavor to keep each other's affections, and avoid everything that would have the least tendency to separation.

3. Those who have married after divorce are living in adultery, however innocent in other respects, and are under obligation to repent, and to return to their proper husbands and wives, or remain separate.

4. Churches ought not to receive or retain such persons in their fellowship. By doing so they participate in the sin of adultery.

5. As the laws of some of the States are in direct opposition to the laws of Christ, Christians ought to use all their influence to get the law of God adopted as the law of the land.

Strawberry Point, Iowa.

INTERCHANGE OF PULPITS.

THE report in last number of the discussion on this subject in Synod, taken from the *Pittsburgh Gazette*, is very meagre and unsatisfactory. Some of the speeches were not reported at all; and the best parts of some that were reported were left out. The writer made some remarks

on the subject, that appeared to himself and to others to have weight, of which no notice is taken. Availing himself of the privilege accorded to a lay delegate in the report of his seasonable speech in the last number of the Magazine, he purposes to reproduce in substance what he said in Synod, with some additional remarks.

This discussion is owing to the friends of the measure on which the committee reported. It was begun evidently from a desire of self-justification for doing what has brought out these petitions. On the first resolution reported by the committee, which stated the fact that it had "never been the custom of the church to invite clergymen of other denominations to minister to our people in the preaching of the word," there could be no diversity of opinion. The propriety of departing from fixed usage as presented in the second resolution is the main point demanding attention.

It is unfortunate that this question has come before Synod in the abstract form. Enactments to correct some evil that has found its way into practice, have ever proved failures. Parties offending against the law and order of the church should be dealt with by the courts to which they are amenable. From their decisions the points at issue can be brought up by protest and appeal and be decided on their merits. Decisions thus reached cannot well be evaded; while the assertion of an abstract principle will be explained to suit each one's preconceived opinions.

It seems to be overlooked by those who are in favor of a change, that the Reformed Presbyterian Church is the *witnessing* church. This position she took at her organization, and she was recognized as such by surrounding religious bodies. It is readily admitted that all Christians are witnesses for Christ; but it is the duty of the church organic to bear distinct testimony in the great contest between Jesus Christ as King and Lord of all, and Satan who claims the world as his kingdom. That this position is assumed by the Covenanting Church, is clear from the fifth term of her ecclesiastical communion, in which we declare our purpose to follow the example of the "martyrs of Jesus in contending for all divine truth, and in testifying against all contrary evils that may exist in the corrupt constitution of either church or state."

The objects against which the testimony of the church is to be directed are "corrupt constitutions of church and state." The second includes all national organizations that disregard in their constitutions the authority of Jesus Christ as King, and the obligations of his law. The first includes all ecclesiastical organizations that participate in any way in these acts of national disloyalty to Christ. With neither of those organizations in these great wrongs can the witnessing church have fellowship. This is her historical position.

Let her cease to be the witnessing church and where does she stand? She has no standing. She has no right to exist as a distinct ecclesiastical body. It is her witnessing position that distinguishes her from other Presbyterian denominations. If she abandons this she has no right to maintain a separate existence, and any attempt to do so would

involve her in the sin of schism. The standing declaration in her testimony is, "we condemn the following errors and testify against all who maintain them." Among the maintainers of some of the errors condemned we find every other church. To invite their ministers to our pulpits would be to neutralize our testimony against them. The declaration, that a nation that does not own Jesus Christ as its King, is in rebellion against him, and that his people should refuse to incorporate with it, is an essential part of our testimony, and vital to our organic existence. A practical nullification of this would be suicidal.

But would this be the effect of changing her established usage on this point? We are not now considering exceptional cases of departure that have never come under the notice of Synod; but of the result of a judicial decision reversing our past settled position. All see clearly that to incorporate with the nation would neutralize our testimony against its constitutional wrongs, and therefore we refuse to incorporate with it. And is it not equally plain that to incorporate with a church would have the same effect on our testimony against what is wrong in its constitution and practice.

It will be said that the measure in question will not lead to ecclesiastical incorporation. This is the very point at issue. Let us examine it for a little.

Every church has its standards which its ministers at their ordination are pledged to maintain. The Covenanting Church holds and teaches that it is wrong to perform any political act that would involve political fellowship with the United States government. The position of all other churches is, that this is not wrong but a duty. Voting, sitting on juries and similar acts are done by their members and approved by their courts. It is with a knowledge of this that a Covenanter minister invites a minister of another church to preach in his pulpit. What is this but in so far to neutralize the testimony of that minister that performed this act of courtesy; and what is this, if sanctioned by Synod, but to declare our testimony nugatory and our practice unjustifiable. It would be a practical laying down of our testimony.

This is no matter of experiment. It has been tested, and if we would learn from the lessons of history we should be slow to adopt a course that nearly a half century ago threatened the life of the witnessing church in this country.

Before the disruption of 1833 the same course was pursued by those who at that time, to enjoy the freedom that they coveted, left the witnessing church. Has their success been such as to warrant us to try the experiment? Let us take warning and avoid the danger before it is too late.

It is argued, that because occasional hearing is permitted in the church the interchange of pulpits should be permitted also. That this would be consistent we admit. But were the assumption true, the conclusion does not follow. In order to justify the inference, it should be proved that the permission is right. One step aside can never be brought forward as an argument for taking another. This kind of logic always betrays a bad cause, or a feeble advocate, or both. But

we deny the assumption. The church has never said that it was right for her members to wait on the preaching of ministers of other denominations; every act of Synod on the subject has been on the other side, and were a case to come up by appeal or reference from the lower courts, we are confident that there is faithfulness enough in Synod yet to reaffirm her long established position. And it is, perhaps, well that the question has come up to show where we stand, and to stir up the witnesses for the whole truth, to more vigorous efforts to maintain both in profession and practice the testimony committed to them. "Hold that fast which thou hast, that no man take thy crown." "He that is faithful in that which is least, is faithful in much." T. S.

NOTES OF TRAVEL IN THE HOLY LAND.

LATAKIYEH, May 30, 1877.

REV. S. O. WYLIE—*Dear Brother*: Having, in company with Mr. and Mrs. Easson and Miss Mizpah Metheny made a short trip through Palestine, I thought that though books on the subject are innumerable, it might interest some of the younger readers of the REFORMED PRESBYTERIAN AND COVENANTER to have a running description of the places visited.

And now as to our journey. We left Latakiyeh March 26th, in an English merchant vessel, for Beirut, and I never was in such a pig pen in my life. It was a mercy we only had one night to put in on her, or we would have wished we had died when we were little. We were glad enough to get on shore next morning, where we stayed until Thursday evening, when we embarked for Jaffa or Joppa on the French Messageries Line. Next morning we anchored before Joppa. It has no harbor, nothing but open sea, and on account of the rocks is very unsafe anchorage in stormy weather. It was quiet this morning, and we landed without difficulty except from the harpies, who think it is their province to *eat* Franks. When they found us able to speak with them in their own tongue, they fell back and left us in peace. We went to the Howard Hotel for breakfast, (the only one in the place.) Jaffa does not make as pretty a picture from the sea as Latakiyeh does. Still it is quite pretty. You can see yet, if you want to, the house where Dorcas was raised to life by Peter, and the house of "Simon the Tanner." It is wonderful how many things "remain unto this day."

After breakfast we took a wagon for Jerusalem. There is a road made and covered with broken stones, but no earth over them. It is not kept in repair, and we were "well shaken before taken" to Jerusalem. The road out of the city and through the gardens is delightful. A shower had cleared the atmosphere and laid the dust. The sun shone out clear and warm, and the breeze wafted the scent of the orange blossoms. It was such a day as an Arab's soul loves, when he can lounge in the sun and doze by the hour.

We crossed the "Plain of Sharon," and its wild flowers growing in profusion brought to mind him who said, "I am the Rose of Sha-

ron." We stopped to water the horses at Ramleh, said to be "Arimathea." There remains in it nothing ancient but a tower supposed to be the belfry of a Christian church of the Crusades. We rode on through the valley of Ajalon, over which Joshua commanded the sun and moon to stand still, on through Bab Il Wady, the Door of the Valley, past Modin, the city and cemetery of the Maccabees. Further on to the right we came to "Aboo Gosh," a village on a high hill, called after a famous robber, and supposed to be Kirjeth Jearim, where the "Ark of God" found shelter. They had a rough way over which to carry it when David undertook to remove it to Jerusalem. Not much wonder the oxen shook it. We saw in the distance "Mizpeh," a watch tower, certainly in its commanding height. It grew dark and we hastened on to the Holy City. What mingled feelings as you approach this ancient sacred town, where our Lord walked and taught, and where the closing scenes of the great work of Redemption were enacted. We entered at the Damascus gate, for it is still a city with walls and gates, and stopped at the Damascus Hotel near by. It was nine P. M. then, and we were weary and hungry. We took tea and retired to rest, and next morning commenced sight seeing. We first visited the Tower of David or Hippicus, said to have been left by Titus to show the prowess of his troops. A few modern cannon would soon smash it. It is situated on Mt. Zion, at the southwest corner, and from it can be seen the Pool of Hezekiah, to which he brought water from the Upper Gihon. It is green and slimy now.

We went to a Latin convent to see, underground, parts of three parallel streets on which they came in digging for the foundations of the house. They cleaned out the rubbish and left them as they were. Being arched over they made good foundations for the building. Ancient they are without doubt, and may not our Saviour have walked through them? There is on one side a narrow aqueduct filled with clear, cool water. They have by a pump utilized it, making it supply the convent now. One is relieved to come across something genuinely old, even though it be under a Latin convent.

We then visited a Latin church, said to be very handsome, but whose beauty was spoiled to me by what was written over the door, in Arabic and German, "Perfect forgiveness granted here, every day; and *everlasting!*" O Rome! when will thy blasphemies cease?

Monday morning, April 3d, we visited the "Church of the Holy Sepulchre," where they have gathered the scenes of more wonderful events than in any other given space under the sun. Here laid over the grave (?) is the marble slab on which Joseph of Arimathea laid the body of our Lord, here is the pillar to which Jesus was tied when he was scourged, here the place of crucifixion, the centre of the world, marked by a short marble pillar, the place where St. Helena found the *true cross* (now in Rome); yes, and the skull of Adam!! When the soldier pierced our Saviour's side a drop of the blood settled down in the earth until it reached Adam's body and resurrected it, and here, when he re-died, his skull was buried! The church is really three, the centre a three-tiered dome, in which is the Sepulchre. Opening

off this are three churches or chapels belonging separately to the Greeks, Latins and Armenians. The building is old, and covered with the usual amount of gaud found in Catholic churches. Afterwards we went down into the quarries, recently opened, from which it is supposed the stone was taken for Solomon's Temple. In the afternoon we took animals and rode up the Mount of Olives. How delightful to come on something genuine, some place where the feet of our Lord *had* trod, to look around on the landscape on which, no doubt, many times his eyes rested. From its summit you could see below, in the west, the "City of the great King," not as he saw it, however, "Mount Sion standing most beautiful," Mount Moriah, desecrated now by the worship of the false prophet; to the east and south the Dead Sea, the Jordan, and across it the mountains of Moab, from whose Pisgah point Moses viewed this "Promised Land," How many stirring events in the world's history transpired in this area which bounds our vision! How still and silent the land, once jubilant with the shouts of thousands coming to thy solemn feasts, O Jerusalem! Now thou art given over to "strong delusions" and into the hands of barbarians. Even this mount is desecrated by their worse than "old wives' fables." In a little room they have the stone on which Jesus stood when he was ascending up to heaven, and in which he left the track of his foot; a giant he must have been to have left such a track—the print of his staff is beside it. We came down the mount and round by the "Valley of Jehoshaphat." Across it is Absalom's Pillar or tomb; whether his grave, or the "pillar he reared up in the king's dale," I cannot tell. On past "Enrogal" and round where Gihon comes down by Mount Sion and meeting Jehoshaphat forms the "Valley of Hinnom," on beyond, through the Valley of Gihon and round again to the Damascus gate, from whence we came out. Next day we went to Bethlehem, passing Rachel's tomb on the road. It cannot be the pillar Jacob set over her grave, it looks like Moslem handicraft. The town is large and closely built, and well situated. Of course a church covers the manger, and you have the exact spot where Mary lay. Here also you are shown a cave full of Mary's milk, congealed to the consistency of fresh soap. Melted and used internally it benefits her less favored sisters, whose supply of the lacteal fluid is limited. If you don't believe me, I had a piece of the stuff in my hand, and have talked with women who have found the remedy infallible.

Wednesday we started out early, across the "Wilderness of Judea" to visit the Dead Sea and Jordan. A very wilderness it is. We rode on by the Brook Cherith, and crossing it, came to the gorge where tradition says Elijah was fed by the ravens. Though the rest of the brook was dry, there was still water in the gorge. We passed several heaps, at the place where Achan was stoned. Also saw the site of the inn of the "Good Samaritan," and we too were "going down to Jericho." We camped at the "Fountain of Elisha," which he healed with the cruse of salt. Between this fountain and Mount Quarantana, is the reputed site of ancient Jericho. Next morning we mounted and started for the Dead Sea, passing through the modern Jericho, a dirty

mud built town. We reached the sea about ten o'clock and took a bath in its waters. The specific gravity of the water is greater than your body, so that you float like a stick of wood on its surface. The water is excessively salt and bitter, stinging any break in your skin like fire. The land around is desolate in the extreme, not a green thing to be seen, and not a fish in its waters. We rode back to the Jordan and lunched by its swift, muddy stream. It had not overflowed its banks, for it was not yet "wheat harvest." The barley was ripe and cut in some places. We washed in Jordan and cleansed ourselves from the stickiness of the Dead Sea. Then, as it grew cooler, returned to camp, and next day went back to Jerusalem. Saturday we visited the Haram (Mosque of Omar) on the site of Solomon's Temple. It is a jumbled building of irregular architecture, built apparently of the ruins of other buildings, for of the many pillars, no two are alike. They are fine specimens of different kinds of marble. It was a Christian church during the Crusades. On the site of the Holy of Holies is a stone hanging between earth and heaven! on which Mohammed stood when he was to ascend to heaven. It started after him and was only stopped by Gabriel, the angel, who caught it and held it while Mohammed got away. I saw the track of his fingers in the stone, so you may believe the story. When he comes back to the world he will alight on that stone, and it will go back to its place. When we went below we saw that it was held up by pillars. We asked why, and they said it frightened the women so to see it hanging they had to build it to comfort them. They have a stone which had 19 nails in it. Gabriel comes down at times and takes one out, and now there are $3\frac{1}{2}$ remaining; when they are all out the end of the world will come. If you put a piece of money on the stone you pass at once to Paradise. There were some twenty English and Americans present, but no one wanted to go to heaven! The interesting place was under ground, where arched passages stand 200 feet below ground, and those who have studied the question say they are remains of Solomon's Temple, or of the original temple. MOLLIE DODDS.

THE SHORTER CATECHISM ANALYZED.

A SMALL work with this title was published many years ago, and was for a time successfully used in the households of our church as a manual in the religious instruction of children. Among all publications that we have seen intended to indoctrinate youth in the fundamental truths of religion as set forth in the Shorter Catechism, we give this by far the preference. Its simplicity, clearness, and thoroughness warrant its claim to the position to which we have assigned it. We give the title in full:

"THE SHORTER CATECHISM ANALYZED; being a distinct exhibition of the particular doctrines under each question, with appropriate proofs from Scripture. By Gilbert McMaster, A. M., pastor of the Reformed Presbyterian congregation, Duaneburgh."

The copy before us is of the second edition, published in 1825. It contains a very flattering recommendation taken from the *Edinburgh*

Christian Instructor of March, 1821, from which we infer that an edition of it was published about that time in Scotland. We consider that it is a loss to the church that it has not been kept in print. There is a tendency in our day to disuse to some extent the Shorter Catechism in the instruction of children, and substitute Bible lessons in its place. And there is plausibility in the reason assigned for this. As the Catechism professes to present nothing but Bible doctrines, is it not better, it is asked, to go to the Bible at once, and draw the instruction immediately from it? The answer to this is, that the Holy Scripture does not profess to present the system of divine truth in its proper connection and order. That is left to the skill and fidelity of the church. There is, it is true, in the Bible "milk for every one that is unskillful in the word of righteousness, for he is a babe." Heb. 5: 13. Such need, however, to be taught "what be the first principles of the word of God." And it is just to supply this need that the Shorter Catechism was prepared by the Westminster Assembly.

The writer had the opportunity and advantage of being trained, in his younger days, in the use of this manual. It was put into the hands of the children of the family by their parents. The children were required to commit it to memory, and the recitation of the tasks assigned was part of the exercises of the family on Sabbath evenings. The late Rev. John Cannon, whose pastoral supervision he enjoyed, was careful to see that the families of his congregation procured the Analysis for their children, and used it in their instruction. Well would it be for the intelligence and piety of the church if this was still done.

For the benefit of those who have not seen the work we give here, as a sample, the analysis of the answer to the first question :

Ques. 1. What is the chief end of man ?

Answer. Man's chief end is to glorify God and to enjoy him for ever.

What are we taught in this answer ?

We are taught that man's chief end consists of two parts—

1. To seek the glory of God.

1 Cor. 10 : 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

2. To seek the enjoyment of God.

Psal. 73 : 25, 26, "Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee."

With the author we had not the pleasure of personal acquaintance. He was unquestionably one of the ablest ministers of the church in his day. The acuteness of his intellect is shown in the skill with which the propositions of the Catechism are stated, and the portions of the Scripture proof adduced.

The church should have the benefit of a reprint of this excellent manual, and we doubt not that a large edition, through the influence of pastors and elders, could be readily sold.

T. S.

SELECTED.

THE NEW MINISTER vs. OLD PASTOR.

A NEW minister is in the pulpit. He looks upon a strange audience. The sea of **turned** faces is inspiring. He is ignorant of personal troubles, trials and **sins**. He thinks of the nobility of the race, and talks to his auditors, assuming they are all anxious to know the truth and to practice his teaching. He never calculates upon the opposition of the human will and the power of evil. He is filled with wonderful expectations. He imagines all that crowd happy, prosperous, and willing to follow his command or practice his advice.

But wait awhile. Let the strange orator in the pulpit become the pastor, the counsellor and friend; let him understand the weaknesses, the faults and inconsistencies of his flock; let him find out the cheating, lying, slandering and domineering tendency; the family difficulties, the business troubles, the social disorders, the personal eccentricities, the secret sins, the selfish ambition, and the enfeebled inner life of his flock, and try to rectify them, then he will find out that he has a harder task on hand than he ever dreamed of. Let him begin to trouble consciences, then these serpents will begin to crawl and hiss. Let his preaching have directness of aim and fire of spirit in it, and these combustible elements will begin to blaze.

While he smiles upon their sins and fans them in their indifference and slumbers, and pets them with clerical caresses, and pleases them with approval of sinful indulgences and unholy practices, he may be a social paragon, but a ministerial puppet, and as God's watchman on Zion's wall, a failure.

The true minister must be bold to attack and plain in denouncing the sins of his age, and is sure to meet with the opposition of the worldly and the ridicule of Satan's emissaries.

The ministry of the Lord Jesus requires spirituality of life, elevation of character; Christlikeness in conduct, and unworldliness in tendency; consequently there arises a disparity between the preacher and the world, his heavenly calling and worldly mindedness. This leads to a certain isolation of soul, absence of sympathy in heroic endeavors, separateness from the common life of pleasure and sense around him; and here comes the warfare, when he endeavors to lift up humanity to his own grade of religious life and to put his personality into the aggregate of his audience. Very soon every preacher finds out that he must either settle down to the stubborn and sluggish life of his audience, or by the grace of God, move them out of the ruts of years, inspire them with new activities, and lead them into new fields and green pastures. There is a vast difference between entertaining a strange audience with rhetorical essays, and in educating and training an audience in *holy living*—making honest men, faithful Christians, active workers, patient sufferers, and triumphant deathbeds.—*Christian Voices*.

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTER FROM REV. DR. METHENY.

BEIRUT, April 18, 1877.

THE "General Marion," commander Bradford, came to Latakiah. What instantaneous relief was provided by its presence. Just then the rumors of war were many and the Moslems in a state of high exasperation. Multitudes visited the ship, and in their presence commander

Bradford showed us how the mitrailleuse could throw about 400 balls a minute. He was very pleasant. We invited them to dinner, but instead of their coming to dine he compelled us almost to dine with them. We had a very pleasant day—never to be forgotten. He visited us at our houses, and so did the officers. The commander pleasantly remarked in the hearing of the natives, that Latakiyeh was a nice place, and he was ready to make us another call, if occasion required. When Emma was so sick, we were very apprehensive and would have shipped the ladies and our children to Beirut, but they utterly refused to leave. Now she is secure from all harm and trouble. Mr. Easson and I talked seriously of having the ladies leave, when the Marion came.

All has been very quiet since. Curiously enough about three-fourths of the wall, "mud and spall," had fallen down just before the Marion arrived. We were making the lime kiln at the time for building the wall with stone and lime. Yesterday the soldiers were shipped in a large transport, and gave immense relief to the Christians. They made no effort to conceal their wrath, as they were all marched down to the wharf in small squads, under strong guard, and immediately sent off in boats. This prevented any disturbance. A few days ago as I was sitting by the window near the entry of the mission premises, hearing a noise I looked and saw two soldiers beating our doorkeeper. They had gotten inside the premises. One of them was an officer. I ran down and assisted the doorkeeper, and rid the premises of the Turks. Muallin Hanna Al Hadad was forthwith dispatched to the governor, before the officer could have time to replace his cap, which we retained. The governor well knowing the importance of haste, called out a squad of dragoons, who are armed and watching these dogs, and ran as hard as he could, arriving at my door before the mob—he had left his shoes in the street in his haste. The commander had thrown a guard across the approaches to the house and preventing the people from coming too near, begged pardon for what had occurred and asked how the guilty parties could be identified. "Here is the officer's cap. Look under his ear and you will find other evidence for his identity and his comrade too." The bugle sounded, calling all the soldiers to quarters immediately, and the capless officer was identified and he and his companion in trespass beaten, put in irons and imprisoned. I hope this will be an end of their trying to get into our house. We have been put under great obligations to the governor and the commander of the troops, for this great promptness. The governor knew we were well armed, and would not, without resistance, suffer our house to be broken up. Mr. Easson was away at the time with his family. Beckie and Mizpah accompanied them to Jerusalem. I should not have ventured away, but we have the walls next the roads so nearly completed that they are an effectual barrier till relief can be obtained—besides, the soldiers being gone we feel safe again.

If God has sent us tears and sorrow, he has also sent us manifold consolations. The Spirit was with us all the time. He is surely going to bring order out of confusion. The governments which are afraid or unwilling to assume their responsibilities, will be forced by

Providence to action, whether they will or no. The last dodge, the final convulsive kick of the dying beast, is this war at present, and their paper currency. Enormous quantities of counterfeit currency are in circulation, and stocks are so low that the bottom seems at last to be visible.

LETTER FROM MR. EASSON.

LATAKIYEH, May 22, 1877.

I took some of the ladies on little tours for their health, and while we were gone the Moslems made an attack on the Mission grounds, but as by that time we had a good substantial wall, they failed to make an entrance, and the Governor came down upon them with a squad of soldiers, arrested the ringleaders and had some of them severely flogged. They have not offered to trouble us since. There have been a few cases of disorder in the city, but the Governor always meets the offenders with severe punishment. All is quiet at present, owing, I suppose, mostly to the fact that we have had a war steamer or two here lately. First, a French ram made us a visit, and she had hardly sailed away when a telegram came from our consul at Beyrout, saying that he would be with us in the morning, on the American frigate *Alliance*. We prepared a great Arabic dinner, and gave them a grand reception. They stayed with us two days. The last day they had a target practice. It did us good to hear the sound of American cannon so far from home. The captain promised to call on us occasionally. He told the Governor that he left us in his care, as much as to say, take good care of them or we will take care of you.

You are aware that we had to close our girls' day school, for want of a good place to hold the school, and now, as our rooms are finished, we opened up again two weeks ago yesterday. In order to make a good disposal of our teachers, and have everything done decently and in order, Miss Crawford was made general overseer of both the boarding school and the day school in all their departments; and as the scholars came in, they were arranged into classes, and assigned to their respective rooms and teachers. In order to meet the wants of the times, we opened the girls' school, tuition free, the only charge made being for books, and in some cases this is forgiven also. The people are getting so poor under the oppressive yoke of the Turks, that we think perhaps next fall we will have to open our boys' school free also. In fact, we would have double the number of boys now, if we did not charge anything. For example, we have now in our girls' day school no less than 113 scholars, and only about 40 in the boys' day school. Out of this number, about 70 were at church last Sabbath, and their coming brought some of their older brothers and sisters, and some of their parents also. It is pleasant to see our little chapel so crowded on Sabbath, and thanks to the doctor, we have another room so built that by removing a wall under an arch, we can enlarge our chapel so as to seat over 100 more people. We have also about 50 children in the boarding school, making in all over 200 children on our mission grounds every day. Our teachers are still in the mountains, and are in no danger, but the schools at Mosherefee and Bahloolee are interfered with on account of the fear in which the people are from the government. When the soldiers go out, the people all flee, children and all, and in this way they will be out of school two or three days and then return.

What will be the result of the war, I hardly know, because I do not know what England and the other powers intend to do. If they let Russia alone, she will soon give the Turks all they want. I am in hopes the Gladstone government will soon be in power in England, and then we will see a change

in its foreign policy. If the war steamers keep stopping in here every week or two, everything will remain quiet in these parts. The Ansariyeh are all in arms and will neither give men nor money, and the government has not the power to compel them. Not long ago, they burned the Governor's house in the mountains, and he was obliged to flee to Latakiah for his life.

Mrs. Yates has secured the Suadyeh property of a Dr. Holchkim, of London, for Dr. and Mrs. Holt Yates' Mission. The property is valued by Mrs. Yates at £100 sterling. She had a good deal of trouble to get it, but she is very persevering in anything she undertakes. She has the work at Suadiyeh always before her mind, and is always trying to promote the interest of the work. May she be long spared to assist us in our work. The teacher in the mission building in Suadiyeh has a fine school of from 20 to 25 scholars, and holds service every Sabbath with a very fair attendance. The Greek bishop was up there lately, and told the people they must take their children out of the Protestant school, and he would send them a teacher. They were unanimous in their decision, and told him if he sent fifty teachers they would not take their children away from the American school. Thus you see people are beginning to speak up for their rights, and will not submit to be ordered around as they used to. The school among the Ansariyeh in Suadiyeh, does not amount to much at present. The time of the year, and I think perhaps the teachers, have something to do with its present condition. You don't always know what kind of a teacher you have till you try him. But there is one good thing, the power of changing is in our own hands. Pray for us, that God may strengthen our hands, and open up the hearts of these little ones, which he in his providence has placed under our care. May their young hearts be prepared to receive the truth, and God forbid that any of the seed sown fall upon the stony or thorny grounds, or by the wayside, but may each seed fall upon good soil, good and honest hearts; hearts prepared by the Holy Spirit to receive the truth, and to his name be all the praise and glory.

THE following from Miss Crawford, under date of May 30th, will be read with interest. These are times when our friends in Latakiah should have the special sympathy and prayers of the church:

We still dwell in the midst of alarms; the latest is, the Fellaheen threaten to attack Latakiah and destroy it. They are so enraged at their treatment by the government that they are ready to embrace the opportunity of revenge now, as the Turks are powerless to govern, they needing all their soldiers to fight the Russians.

A number of the drafted soldiers have deserted rather than go to the seat of war, and they are making, by their depredations, the roads in every direction dangerous. The home guard have been called out to the seat of war. This state of Turkish matters is good for the Christians, but not for the Moslems, with such foes as the Fellaheen so near. The Fellaheen say they will not come near us, we have always been their friends. They are generally well disposed, too, toward the native Christians, but in the excitement of plunder, such barbarians are not likely to distinguish between friend and foe. If they do attack the town, there will be a bloody reckoning for some of the Moslems, whose cruel oppressions have been very grievous.

In the midst of all these commotions our work here never was more prosperous. We have 113 girls in our day school, and our new chapel hardly seats all who come on Sabbath day. We have a Sabbath school, employing seventeen teachers. We have got Miss Wylie to work every day now.

God surely has good things in store for this people. Pray on for our work.

A MOHAMMEDAN PRAYER.

Taken from the Pittsburgh *Commercial-Gazette*, June 19.

THE following is a translation of a Mohammedan prayer offered in a mosque in Latakiyeh, Syria, and forwarded by Rev. David Metheny, M. D., a missionary in that place, to S. A. Sterrett, M. D., of this city :

"In the name of the most merciful God.

Oh, Thou most merciful of the merciful, deliver the Mussulmans. Thou strong One ; Thou firm One ; Thou bountiful One ; give victory to the soldiers of Islam. Thou mighty One ; Thou Humiliator ; break in pieces the soldiers of the unbelievers.

In the name of the most merciful God—praise be to God the Lord of the worlds. God bless our Lord Mohammed, and his relations and his disciples. Oh, God, make victorious thy servant our Sultan, and grant safety to our people ; destroy the unbelievers, our enemies—enemies of our religion ; scatter entirely their councils. Oh, God, disperse their gathering together. Oh, God, turn their sharp edge. Oh, God, lessen their number. Oh, God, send them torture. Oh, God, let vengeance and disasters have dominion over them. Oh, God, cause all their evil to return upon them. Oh, God, tear them a complete tearing as thou hast rent thy foes in the past. Oh, God, divide their councils. Oh, God, cause their traps to catch themselves. Oh, God, shake to the ground their supports. Oh, God, destroy entirely their homes. Oh, God, make their children orphans. Oh, God, send them blindness of heart ; annihilate their remnant ; ruin with thy fearful destruction on every side—with thy thundering (of cannon), with thy neighing (of horses), with thy tremble-carrying thunderbolt, with deep, fatal wounds, with thy deafening stroke, with wailing and flight, with gnashing of teeth and with quaking for fear. Destroy the unbelievers, wiping them out of the world with the destruction of wrath—a miserable destruction. Oh, thou almighty exalted one, demolish them ; oh, our Lord, desolate their land. Oh, God, let the eight* angels make their supports to tremble. Oh, God, whoever wishes us evil or purposes injury, restrain his hand, and cause him to turn a turning backward by thy astonishing power ; give the Ibalil power over them to stone them with hell-stones. Oh, God, cause them with their possessions to be a prey for the Mohammedans. There is no power or strength except in God, the most high, the exalted. Ask God to bless our Lord Mohammed, and his relations and disciples together."

HOME.

MR. S. A. GEORGE is now laboring, by appointment of the Central Board, in Mansfield, Ohio. The hall of the Young Men's Christian Association has been secured, and services are held every Sabbath at 10½ A. M. and 4 P. M. The members of the mission are very hopeful that if the present arrangement could be continued, before long a self-sustaining congregation could be built up.

J. W. Dill has accepted the appointment to Lake Reno and Round Prairie congregation. Rev. R. B. Cannon was appointed by Iowa Presbytery to visit the above congregations, dispense the sacrament, and attend to session business.

* The eight angels said to have assisted Mohammed against the Abyssinians.

† The Ibalil are birds (according to Mohammedans) carrying in their talons stones heated in hell, which they throw down on the heads of Mohammed's enemies.

In accordance with arrangements made with Rochester Presbytery, Mr. R. McKinny will spend the month of August at Lochiell, Canada.

Appointments have been made for laborers at Stillwater, Neb., Platte county, Neb., and Long Branch, Mo., which, it is hoped, will be accepted.

Rev. J. M. Armour is laboring with encouraging success at Sterling, Kansas. The increase in the number of our members the past year was quite large, and the prospects for still further increase are good.

In view of the action of Synod in regard to Mansfield Station, the Board at its last meeting declined to receive under its care Tuscola Station, Lakes Presbytery.

The Board recommended that on the third Sabbath of September collections be taken up for the Chinese missions.

J. W. SPROULL,

Sec. C. B. M.

MESSRS. EDITORS—As I have received many letters from various parts of the church making inquiry in regard to California, may I say through your magazine that California has a great variety of soil, climate and productions. A large part of the State consists of mountains and foot hills. Agriculture is confined to the valleys, which are numerous and very fertile, adapted to the production of the various grains and fruits grown in the Atlantic States, and also to the production of semi-tropical fruits, such as the orange, lemon, fig, citron, olive, almond, English walnut, raisin grape, &c. A large part of the mountains and foot hills are used for stock pasture and bee ranches, some of these bee ranches producing as much as 50,000 pounds of honey in a season. The climate of the southern portion, near the coast, is said to be the most evenly in the world outside the tropics. In most parts the nights are cool in summer as well as in winter. The mean temperature of January in San Francisco is 49; of Los Angeles, 52. The mean temperature of July in San Francisco is 57; of Los Angeles, 75. While in some of the low bottom lands along the rivers malarious diseases are common, in other sections such diseases seem to be almost unknown. Thousands of persons visit California every year for health or pleasure, and it is being settled up very fast. There are enough members of our church scattered through the State to form an organization, if they were together. We know of a number of families who expect to come out this summer or fall, and others desire to come as soon as there is a prospect of having the ordinances. It is important that there should be some unity of action among those of our church who intend to come here. The highest interests of their families and the prosperity of the church require it. Let there be an effort this fall by those interested to select a good healthful location, where land can be had at reasonable prices, and we can soon have a congregation of Covenanters in California. This being a dry season in the southern part of the State, new comers will be able to purchase teams, &c., at unusually low prices. To those who desire I will send a pamphlet giving a more full description of soil, climate and productions, also prices of lands for sale by the Southern Pacific Railroad Company. Address S. M. McCloy, Santa Ana, Los Angeles county, California.

MISSION OF THE PACIFIC COAST.

It seems a pity that the church did not have a missionary on this Pacific Coast years ago. We do not know the hearts of men, nor can we tell what might have been; but, judging from our standpoint now, there is a strong

probability that if Synod or the Board of Home Missions had located and sustained a zealous, well qualified and working minister here, there would have been at least a small congregation of Covenanters in San Francisco or Oakland. One thing is certain, that from the first emigration from the East, Covenanters and the children of Covenanters have come hither in numbers sufficient to have made a congregation if they had all retained their integrity, and had been gathered. But coming one by one, or few together, at different times, unacquainted with each other, and having no shepherd to look after the straying, they were nearly all lost to the church. Some united with other denominations, while some fell into careless or irreligious habits. Since coming here I have met and heard of quite a number of both these classes. Whether any of those who went into other churches can ever be reclaimed, is very doubtful; but it is to be hoped that on the part of others who may come hither hereafter, a like defection may not occur. There is now here a nucleus; why may we not hope that around this beginning may yet be collected those who will form an organized society of witnesses for Christ and his truth?

When we were first contemplating missionary work here, we knew not whether to undertake it in San Francisco or in Oakland. Providence, as well as existing circumstances, clearly pointed to the latter. Oakland is a city of 30,000 inhabitants, on the east side of the Bay of San Francisco. This is a large, wealthy and beautiful suburb of the Great Western Metropolis. Here we found only three Covenanters who still adhere to the principles and practices of the church. These are Mr. James McCullough and Mr. and Mrs. Ekey. They removed hither from the congregation of Washington, or Ellsworth, Iowa, though they were formerly members of the congregation of Lisbon, N. Y. Besides these we found three others who had once been members of Vermont congregations—two of Topsham, and one of Ryegate and Barnet. One of these, having married a Methodist preacher, had united with his church. Another, for a similar reason, had become a Congregationalist; while the third, whose wife was a Baptist, had agreed to compromise with her and go into the Congregational Church. Whatever might have been once, all these I regard as now lost to the church beyond hope. Besides these I have found several others whose parents had been Covenanters, but who have departed from the faith, and whose lives are not such as become Reformed Presbyterians.

In San Francisco there are not a few who once were Covenanters, or whose parents are or were. All of them except one had united with other churches prior to our coming here, and, I am sorry to add, with other than the United Presbyterian.

Within the past year two members of the Brooklyn congregation, and two from New York congregations, have removed to San Francisco. Only one of them, however, has been attending our meetings in Oakland. He was a member of the First congregation of New York, and is a young man of much worth.

Our first religious meetings were fellowship meetings, held in our private house on Sabbath. In connection with our prayer meeting we spent an hour or so in the study of the Bible, using the *Statesman Lesson Leaf*.

Soon after we opened our Chinese Mission Hall in its present locality, we changed these meetings into public worship. Besides Covenanters, among our hearers were a few United Presbyterians, and some who had been accustomed elsewhere to sing the Bible Psalms.

Recently we have been greatly encouraged and cheered by additions to our number. Mr. John Rice, late deacon in the congregation of Elliot, has removed hither with his family, and makes Oakland his home. This makes an

addition of four members to our little society, and eight more hearers of the word. And thus what is a serious loss to Elliot congregation is corresponding gain here. More recently another has been added to our number—Miss Smyth, a member of the R. P. congregation of Dublin. Her relatives, who came to San Francisco two years ago, have united with the Presbyterian Church. I hope she will not follow their example.

There are, in all probability, other members of our church in these cities of whom we may yet learn, and who might be saved to the church. If this should be read by any one who knows the address of any Covenanter in either of these cities or any where on this coast, I will be glad to be informed thereof by letter.* Or if there are any who think of coming hither, we will be glad to hear from them.

Until recently some of our hearers, as we said above, have been United Presbyterians and their adherents. Now, however, they attend no more. By the appointment of the Presbytery of California, Rev. Mr. Niblock has come to Oakland and is endeavoring to gather the scattered U. P's. He has procured a hall in the central part of the city, and preaches at the same hour at which we hold our meetings. Thus the number of our hearers is diminished. These now are mostly Covenanters, and a few Chinese young men who are in our mission school, and who are beginning to understand preaching in English.

Our Sabbaths are busy days, and I hope they are profitable. At 9 o'clock we hold the first session of our Chinese Sabbath School. At 11 we meet for public worship. After preaching is over, we spend an hour in the International Bible Lesson. And then at 7 in the evening we have a missionary meeting, at which, if I have an interpreter, I preach to the Chinese. If not, we go into sub-divisions and give Sabbath school lessons, followed by general exercises.

If we were able to procure and control a larger and better furnished hall, we could hope for more hearers. So many people are influenced by appearances and wish to be like others, we cannot ignore the necessity of a better house. And as our Chinese work is growing on our hands, we will be obliged to have more ample apartments. Already our hall is too small to accommodate the many who come to our Sabbath evening meetings.

It is hardly possible for the church in the East to know under what difficulties we labor here. Society is so different, irreligious, and immorality so prevalent, the Sabbath so generally desecrated, and the temptation to identify with other and more popular churches so great, the few Covenanters here need the sympathy and prayers of the brethren in the East as well as the care of the Great and Good Shepherd, and the restraining and sustaining power of his Spirit. Nevertheless we are greatly encouraged. Our Wednesday evening prayer meetings are attended by all the members, and are not without evidences of the gracious presence of the divine promiser. The few Covenanters now here are intelligent, and, I think, earnest Christians. And I think they love the truth, and intend to stand by the old Blue Banner. Already they form a nucleus around which, by the law of aggregation, may yet be gathered a healthful and growing flock of Christ.

Covenanters will, no doubt, come to this coast. By no law, physical or moral, human or divine, are they prevented from enjoying the unparalleled advantages of a home in this wonderfully fine climate, and most beautiful and bountiful land. And by the blessing of our covenant God we hope that the few who are now here will have continued cause to thank God and take courage.

* P. O. address : Box 2271, San Francisco.

Whether this hope shall be feeble, or strong and growing, will depend much upon whether or not the Board and the church will give this remote mission that fostering care and generous help which we think its importance demands.

N. R. JOHNSTON.

SOUTHERN.

THE fact that three members of our church, and well recommended, have offered their services as missionaries among the freedmen, asking only that their expenses be paid, is a good illustration of the deep interest taken in the Southern Mission.

At the regular monthly meeting of the Central Board of Missions the secretary was instructed to request the moderator of Pittsburgh Presbytery to call a *pro-re-nata* meeting on the third Tuesday of August, to attend to the ordination of George M. Elliott, as directed by Synod at its late meeting.

Mr. Elliott was also authorized to canvass for subscriptions for the purpose of procuring a house of worship in Selma. The amount needed is \$4,000. As soon as that sum has been subscribed each subscriber will be asked to forward to the treasurer of the Board the amount annexed to his name.

The latest news from Selma is contained in the following letter from Mr. Boxley, dated July 10, 1877: We had a public examination in which the most advanced classes from the four departments of the school were examined. There were many visitors present each day. The parents of the children and many competent visitors expressed satisfaction and praise at the progress of the school and advancement of the pupils. I might here state that the advanced classes of the school are in rooms Nos. 1 and 2, and those studying algebra (Robertson's Elementary), Ray's third part arithmetic and English grammar, also United States history. In room No. 1 there was a class that completed Ray's arithmetic.

Many of these pupils that are now in some of our advanced classes began with us in the primer when we first opened school here. They are growing up with us in the school and Sabbath school, many of them, and I only hope that we may be so established here as to means and a suitable building, that we can meet the wants of all these children as they progress and advance. We very much need a school house and church building, and especially a church, as by means of it we could reach many of the old people, and through them their children; for it is very important to get their consent to allow their children to come to Sabbath school and church. Had we a church we could make them feel that we are here for all time. They would not think as some have too often said, "They are not going to stay here all the time, because they won't build a church." Then, if possible, let us have a church building at Selma, and I believe we shall see the work of the Lord prosper and grow, and the kingdom of Christ advance.

Every political movement now shows that politics here in the South have taken such a turn as to convince the colored people that their destiny and salvation are not to be found in voting and office seeking. They see now, at least the better thinking class of colored people see, that great majorities, with ignorance against intelligence and property, give them power no longer in South Carolina and Louisiana.

Hence it is now every little while some thoughtful colored man says to me, you folks and your church must be about right, when you say that politics in this country, the way the people act in them with so much rascality, are doing us colored people more harm now than good.

It seems that all political power is fast passing out of the control of the colored people. It may be a blessing in disguise for them, because they are now turning their attention to something else to find out the cause of such a sudden change, and I may say that they are now admitting themselves that the reason that everything has taken such a turn was because they were not enlightened enough to act right and wisely. There is so much ignorance on the part of the colored people and corruption among the whites.

I believe that ere long the National Reform movement will be the great movement among the colored people. I give as a reason for this, the fact that all the colored people firmly believe that they owe their freedom to God. They seem to understand much better than one would suppose, that man was only God's instrument in giving them liberty. Very often, when some of the rebels are abusing Mr. Lincoln and the Yankees for taking away their slaves, they are often silenced by some old colored man or woman, who replies, "La, Missie or Massa, wan't Mr. Linkum nor de Yankees that give us our freedom; it was God."

We continued the Sabbath school in the absence of Mr. Elliott, on Sabbath morning, and at the close of the Sabbath school we have prayer meeting. The attendance on Sabbath was pretty good. We are hopeful that Mr. Elliott shall be permitted to return in the fall with authority to hold communion.

I believe I have told about all of importance. The weather is very hot. Everybody says it is awful. It has been 103° in the shade several days. The weather is very dry, too.

I send my regards to all the members of the Board. I shall be glad to know whether we shall have a church soon or not.

J. W. SPROULL,
Sec. C. B. M.

THE following letter to Mrs. McKee from Mrs. McKinney, contains the latest news from Camden:

As for mission news I have but little that is new, excepting that the Sabbath school is increasing every Sabbath, both in interest and number. Sabbath a week ago I was not able to attend. Mr. McK. got two of the best teachers to take my room, but the little folks got too much for them, and Mr. McK. had to leave his room and take mine. When I went back last Sabbath I expected to have trouble with them, but they were as good as I could wish. I have over forty, and last Sabbath took in two new teachers to help me. I have kept the worst, and get along nicely with them. They are learning the short questions and 34th Psalm. None of them can read, so they have to be taught orally, and for every five questions they learn I give them a picture card. They all try hard to get a card every day before we dismiss. I take them all into Mr. McK.'s room, when he asks all the questions they have learned for several Sabbaths back. A good many of the parents come as spectators, and they seem quite proud to have their children say their questions this way in public. Mr. McK. puts his whole school, teachers and all, through the same drill on the Shorter Catechism, commenting on some one of them before I take my school in. So the spectators have a chance to see what all are doing. He gives the Sabbath school papers you sent as a reward for perfect lessons in Catechism. Give our very warmest thanks to Mrs. Mawhinney for her kindness to us and the mission, and tell her we gratefully accept of it. I have forgotten what you said about the \$5 she gave,

but if it is for the use of the mission, we think of spending it for Sabbath school papers.

Mr. McK. has two prayer-meetings started, and when the Fourth is past expects to have more. Some of the old folks are much pleased with these prayer-meetings. He also, wherever he visits, tries to get the heads of families to keep family worship, and in some cases has succeeded.

We are very busy preparing for the Fourth. We expect quite a crowd of strangers, and some of the country schools have been preparing for the past two months. They hope to get ahead of our school, which we do not intend to let them do if we can help it, although many of them are farther advanced than ours.

I have four girls taking music lessons, and they will all, I think, be able to play a piece on the 4th. Lila will likely have three or four; she learns very fast.

The day school is growing smaller; the parents are taking their children to hoe cotton. Some of our very best are gone, but if all reports are true, the school house will not hold them in the fall. This is the night of teachers' meeting. They will not be here though till after nine o'clock, and we will not likely get to bed till near twelve. It is so with all our meetings, and is very hard on both of us, especially Mr. Mc., who has to study on Saturdays and teach after the prayer-meetings. We sometimes go out and spend the evening and be back long before any one comes; but I wish you could see them bending over their books, trying to study out the questions; you couldn't help thinking well of them. Most of them try hard to have their lessons prepared for Sabbath.

I don't know as any of this will interest you, but you are anxious for mission news, and this is all, or nearly all, old to us, so I'm afraid it will not interest you much.

Our Sabbath school was small yesterday, only 88 scholars. Judge Henderson was there again, and spoke to the school. We had just distributed the shorter catechism, and he told the scholars that it was one of the first books he studied, that he had committed all the questions and was glad of it, hoped he was a better man to-day for it, and that they would more than repay them for all the trouble of study, but that they need never expect to master them—that he considered them the very essence of Bible truth—"and the Psalms, the dear old Psalms—study them, boys and girls, and they will be a lamp to guide you through life, and at death will lighten up the dark valley of the shadow of death." He said much more, but I can't remember it. He is a good friend to the school, and his influence will be great.

ECCLESIASTICAL.

THE committee appointed by Pittsburgh Presbytery to attend to the ordination and installation of Mr. J. R. Wylie, met in Springfield Church on June 29, 1877. Mr. Wylie delivered a lecture from 1 Peter 1: 16-19, and sermon from Eph. 1: 7.

These discourses were unanimously sustained.

Rev. J. C. McFeeters preached the ordination sermon from Isaiah 58: 8; after which Mr. Wylie was ordained to the work of the ministry, and installed in the usual form into the pastoral charge of Springfield congregation, Rev. J. C. Smith offering the ordination prayer.

N. M. Johnston addressed the pastor, and Rev. S. J. Crowe the people. The audience was large, and gave undivided attention. The sacrament of the

supper was observed by the congregation on the following Sabbath; Revs. Smith and Johnston remaining with them. Eight members were added to the congregation by profession and certificate. The harmony, earnestness and life manifested by the congregation in so promising a field, are pledges of future growth and prosperity, and greatly encourage the young pastor in his new work.

N. M. JOHNSTON.

REPORT OF IOWA PRESBYTERY.

Iowa Presbytery met during the session of Synod, in the Central Church, Allegheny, May 23d.

E. G. Elsey was chosen Moderator, and M. A. Gault, Clerk. Isaiah Faris was released from the pastoral charge of Walnut City congregation, and W. P. Johnston appointed to preach there at his own convenience, and declare the pulpit vacant. R. Hutcheson was continued stated supply at Elliota. Two calls were laid on the table for D. H. Coulter, one from Winchester, Kansas Presbytery, and one from Southfield, Lakes Presbytery. The former was by him accepted. R. C. Wylie was appointed to preach at Barclay Centre as often as he could afford.

Dr. Cannon was appointed to visit, at his earliest convenience, the congregations of Lake Reno and Round Prairie, to moderate in the sessions, and to administer the Lord's supper.

Presbytery adjourned to meet in Hickory Grove Church on Wednesday, October 3d, at 7 o'clock, and to hold Presbyterial communion on Sabbath following.

M. A. GAULT, Clerk.

HOME CIRCLE.

WHEN Paul, the Gentiles' friend, was in his youth,
He stood where Stephen suffered for the truth;
The dying martyr prayed, with his last breath,
For those who hurled the messengers of death.
Those cruel stones, though used by foes of right
To carry out their hatred and their spite,
Did only give to Stephen entrance free
To blissful life and immortality. Acts 7: 58.

When the ark-bearing priests on dry ground stood,
Twelve stones were set for memorial good. Josh. 4: 3.

When God to man his holy will made known,
He wrote with his own hand on page of stone. Exod. 31: 18.

When Jacob from his brother fled away
And sought repose at close of weary day,
He made the stones his pillow, and was blessed
With visions of his future, better rest. Gen. 28: 11.

When guilty man profaned the Sabbath day,
Stones did the Sabbath-breaker justly slay. Num. 15: 32.

As stones are polished oft by earthly flood,
May we by Christ's all-cleansing precious blood
Be fitted and employed for house divine,
Which shall forever in the heavens shine.

The stone from mountain cut, though first so small, Dan. 2: 34.
Is used to typify the Lord of all—
Who tiny infant once in manger laid,
Is crushing now, each day, the serpent's head.

When fierce Goliath challenged Israel's band,
 Their courage failed, and weak were heart and hand,
 Forth came young David, raised by help above,
 To save the people God had deigned to love.

The tiniest member of our quiet race, 1 Sam. 17: 49.
 Lay in the *murmuring* brook, a lowly place,
 But, chosen by David in eventful hour,
 To aid him in averting tyrants' power,
 He slung the *stone*, which sunk in giant's brain,
 Its work complete, ne'er seen by man again.

So may we all who hear the old, old story,
 Accomplish some good thing and leave to God the glory,
 Content, indeed, if chosen by his hand,
 To aid in working out his least command.

R. F.

ENIGMA.

My first is in Old, but not in New.
 My second is in Trouble, but not in Despair.
 My third is in Window, but not in Door..
 My fourth is in Bird, but not in Sparrow.
 My fifth is in Light, but not in Darkness.
 My sixth is in Language, but not in Greek.
 My seventh is in Salvation, but not in Grace.
 My eighth is in Soul, but not in Spirit.
 My ninth is in Rain, but not in Water.
 My whole is a Theological Professor.

A READER OF THE R. P. & C.

THE initials of the following form the name of a place where David smote the Philistines:

1. A son of Solomon.
2. The father of Aminadab.
3. A son of Haggith.
4. One of the sons of Seir.
5. One of the sons of Judah.
6. One of the sons of Israel.
7. The mother of Boaz.
8. A son of Eliakim.
9. The father of Joab.
10. One that was beheaded.
11. The daughter of Saul.

S. L. MADDIN, Antrim, O.

BEHEADED RHYMES.

Who can fill the blanks, and answer the questions?

1. Who called for salt once, in a new —,
 And showed the people 'twas for no —,
 By making the waters fit for —?
2. What writers in the Bible —
 The story of one, who, with false pride —
 John's life would have saved, when it proved too —?
3. Where does he, who for sin, with his blood did —
 Invite us all, in the kindest —
 To come and be saved, even every —?

QUI.

BIBLE QUESTIONS.

- 1st. Where is it said there is one event unto all?
- 2d. Where is it said to pray without ceasing?
- 3d. Where does it say, almost thou persuadest me to be a Christian—who said it, and whom to?
- 4th. Where does it say, Jesus wept, and what did the Jews say about him weeping?

M. E. F.

ANSWERS.

Transposed Command—"Remember the Sabbath Day." Enigma—"Evil pursue the sinners."

TO BIBLE QUESTIONS.

First. It was Judah's sin that was written with a pen of iron and the point of a diamond. Jeremiah 17: 1.

Second. It was Jeremiah that was told to go down to the potter's house to hear the words of the Lord. Jeremiah 18: 2d.

Third. It was Jehu that proclaimed a solemn assembly in subtilty, with the intent to deceive the worshippers of Baal, so that he might slay them at one stroke 2 Kings 10: 20.

Fourth. Zedekiah's name, before it was changed, was Mattaniah, changed by Nebuchadnezzar, King of Babylon. 2 Kings 24: 17.

Answers given by Maggie J. Miller, Enfield, Conn.

OBITUARIES.

We publish by request the following elegy, first published many years ago, on the death of Rev. Wm. Stavely, minister of the congregation of Kell's Water:

Awake, my muse, awake in plaintive strains,
Conjoin the grief that swells the mourner's veins,
Condole each throbbing breast that sobs and sighs,
For Stavely, who in yonder valley lies.

Low, low beneath the earthly clod doth lie
The head that did in gospel brightness vie,
Those able lungs, that loud the trumpet blew,
Have ever to the pulpit bid adieu.

Those active limbs that oft did roam abroad,
While he surveyed the sanctuary of God,
Are now benumbed in earth's cold dusty bed,
Consigned to clay, and numbered with the dead.

Lament, lament, ye heralds of the cross,
The fall is great, and still as great the loss,
A great man in our Israel fallen is,
The loss is ours, the benefit is his.

For Sion's King and laws he dauntless stood,
To yield a hoof is what he never would;
No price could buy, no royal favor bring,
That love he bore for Sion's only King.

The royal headship boldly did proclaim,
'Gainst all invaders of the sacred name,
As King of saints, set up on Sion's wall,
Destined to rule the heathen nations all.

The royal standard never once did flinch,
No foe could ever make him yield an inch,
Unbendingly displayed the banner given,
For all the sacred truths revealed by Heaven.

In youth he knowledge did acquire,
To learning early did his mind aspire,
Hence volunteer'd to bear his Master's yoke,
And feed his sheep, that weak and little flock.

The Reformation testimony bore,
When trumpeters had nearly all given o'er,
He stood alone, out-braving all privation,
In tent and field throughout the Irish nation.

Exposed often times to wind and wet,
Snell winter's cold and burning summer's heat,
With grizzled locks oft tinged with hoary sleet,
The Christian hero winged his way complete.

In summer's drought when Phœbus beamed intense,
The aged head, quite bare without defense,
Endured the scorching rays from morn to e'en,
Yet never, never heard once to complain.

When rising years ascended eighty-one,
As fresh and firm as when he first begun,
His pulpit exhibitions strongly pressed,
That day he last his little flock addressed.

But instantly the seraphs got command
To guard bright Stavelo to the promised land,
His soul aloft they safely did convoy,
To enter in and share his Master's joy.

In earth's cold bed the earthly part now dwells,
Low by the brook that's often named by Kells,
There preached his first—there preached his last adieu,
And now above his notes are wholly new.

By M. M., an illiterate.

MOUNT MUSE, June 25, 1825.

DIED, WILLIAM SINCLAIR, brother of John Sinclair, of pneumonia, Feb. 10th, 1877, aged about 66 years. We have good reason to believe he "sleeps in Jesus." He was the third of the family called away in the short period of one month and six days. May the Saviour comfort the bereaved family and sanctify to them the mysterious dispensation of his providence. J. M. F.

DIED, ELIZA ANN SINCLAIR, wife of James W. Sinclair, near Coulterville, Ill., Jan. 4th, 1877.

She was born Oct. 14th, 1849, in the Reformed Presbyterian Church, and at the time of her death was a member of the congregation of Church Hill. She was seemingly a meek and quiet Christian. She and her infant babe were buried together, and her husband and four nice little children mourn their loss. J. M. F.

DIED, in Pittsburgh, April 11, 1877, THOMAS SPROULL HARPER, aged 15 years, son of Michael and Mary Harper. This was a promising youth, giving at an early age satisfactory evidence of piety. His disease was scrofula. In the acute form in which it terminated his sufferings were severe. He bore them with a degree of patience that evinced the supporting presence of divine grace. It is the comfort of his parents that they devoted him to God, trained him for him, and that now he has taken him to the everlasting rest. T. S.

DIED, RACHEL SINCLAIR, wife of John Sinclair, near Coulterville, Ill., a member of the R. P. congregation of Church Hill, Feb. 3d, 1877.

She was born in South Carolina, April 1st, 1805. Her maiden name was Wilson, and at her father's house in her young days, the ministers of our church were wont to stop. She had been very feeble for some time, but the disease which at last took her away was pneumonia. She was the mother of seven children, four of whom are still living and are members of Church Hill congregation. Mrs. Sinclair seemed a quiet, patient, godly woman; and we believe to her "to die was gain." "Blessed are the dead which die in the Lord from henceforth." J. M. F.

DIED, Jan. 16, 1877, MARGARET PATTERSON, in the 83d year of her age. The deceased was the oldest child of Samuel Patterson, the pioneer Covenanter of New

Alexandria congregation. She came with her parents from Eastern Pennsylvania about 1797, and resided near New Alexandria ever since. She had been a member of the congregation from its organization, (about 1816,) having united with the church under the ministry of the late Dr. Black, some time previous to that year. Of a quiet and retiring disposition, she was most appreciated by those who knew her best. Her faith was sincere and strong, and in her last sickness she waited patiently and without complaint the coming of the Lord's own time. She left a bequest for the support of the ordinances in the congregation of which she had been a member for more than sixty years.

T. A. S.

DIED, March 4, 1877, in Crawford county, Pa., Mrs. ELIZABETH MOODY, wife of James Moody, in the 76th year of her age. She was a member of the Covenanters Church for nearly sixty years. She was born in County Derry, Ireland, and came to this country thirty-nine years ago. Her death was very sudden, but the Lord doeth all things well. Although troubled with doubts all through life, she did not fear death. She had kept the faith, and she entered the river pleading the promises, telling those around not to weep for her. She then quietly went to sleep, slept about ten minutes, and all was over. Her soul returned to God who gave it. A husband and son and two daughters mourn, but not as those who have no hope. Blessed are the dead who die in the Lord.

Our God, for evermore he will
E'en unto death us guide.

B.

JOHN SERVICE died May 14th, 1877, aged 94 years. Mr. Service was the oldest member and also the oldest elder in the R. P. church of which he had been a member for some sixty years.

He was a member and also an elder in the congregation of Syracuse, N. Y., from its organization. He was almost an entire stranger to disease and suffering up to the time of his death. "None knew him but to love him," he was so cheerful and pleasant with all he met. He was a loving father, a kind husband, a faithful friend and a true Christian. He was never ashamed of the principles he professed, but was always able and willing to defend them. His life in all respects was most exemplary. Christian conversation was especially delightful to him. Death did not find him unprepared, but willing and anxious to enter into and enjoy the rest that remaineth for the people of God.

S. R. W.

MRS. MARY MCCLURE died March 20th, 1877, at her home in Syracuse, N. Y., aged 60 years. Mrs. McClure was, at the time of her death and for many years previous, a member of the R. P. congregation of Syracuse. Her attachment to the principles of the church was very strong. Her faith in Christ was unflinching, during all the sickness and suffering preceding her death.

Her whole life showed how strong her faith was in her Redeemer. His promises were her special delight. For some four years before her death she suffered great pain, yet she was always patient. Many times before death came, she expressed herself as ready and anxious "to depart and be with Christ, which is far better." Her children she commended to the keeping of the same God in whom she trusted, and who had never forsaken her. She died as she lived, rejoicing in Christ.

She was faithful unto death, and now wears the crown of life.

S. R. W.

DIED, at Glenleary, Coleraine, on Friday, the 30th March, 1877, Mr. ROBERT DUNLOP, aged 89, father of the Rev. Robert Dunlop, Paisley, and a member of the Reformed Presbyterian congregation of Ballylaggan for upwards of sixty years. He has left behind him, in this country and in America, a numerous offspring, children, grandchildren, and great-grandchildren, nearly all in connection with the Reformed Presbyterian Church, while the greater number of his sons are office-bearers in the same church. Throughout life he was characterized by steadfastness in the faith of the gospel, and was warmly attached to the principles of the church. He was very conscientious in the performance of all the duties of religion, both domestic, social, and public; he took special delight in meeting with his brethren in the fellowship prayer-meeting and in the sanctuary. When the gathering infirmities of years prevented him from attendance on public ordinances, he spent much of his time in meditation, prayer, and spiritual exercises; and when shut out from the world and society by protracted infirmities, he continued cheerful and contented, and was wont to enjoy himself in repeating promises of the Word of God and portions of the Psalms, and in close communion with his God. His life was useful, his end peaceful, and his death triumphant. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—*Covenanters (Ireland)*.

THE LATE REV. J. P. SWEENEY, M. A.

JAMES PEOPLES SWEENEY was born at Terrydrumont, near Limavady, although the family at the time resided in Desertone, about five miles from the city of Londonderry, where the subject of our sketch continued to reside for much the greater part of his life. His birth day was 6th October, but there are no means of ascertaining with certainty the year. Judging by what we have heard from himself and others, it would appear to have been 1795 or 1796. Of his boyhood we can say nothing, except that by all accounts it was blameless. In 1815 he entered the University of Glasgow, where he studied, with the intermission of two Sessions, till 1821, where he graduated M. A. Theology he studied, partly in the university, and partly under Dr. Andrew Symington, in Paisley, when the Hall there was inaugurated. He was licensed to preach by the Western Presbytery on the 7th of July, 1824. Evangelical religion in the North of Ireland was not then in a very healthy or vigorous state. Unitarianism had crept in among Presbyterians, and, with the exception of the Seceders and Reformed Presbyterians, the ministers in many places did not preach the Gospel, either because they did not believe in it themselves, or through fear of giving offence to some in their flocks whom they knew to be infected with heterodoxy. Preaching the truth in its purity, as derived from the well-spring of the Divine Word, in a plain and forcible manner, Mr. Sweeney was most acceptable wherever he officiated. This was no doubt due, in a measure, to his very impassioned method of delivery. Having a robust constitution and a strong voice, he did not spare himself. In tone and gesture he was a veritable Boanerges. The pulpit Bible generally sustained rather rough treatment at his hands, and one was reminded of James Melville's description of Knox's preaching—"he was lyk to ding the pulpit in blads, and flie out of it." The language, style, and illustration, moreover, were such as all could follow and understand. Real earnestness is contagious. From a natural sympathy, we cannot help listening to one who speaks strongly, because he manifestly thinks and feels strongly. A remarkable proof of Mr. Sweeney's early popularity is furnished by the fact that, at one time, he had no less than five calls from congregations in different parts of the country—from Convoys, in the County Donegal; from Knockbracken, in County Down, near Belfast; from Drimbold, Coleraine, and Faughan, in County Derry. That from the last-mentioned place he accepted, was ordained there on the 17th of May, 1827, and continued to labor in it till incapacitated by the infirmities of age. It will be seen by the foregoing dates that at the time of his decease, on the 4th of last May, he had been upwards of fifty-two years a preacher, and had he been spared a fortnight longer, he would have been an ordained minister for fifty years. The end was peaceful. For two or three years past there was a visible but gradual decline in physical energy. Mentally, there was a perceptible failure of memory. The mental infirmity was accounted for, when it was discovered at last that there had been abscess in the brain. For the last three days there was complete unconsciousness, and the external senses seemed no longer in exercise.

Our departed father had marked characteristics, among which we may mention fidelity to principle as having a conspicuous place. While giving due prominence to Scriptural doctrine, his public discourses were all cast in a very practical mould. He certainly did not shun to declare any part of what he was persuaded was the counsel of God, and he unsparingly denounced all aberrations from the right, whether among Church members or in society, regardless of the fear or favour of man. In private life he was a genial companion, clever and ready in repartee, strong in his attachments, ever cheerful and lively. In his neighborhood he was highly esteemed, and exercised an influence for good among all ranks and classes. But it was in his congregation that his labours were chiefly expended, as was just and right, and more than one generation can testify to his pastoral fidelity. Of his personal piety there could be no doubt. Our fathers, where are they? May the mantle of their piety, devotedness and zeal, descend upon the sons, with a still larger out-pouring of the Spirit, and may we who survive be stirred up to more energetic working while it is day, before the night come, as come it must, sooner or later, to all, when no man can work!—*Covenanter (Ireland)*.

REV. JAMES WALLACE.

I HAVE known Mr. Wallace for twenty years somewhat intimately. We always maintained friendly relations, though we differed sometimes about matters of ecclesiastical polity. He was a man of strong convictions, and therefore always felt sure that he was right, and that those who differed from him were wrong. This quality made him a good Covenanter. He was a Covenanter from principle, and

not one of those given to change. He sincerely mourned any signs of defection visible in the church, and although not an extremist, always chose the old way as better than the new.

In theology his mind was well stored. Few points presented themselves to him as new. He had a fair knowledge of church history, especially that part of it connected with the origin of the Reformed Presbyterian Church.

He possessed a fine faculty of analysis. In preaching, he seldom missed the point of the text. He was a good skeleton critic. It seemed to require no effort on his part, to state the doctrine of the text and reduce it to its proper divisions. In this respect Mr. Wallace was fit to be a model to many loose sermonizers in our day, who seem to overlook the importance of allowing each text to teach the truth in its own light. While he had the logical faculty so largely developed, he was not so successful in filling up the skeleton in preaching. The matter was good, but rather common-place—the doctrine was sound and well sustained with scripture proof; one could seldom find anything to fault. His preaching was instructive and edifying, though not eloquent. The delivery and style were usually monotonous. The subject was fully discussed, but there were frequent verbal repetitions, which made the discourse at times tedious. In action, sermons and other well prepared discourses, he displayed ability both to gain the attention and instruct.

Personally he was a man of warm and strong feelings. Such persons usually have two sides to their characters; and we cannot say that the subject of this notice was an exception. A close observer of human nature would see in him the qualities that make a sincere and genuine friend, as also a persistent enemy. But divine grace modified the natural temperament. Those of similar constitution would have been liable to have judged him harshly. Very positive characters are apt, with all their virtues, to have some positive fault.

Mr. Wallace was a very earnest Christian. He was fond of religious and experimental conversation. This was his continual delight during his last illness. When the mind was a wreck otherwise, in this field he was himself till the end. He urged his Christian friends to visit him, that he might have the privilege of enjoying their Christian fellowship. The spiritual advice of Dr. Johnston, eminent in Christian experience as well as in his profession, seemed to do him as much good as his medical treatment.

Mr. Wallace was always very sociable. He visited much, and so pleasant and agreeable were his manners, as to win him favor with all.

As a pastor, Mr. Wallace would take high rank. He was above many, diligent in season and out of season. He was full of the Holy Ghost and wisdom. He had remarkable aptness in prayer and conversation with the sick. His visits were not confined to the congregation. He embraced the opportunity of sowing the good seed where the fallow ground was broken up by affliction. Once he said to the writer, "that the people are all good Covenanters when they come to die."

For the Headship of Christ he was very zealous. His faith in the ultimate success of our principles was strong; he felt that every effort would contribute something to the final subjection of the nations to Christ. He saw signs of progress where persons of less faith would have been discouraged. By this faith he was sustained in the toilsome work of presenting National Reform in Illinois and neighboring States after he demitted the pastoral charge.

His zeal for the cause of Christ often led him to neglect his private concerns more than was meet. He always had time to attend Temperance, Bible and Reform meetings, besides attending to all pastoral duty; but this diligence in public work, made it necessary to practise great self-denial at home. He evidently lived not for the pleasures of sense; yet he enjoyed creature comforts when they came in his way, as much as any one. He denied himself, that he might follow Christ.

He suffered strong temptation after taking his last sickness. The struggle was sharp, short and decisive. He judged himself, and asked the candid opinion of others as to some parts of his life, that he might judge righteously. He at length enjoyed uninterrupted assurance. He wished to live to do more for Christ, but was content to die, if the will of God were so. He said, "I cannot say, like some, that I want to die—I want to live for the cause of Christ, but I am willing to submit to God's will."

His last illness was organic disease of the heart. He took it in Walton, while preaching, and was unable to finish. Physicians told him of the fatal character of the disease, and of its rapid progress. He lingered till the morning of May first, sometimes better apparently, sometimes worse—he finally breathed his last, falling suddenly on the bed where he was sitting in the act of dressing himself.

D. S. F.

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ORIGINAL.

THE SEWICKLEY CHURCH CASE.

SEWICKLEY, described in the Presbyterian General Assembly as "a village nestled among the hills of Pennsylvania," is twelve miles from Pittsburgh on the banks of the Ohio. The Presbyterian church of Sewickley has in its membership one of the publishers of the Pittsburgh *Sunday Leader*, a paper cried through the streets of Pittsburgh and the surrounding towns every Sabbath day, generally at this season with the announcement, "All about the boat race." The simple question how to get this person to quit this business or to cast him from the church by discipline, has agitated the Allegheny Presbytery for some time. The case was carried up by the church to the Synod of Erie, which acted as follows :

"1. Synod reiterates the doctrine of the present obligation of the Fourth Commandment in the sense of our Book and of the deliverances of the General Assembly, minutes of 1874, pp. 79, 80, and 1876, pp. 70, 71, and of this Synod, minutes of 1875, pp. 18, 19.

2. Synod reiterates the specific application made by Presbytery to the present case, to wit : That responsibility in the issuing of a Sunday newspaper is incompatible with membership in the Presbyterian Church, according to the narrative of Synod, minutes of 1874, p. 23, and the Synod's deliverance recorded in minutes of 1875, pp. 18, 19.

3. Synod sanctions the position and proceedings of Presbytery.

First. That according to public fame arising from notorious facts, and now appearing as known and admitted by the session of the Sewickley church in their responses to Presbytery, it appears that a regular member of that church is a responsible owner of a newspaper called the Pittsburgh *Leader*, which regularly issues a Sunday edition.

Second. That this gave just grounds to the Presbytery to which Sewickley church belongs to take action requiring the session of said church to investigate the case by a formal process, according to the Book of Discipline, and to render a decision according to the interpretation reiterated above in '2.'

Third. That the session of the Sewickley church having refused to follow

the instruction of Presbytery, and their response to this effect, together with their reasons, having been laid before Synod, the Synod concurs with Presbytery in judging the reasons insufficient and in requiring that the instructions of Presbytery shall be carried out.

To this Synod would move the said session by affectionate entreaty that they would be mindful of their profession, according to the form of government, chap. ix, sec. 6; and to this entreaty Synod joins in fervent prayer to the Lord Jesus that he would graciously dispose the session to govern the church that is with them in the right way.

Fourth. In case the said session of the Sewickley church shall persist in refusing to follow the instructions of Presbytery as before, then they are to be instructed, and the Synod hereby instructs the Presbytery to instruct them, that, according to the form of government, chap. xiii, sec. 7, and the deliverances of the church under that head, recorded in Moore's Digest, p. 349, it is the duty of as many of them as cannot act in accordance with the decision of the Presbytery that is hereby approved and sanctioned by the Synod, to cease to act, and cause the congregation to elect other elders who may have freedom so to act."

The church complained, and the case went up to the General Assembly. Allegheny Presbytery made Dr. Bittenger, the Sewickley pastor, a ministerial delegate, perhaps to have no charge of crushing out. The complaint went to the Committee on Bills and Overtures, who took the following action:

"The Committee on Bills and Overtures respectfully report to the Assembly on Overture No. 6: This paper, entitled 'The complaint of the Sewickley church of the General Assembly against the action of the Synod of Erie in the case between the session and the Presbytery of Allegheny,' was first referred by this Assembly to its Judicial Committee. The Judicial Committee reported that the paper could not be received as a complaint, because the proceedings of the Synod to which it refers were not a judicial trial, and recommended that it be referred to the Committee on Bills and Overtures,—your committee in obedience to what they understand to be the instructions of the Assembly have simply considered it an overture.

In view of these records, your committee recommend the adoption of the following resolutions:

First. This Assembly reaffirms the resolutions adopted by the Synod and Presbytery setting forth the binding obligations of the Fourth Commandment as expounded in the standards of the Presbyterian Church, and in the repeated deliverances of the General Assembly; and also the declarations of Synod and Presbytery: That any voluntary participation in the publication and sale of a Sunday newspaper is inconsistent alike with the decree of the law of God and with membership in the Presbyterian Church.

Second. That it is entirely within the constitutional authority of a Presbytery to direct the session of a church under its care to proceed according to the discipline, and that it is competent for a Synod to reaffirm such instructions upon a reference of a case asking for its advice. That the session of the church of Sewickley were bound to carry out the plain meaning of the instructions of the Presbytery of Allegheny, and that their reasons for declining to do so are insufficient.

Third. That the proper remedy for the Presbytery to apply to that session, if they continue to disobey the instructions of the Presbytery, is to put the session under discipline for contumacy."

On this report the whole subject of Sabbath observance was discussed. Some most silly, *ad captandum* addresses were made to mystify the question, and to raise a feeling in favor of a secularization of the Sabbath. Thus Dr. Bittenger said :

"The Sunday newspaper was a modern institution. It came in during the war mainly. When brothers, fathers and sons were bleeding and dying on the field, those at home felt that they were justified in hearing where they were and what they were suffering, even on the Sabbath day. [Applause.] The result was, that then, for the first time, the question was brought before the American Church, and the Presbyterian Church,—always known for its loyalty in the field—' Shall we hear from the battle-field on the Sabbath day?' and the practical answer to the question was, irrespective of the doctrine of the church, 'Let us hear.' [Applause.] Was it a work of mercy, or what? Well, whatever the church chose to call it, it had stood by it."

Judge Morehead followed in the same strain :

"He was for all the deliverances the Assembly had made on the subject of the Sabbath. He was a Sabbath man. He did not buy Sunday papers. But to the gentleman [McKnight] he would say that during the war, when the canons were booming, and his two sons were exposed, he rushed to get anything he could from the battle-field that would give him intelligence whether his dear boys were slaughtered or still living. And he got news that the bullets touched them but did not kill them. He asserted that this was the reason for the introduction of the Sunday papers. He was not advocating them, and did not intend to, but the Assembly was taking an immense contract if it adopted the report as it was. That was his objection."

As if all this had anything to do with the publishing of this paper to-day ! There were a few who talked in a half and half style, such as Dr. Briggs, who

"Believed that the publication of a Sabbath newspaper was unscriptural, but he was opposed to such an extreme measure as that contemplated by the resolutions, even as amended by the insertion of the word 'responsible.' There were numerous questions of casuistry which must be left to the churches themselves, and which the Presbyteries, Synods and General Assemblies should not have brought before them, for if so, the work would be endless."

And also the Rev. Mr. Lardlaw, who

"Believed that the entire Assembly was agreed as to the question of the sanctity of the Sabbath. The question this time had come up because a Synod had broken the good old rule never to decide a case *in thesi*. The wiser course was never to pass upon a case not before the judicatory. He sincerely regretted that the motion to recommit had been voted down. They wished the sanctity of the Sabbath preserved, but could not place themselves right on this difficult matter unless it was deliberated on by a committee, which should bring in a resolution specifying that while the Assembly retained its principles in this regard they could not join in the sweeping condemnation contemplated in the resolutions."

But there was enough life in the body to throw off all this poison. Dr. Vandyke spoke as follows :

"The Judicial Committee desired him to say that this case had an interest far beyond the question as it was agitated in that little church nestled among

the mountains of Pennsylvania. That church had become a focal point in this question, and the whole people would look to the decision of the Assembly on this point. In short, they wanted to know whether the Presbyterian Church wanted to preserve the sanctity of the Sabbath, or whether it had taken a new departure on this subject. The committee desired, and the parties in interest desired, to know just what the doctrine was in regard to this matter. The committee had presented that doctrine in the briefest possible form, and he trusted by its adoption the Assembly would unanimously declare that it held the Christian Sabbath as the fathers held it, and that the members of this Assembly intended to transmit it untarnished in its sacredness to the children who would come after them."

In reference to the special pleading, Mr. McKnight remarked:

"His friend [Bittenger] had said that the Sunday paper originated during the war. He [Bittenger] knew that this one was issued in order that it might give news from the battle-field. The speaker took issue with Dr. Bittenger in his declaration that every person—members of the church as well as others—wanted a Sunday paper then in order to get that news. He denied it. He, himself, had refused to purchase this paper, although he would hear going to and from church that there had been a battle, and he had friends in regiments at the front. He thought he could get the news just as well on Monday as on Sunday."

The following words of Judge Purnell are like letting fresh air into a stifling room, in these days of flaccid opinions and relaxed discipline:

"Let the lopping off go on. Let every spot and blemish be taken from the church if possible. It must be purified, and its members must stand by its principles. Was a man to say, because the knife would hurt his friend or his congregation, that he should therefore refrain from using it? God forbid that that should ever be set up as the standard of Presbyterianism in this country! If the brother stood before the church and was a scandal to the community, let him go down! Wherever this principle might be applied, let it be applied. He would rather have a church whose members, while few in number, were pure in heart,—such as the Lord Jesus Christ would require them to be,—than to have a church of more members, lax discipline, and worldly morality."

The case was clear enough. The only difficulty lay in the logical bearing of the discussion. This was brought out by those who favored non-action. Dr. Bittenger asked:

"Did the Presbyterian Church, as a church, consistently live up to that doctrine? What then would become of the great railroad corporations? Did Presbyterians hold any stock in them? What became of the Sabbath when street-cars were run in Chicago and all other great cities? Was this a work of necessity? Must the Fourth Commandment be broken in order that God's people might be religious? Why were the Sunday trains run, and why did ministers travel on them to preach the gospel? He did not deny that this person was implicated in the violation of the Sabbath. But the difficulty in the proceedings against him was that it implicated tens of thousands of others in the same way, and that these proceedings would make this person a scapegoat for the transgression of the entire church."

Judge Morehead also said:

"What would this deliverance bring them to? It brought them to the fact

that a man who owned a responsible interest in a Sunday paper must, for that reason, be disciplined, and was not entitled to membership in the Presbyterian Church. That might be right. He was not going to say the contrary. He would leave that to the Assembly. But if the deliverance came, how many people would it bring before the sessions? How much disruption, and agony, and feeling would it produce in the Presbyterian Church? Most of the papers in the large cities had Sunday issues. The paper that was publishing the proceedings of the Assembly so well—*The Tribune*—was a seven day paper, he believed. It was a large joint-stock concern. He had no doubt but some members of the Presbyterian Church held stock in it. [Smiles.] He knew that, if he were raised here, or raised where he was, and knew that the stock would pay well, he would be willing to be a stockholder in that concern. Yet if they laid this rule down, he would no longer be a member of the Presbyterian Church. The house should reflect upon this. When they came down to particulars in regard to Sabbath observance, every man who owned stock in a railroad or a street-railway that ran on Sunday would not be entitled to membership in the Presbyterian Church, if he understood the deliverance properly."

The Assembly did not falter. The report of the committee was adopted with only three negative votes. The words "*and responsible*" after "*voluntary*" were added, but, as was said by the chairman :

"The committee had put in the word 'voluntary' thinking that would cover the whole ground. When his honored friend, Judge Morehead, moved to put in the word 'responsible,' he saw that this didn't change the meaning at all, but he was willing to have the committee accept it for the reason that it gave a larger liberty to the man accused, in case he was put on trial to vindicate his conduct. Dr. Van Dyke was always for the largest liberty. A man might have a voluntary connection with the publication of a paper, and yet not be responsible for it. He might have a responsibility thrust upon him against his own consent. Dr. Van Dyke was in favor, therefore, of giving the accused the largest liberty, and his accusers would be obliged to show that he voluntarily connected himself with this paper, and having made this connection, that he was responsible for its publication."

As in all cases, past concessions, past inaction, were pleaded to stave off a right decision. One omission of duty was pleaded to justify another omission. So in our own as in other churches. The church must act as her way opens up. No doubt could hang about this case, as long as the law of the Sabbath is recognized in the church. There is another step just as clear—*discipline for those church members who buy these papers openly on the thoroughfares*. There should be no hesitancy about this. Without such faithfulness, the candle-stick will be removed by Him that is the Faithful and True Witness. God will lead his church on, giving her light in difficult questions if she lives up to her present light. It is worth while to note what the *Chicago Tribune* has to say of this matter of Sabbath observance:

"As the action of the Assembly only legally applies to the *Pittsburgh Sunday Leader* and the *Sewickley church*, it is hardly necessary for the *Chicago papers* to make any comment on the subject. For the information, however, of the Assembly, it may be proper to explain that some of the *Chicago morning papers* have issued Sunday editions ever since they were founded—notably the *Times* and the *Staats-Zeitung*; *The Tribune* only since the spring of 1861.

One morning paper discontinued its Sunday edition after several years' trial, on account of there being so small a demand for it that it was published at a heavy loss. At the close of the war, in 1865, the question of discontinuing the Sunday editions of all the morning papers in Chicago was very fully and exhaustively considered. The publishers of some of them were willing to discontinue in case the horse-car companies, whose stockholders, like those of the gas companies, are mostly church-members, would cease running their cars on Sunday, or the believers in the Fourth Commandment would quit patronizing them on that day. It was observed, too, that the railways ran their trains into the city on Sunday morning and out again on Sunday evening, and that the gas companies operated their works on Sunday the same as on other days, and so of various other corporations and persons too numerous to enumerate. As no agreement could be made with these institutions to cease their labors on Sunday, and the morning papers did not feel constrained to make invidious exceptions of themselves, they have continued working on Saturday to prepare an issue for the next morning. In the other great cities of New York, Cincinnati, St. Louis, San Francisco, &c., the same thing is done by the principal papers."

THE RAILROAD RIOT—ITS MORAL TEACHINGS.

DURING two days, July 21st and 22d, the city of Pittsburgh was in a great measure in the power of a tumultuous and brutal mob. It suddenly assumed such proportions that the civil authority, backed by the military, was powerless to suppress it. Many lives were lost, and a large amount of property was destroyed by fire. The ostensible cause of the riot, was a disagreement between the managers of the railroads that centre in Pittsburgh and their employees with regard to their wages; the former having reduced the pay of the latter so low that their earnings were insufficient for a livelihood. They seem to have thought that by refusing to work, they could bring such a pressure on their employers as would compel them to accede to their demands.

The history of this great strike, as it is called, both in this vicinity and throughout the country, is before the public. It is not intended in this paper to enter on this inquiry as to who is in the fault, any further than may conduce to our main design, which is to point out the hand of God in these events, in order to learn the lessons they are designed to teach.

That what has taken place belongs to the orderings of Providence, will be questioned only by those who deny that God has anything to do with the affairs of men; and that it is an expression of his displeasure at sin all will admit who believe that justice is characteristic of his divine government. The connection of punishment with sin is clearly taught in the Bible. "The soul that sinneth, it shall die." Ez. 18:4. "Who ever perished being innocent? or where were the righteous cut off? They that plough iniquity and sow wickedness reap the same." Job 4:6, 7. "After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:5, 6. When any special calamity is sent, it is the part of wisdom to ascertain the moral cause of it,

and to read so far as legible in the punishment, the sin for which it is sent. To this task with respect to the great evil that has so recently occurred, we now address ourselves.

1. The Pennsylvania Central Railroad Company, the chief sufferer by the riot, is chargeable with open and persistent violation of the law of God respecting the sanctity of the Sabbath. The substance of the divine enactment is, "Remember the Sabbath day to keep it holy; in it thou shalt not do any work." In utter disregard of this command, from the beginning, trains were run on this road on the Sabbath, and consequently men employed in doing servile work on the day of rest. This was under no plea of necessity, but solely for the sake of gain. It was taking from God the time which he claims especially as his own, and using it for pleasure and profit. Let us see what are the sanctions by which God enforces the observance of his Sabbath. Ex. 31:14, "Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death." Ver. 15, "Whosoever doeth any work in the sabbath day, he shall surely be put to death." Is. 58:13, 14, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

It is significant that the destruction of the railroad property took place on the Sabbath. From morning till night the flames pursued their destructive course along more than a mile of the road that was crowded with cars, and reached and burned the Union hotel at its lower terminus. The significance of the fact we are considering is heightened by alluding to the reason that God assigns for the seventy years' captivity of the Jews. Lev. 26:34, "Then shall the land enjoy her sabbath, as long as it lieth desolate, and ye be in your enemies' land; then shall the land rest, and enjoy her sabbath." 2 Chron. 36:21, "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept her sabbath, to fulfil threescore and ten years." To the Pennsylvania Railroad, that had every Sabbath since it was opened groaned under the burden of locomotives and cars, that Sabbath, July 22d, was a day of rest. God evidently taught the violators of his law that, while he gave the road one Sabbath's cessation of business, he took from them by other agencies the profits of the hundreds of Sabbaths that they had desecrated for the sake of gain.

It should be noticed, too, that the company by running their trains on the Sabbath, prepared their employees for the work they performed. Men who rob God cannot be expected to be very scrupulous about the rights of men. The policy of the managers of the road excluded from their service all men who had the fear of God before their eyes. Nothing, it is well known, tends more to debauch the conscience and destroy all sense of right, than Sabbath desecration. How frequently

have criminals confessed that this was the beginning of their course of crime. Men who regarded the law and authority of God would not have been guilty of these riotous excesses. But such men could not be guilty of profaning the Sabbath in the service of a conscienceless railroad company.

2. The Pennsylvania Central Railroad Company is chargeable with exercising a grasping power to secure to itself the control of the carrying business of the country. Monopolizing is a sin that the Scriptures condemn in strong terms. "He that withholdeth corn, the people shall curse him." Prov. 11 : 26. "Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the earth. In mine ears, said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair without inhabitant." Is. 5 : 8, 9. By getting the control of all the roads running west and north of Pittsburgh, this monster monopoly was able to fix the rates of freight to suit itself, and then discriminate most unjustly against business men in Pittsburgh, charging them more for freight to eastern cities than they charge from points farther west. This discrimination weakened the interest of those injured, in the road, and accounts in part for the seeming apathy of the citizens to the perils of the road when its property was in danger.

3. This company is chargeable with oppressing its employees in withholding from them a due compensation for their services. This was the immediate cause of the outbreak. It entered largely into the moral cause. It is known that the pay of many of them was reduced to the lowest sum at which it was supposed a man could subsist, and, in many instances, still lower. The falling off of the income of the road was the assigned reason, but the managers and officers of the road were living in ease and luxury. The mismanagement of the road by working it in the interest of the few, cut down the profits, and those who bore the burden of labor had also to bear the burden of the loss.

Extortion is a sin of aggravated character in God's sight. Lev. 19 : 13, "Thou shalt not defraud thy neighbor, neither rob him : the wages of him that is hired shall not abide with thee all night till the morning." Jer. 22 : 13, "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong ; that useth his neighbor's service without wages, and giveth him not for his work." James 5 : 4, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped have entered the ears of the Lord of Sabaoth." Men, without the fear of God to restrain them, washed down into the earth by oppression, are the fit agents of criminal deeds of the most appalling lawlessness. For wise purposes God suffers them to be the ministers of his vengeance on those who are equally regardless of his law and of the rights of humanity.

But the rioters themselves have contributed largely to provoke the Most High to inflict this terrible judgment. They voluntarily joined with the company in making the road a Sabbath-breaking road. Had there been no one found willing to work on the Sabbath, this great sin

would not have been committed. But greed of gain in the employees made them the ready accomplices of the employers in the crime. They disregarded the authority that said of the Sabbath, "In it thou shalt not do any work," and audaciously braved his power to enforce the penalty of his law. In place of making the Sabbath a day of rest and worship, they made it a day of toil in the service of Mammon. Could such a desecration of a divine institution escape unpunished? It was a just retribution when the accomplices in robbing God were allowed to mutually despoil one another. The employees, goaded to madness by brooding over their wrongs, real and imaginary, were prepared to inflict, with relentless fury, greater wrong on their oppressors. And while we stand appalled at the magnitude of the outrages, we cannot but wonder at the doings of him who makes the wrath of man to praise him, and restrains the remainder of wrath.

Their disregard of moral obligation is seen, moreover, in their preventing others who were willing to perform the work that they refused to do. They were like the dog in the manger, that would not let the ox eat the hay that he himself could not eat. This was oppression before which that which they suffered from the company dwarfs into insignificance. They were allowed to work for some remuneration, but they refused, and would not let those who were willing to accept the reduced wages. Their tyranny had not the color of law, and outraged all right. By this act they forfeited the sympathy that, in the beginning of the movement, they had excited. They created a new issue. It was now between the two classes of employees—those who were willing to work for the wages offered, and those who were not. This was an issue that appealed to might, not to right. And as the strikers outnumbered the others, they had everything in their own way. They thus placed themselves in opposition to law and order, and brought on the terrible result.

Allegheny County that, it is likely, will be required to indemnify for the property destroyed by the mob, has her share in contributing to the moral cause of the judgment. When the question was before the stockholders, Shall the road be allowed to run trains on the Sabbath? by her commissioners she voted in the affirmative, and her vote decided the question. It was a tie until her vote was given. She had subscribed largely to the stock of the road, and many of her best citizens made an effort to have her weight on the other side. There was disappointment at the result, and gloomy forebodings that she would be taught the sin and folly of her act when it would be too late to amend the evil done.

Will these lessons be improved? We fear not. We have no hope that the railroad company will change their course. We live in the times of which the prophet speaks, "The people turneth not unto him that smiteth him, neither do they seek the Lord of hosts." Is. 9: 13. Let them remember, however, that there must be repentance and reformation in order to escape severe judgments. Heedlessness of warnings is an aggravation of sin persisted in and repeated. "He that being often reproveth hardeneth his neck, shall suddenly be destroyed,

and that without remedy." Prov. 29 : 1. "And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times more for your sins." Lev. 26 : 23, 24.

Let the church do her duty. It is time that she deals with those members that, by holding stock in Sabbath-breaking railroads, or employing them as means of conveyance on the Sabbath, or in any other way, are partakers in their crime. Let her cleanse her hands of these defiling sins that are hastening on the judgments of God. T. S.

HISTORY OF THE SECOND REFORMED PRESBYTERIAN CHURCH. NEW YORK CITY.

BY REV. DR. ANDREW STEVENSON.

THE Reformed Presbyterian Church in the city of New York had its origin in a praying society of two families who became acquainted in 1790. The society continued its meetings with some increase of members till December, 1797, when the congregation was organized. The sacrament of the Lord's supper was dispensed to Reformed Presbyterians in this city, first in August, 1798. There were twenty communicants, six of these were from a distance. In 1801 the number on the roll had increased to thirty, and in July, the same year, Mr. (afterwards Dr.) Alexander McLeod was installed pastor of the united congregations of New York and Walkill, in Orange county. At the end of three years his whole time was given to New York. Soon after the ordination of the pastor, lots were obtained in Chambers street, east of Broadway, and in due time, by the liberality, self-denial and perseverance of the members, a commodious frame building was erected. In this the congregation worshipped till 1818, when the increase of their number made other arrangements necessary. The frame building was taken down, and a large and substantial brick building erected on the same site.

The church had great prosperity. It increased in numbers and in usefulness. In 1827, three hundred and sixty members were on the roll. A number of these resided in what was then Greenwich village, a long distance from Chambers street. To accommodate these, it was agreed to have preaching occasionally in that neighborhood. A building, owned by the Reformed Dutch Church, was purchased and moved from what is now Bleecker and West Tenth street to Waverly Place and Grove street, where it still remains. In February, 1828, it was opened as a Reformed Presbyterian house of worship, Dr. McLeod officiating. The design was in time to form a collegiate charge, of which Dr. McLeod should be senior pastor. This design was not accomplished. The up-town people soon manifested a desire for a separate organization. This was opposed by the down-town portion, a large majority. The result was great bitterness and strife, and for a time the whole community was thrown into perplexity and confusion. In the unsettled state of affairs, the pastor sailed for Europe, and during

his absence, the Presbytery in June, 1830, made a geographical division of the congregation. The members residing above a certain line, with the elders living in the same bounds, viz., Messrs. Andrew Gifford, John Brown and Thomas Cummings, were declared to be a new congregation. Those residing below said line, with their elders, were to be the First congregation. On Dr. McLeod's return from Europe in December, both branches presented him a call. He decided to remain with the church in Chambers street. During the winter a call was moderated in the up-town branch, now the Second congregation, for Rev. Robert Gibson, which was accepted, and on the 31st of May, 1831, he was installed pastor. He brought to his work qualifications of a high order, and great expectations were cherished. These expectations were not disappointed. Members were added to the church, yet both the pastor and the congregation were made to drink of the cup of affliction. About the time of his settlement both church and members and the church courts in this land were greatly agitated by what was afterwards known as the *New Light Controversy*. Mr. Gibson was a prominent member of the old Synod, and while he advocated ably the distinctive principles of the church, he particularly maintained her testimony. The New Light division took place in August, 1833. Mr. Gibson was as yet a comparative stranger in the city, and not long a pastor. On his return from Synod, he found the original elders, Gifford, Brown and Cummings, with their family connections, and nearly every member of worldly means or influence, in favor of the New Lights, and very hostile both to him and the congregation. These elders, with their connections, soon left the communion, but the congregation was able to retain the church building. This was a severe trial. The members who remained were generally poor, strangers in the city, and not trained to giving, for religious purposes, according to their means. The pastor's salary was inadequate for his support. To obtain bread, he was under the necessity of opening a daily school. This increase of labor, together with the troubles of the church, affected his health, and he was soon unable either to teach or to preach. The congregation loved him and sympathized with him. Notwithstanding their deep poverty they assumed, on his behalf, a large debt, and, besides, furnished means, in 1837, to pay his expenses on a visit to Ireland. From the ministers and members of the church in Ireland, he received much kindness, but his health was not improved. He returned to New York in the fall, appeared once in public, it was sacrament day, he served one table, took his farewell of elders and people, went to his home and died on December 22d, after a sorely troubled pastorate of six years and nearly seven months.

The death of a pastor so loved was a severe blow to the young and struggling congregation, and the commercial distress of that year greatly aggravated the trial. Employment almost ceased in the cities, and many were driven to the country. By death and removals ninety members in that year disappeared from the congregational roll. The changes in the session had been frequent, a source of anxiety to the pastor and of weakness in the administration. In seven years thirteen

elders had been in office, of these six still remained. They were singularly efficient, and for two years, while the church remained vacant, they were unceasing in promoting its welfare. A corresponding prayer meeting was established, composed of some elders and one or more members from each society. In this meeting, the condition of the several societies was considered and plans formed, by which weak societies received help from those which were stronger. This meeting was a means of preserving unity and of keeping up a general interest in the affairs of the congregation. As much preaching as Presbytery could furnish was supplied, yet with all this, during the vacancy there was little increase, and much decrease by death and removals.

On the 14th of November, 1839, the writer of this sketch was ordained and installed. He had been licensed to preach a short time previously by the New York Presbytery, and preached his first sermon in this congregation. As soon as the order of the church would permit, a call was made out, presented, and by him accepted. He was an utter stranger in the city and without ministerial experience. The state of the congregation at the time was not encouraging. True, it had an efficient session and about two hundred members, but it had been virtually three years without a pastor, was nearly seven thousand dollars in debt, the house of worship very uncomfortable, and the financial system a chaos, indeed no system whatever. The members generally were poor, many of them but a short time in the city, and not well trained to support ordinances. Discipline was low, for liquor selling was practised and tolerated. There was, however, a hearty welcome extended to him. The kindness and love so freely bestowed on the preceding pastor, was in a large measure transferred to his successor. Public ordinances were unusually well attended. During the first year of his ministry, eighty-one members were added to the church, sixty-one by profession and twenty by certificate. This gave an impulse to the congregation. In August, 1841, the session was increased by the ordination of three elders, Messrs. Wylie, Kennedy and James Wiggins, yet so poorly were the finances managed, that for two years the church failed to meet its expenses. *Subscription*, or as they were called *begging* papers, to supply some deficiency were very common. In the third year of his pastorate, the organization, for the first time in its history, without any begging papers, met its current demands. In the fourth year, we paid a good deal of floating debt of long standing. In the fifth we remodelled, repaired and repainted the church, and paid for the improvements. By this we were greatly encouraged, and a sinking fund was established to pay the mortgage and all pecuniary obligations. There was a constant increase of members, so that in 1845 three hundred and nineteen were reported to Synod, and to all appearances we were a working and prosperous church. We had passed safely through a sore trial, which at the time affected the whole church, but specially the city congregations, by the effort to drive the liquor traffic from our borders. *Sin never dies easily*, but we gained a lasting victory. The traffic was driven from the Reformed Presbyterian Church, but this congregation felt for a long time the effects of this sore conflict. Before

we had fully recovered from this trial, another much more severe was approaching, arising in some measure from the management of our temporalities. At the time of the organization of the congregation, deacons had not been elected. It was soon found that somebody must attend to financial affairs, and before a pastor was installed, an act of incorporation was obtained by which the property was held, and the temporalities managed by a board of trustees. Over these men, as trustees, the session had no authority. They were accountable to the civil court only. Any man who contributed to the church might be a trustee, whether he was a member or non-professor. There was a growing dissatisfaction with this form of administration, a general confession that the plan was wrong.

In the spring of 1847 the pastor laid the case, with the act of incorporation and all necessary papers, before the Synod, and craved a deliverance. After much discussion, Synod gave the following judgment: "*Resolved*, That the Second congregation, New York, with all other congregations, if such there be under our care, that now manage their temporalities under the law referred to, and declared to be immoral in the preceding part of this report, be and they hereby are directed to alter the tenure of their property and the mode of managing all such temporalities, so as to free themselves from all connection with said immoral law." This order was read to the congregation and produced a crisis. The matter came before Presbytery at its fall meeting. Presbytery appointed a commission to visit the congregation, endeavor to reconcile the parties, and, if they failed in making peace, to organize those dissatisfied into a new congregation. The commission did not accomplish anything, but they recommended a division of the property. The trustees advertised the property, sold it at auction, and it was bought in for the mortgagee. Previously to the sale, an agreement had been made. The party desiring a new organization was to get the half, and the congregation would take the other half, and endeavor to maintain the organization. The tenure of the property was such that better terms could not be made. The majority of legal voters could take the property where they pleased. The property was sold on the 10th of January, 1848, and the trustees reported the transaction to the congregation on the 14th of March following. The debts were all paid, and the congregation received from the trustees, as their portion, three thousand one hundred and sixty-four dollars forty-two cents (\$3,164.42). The congregation immediately rented the lecture room of the Presbyterian church, corner of Waverly Place and Hammond street, and, through the papers, invited its members to worship with them. Matters were in such confusion that we did not know whom to expect. No certificates had either been sought or granted to enter the new organization, and no list had yet been furnished of those who had left. Previously to this we had a communicant roll of 334 members—a few of these became discouraged by the trouble, and were lost to the church. When the list was furnished us, we found that one hundred and eighty-two members had left to form the Third Congregation, and the balance, one hundred and forty-four, remained with

us. Of these forty were male, and one hundred and four were female members. This division almost destroyed our existence. We were left much feebler than we were at the organization in 1830. We had but one elder, but we at once increased the session, Messrs. Acheson, Culbert and McFarland, elders of the First church, giving all necessary aid, so that all things were done decently and in order. The sacrament of the Lord's supper was dispensed near the usual time; the church in Charles street, Rev. Mr. Blair, pastor, was kindly offered for the occasion. Immediately after the sacrament, Messrs. Johnston, Hastings, Henry and S. K. McGuire were elected and ordained deacons. The church now for the first time had its full organization. We purchased lots in West 11th street, and determined to erect a house of worship. The lots cost five thousand dollars, which we had to pay in cash. The members made an honest, earnest effort, according to their means, and were unable to make eighteen hundred dollars for the building fund. This is an exhibit of our financial strength. Our funds were exhausted in paying for the lots, and we had not a dollar with which to build. No builder in the city would make a contract to do the work. At last, when about discouraged, Mr. Cornelius T. Johnston, one of the deacons, and a bricklayer by occupation, said that if the congregation could procure material, he would employ workmen and superintend the work. His offer was accepted and the work was commenced. Strange as the statement may appear, from week to week money was obtained to pay for the material as delivered, and the workmen their wages every Saturday night; every member borrowing to the utmost of his credit, and all trusting each other. Our godly women did a work that year which laid the foundation of our comfort and prosperity since. As soon as the walls were raised and the roof on, we held public worship in the basement. We had only brown mortar on the walls, and the seats were boards without any back or support whatever, yet a large number attended worship, and some, who are still with us, have often said they never enjoyed ordinances more than in that basement. And, in the history of this church, only once has there been so large an accession as at the fall sacrament. We opened the church on the first Sabbath of October, 1848. On the same day the sacrament of the Lord's supper was dispensed. It was a day of great gladness. We were again in a church building. But we rejoiced with trembling. We were in a greater debt, considering our circumstances, than any of our congregations had ever contracted, the interest on which was more than the pastor's salary. We determined to meet our obligations. By a blessing upon united, continuous and systematic effort, on Thanksgiving day, 1859, the last dollar of both principal and interest was paid, and the Second congregation, after thirty-one years of self-denial and effort, had secured a building in which to worship the Lord God of our covenant fathers.

These eleven years in the new church were years of great spiritual prosperity; our membership consequently increased, and our prayer meetings were refreshing. While striving to liquidate our debt and help ourselves, public interests were never neglected. No church in

connection with our Synod has a more honorable record for liberal contributions than we have. In February, 1851, the Sabbath school was organized on the scriptural and Presbyterian plan. It prospered greatly, and in addition, we maintained a mission school for years, all the teachers being members in the congregation. As years passed on, our families, who formerly lived around the church, moved past us, so that we, who had long been the north church on the island, were left down town. After much deliberation, it was concluded that the best interests of the congregation required that we should change our location. With great unanimity, we agreed to sell our place of worship—very dear to many of us—and, for a time, we worshipped in Continental Hall, in 34th street. On leaving our old building, in July, 1873, the session of the Third congregation invited us to worship with them for the season, the pastors to arrange the services to suit themselves, and on sacrament week the building should be wholly at our service. This was a kindness highly appreciated, and which we will long remember. We accepted the offer so far as the dispensation of the Lord's supper was concerned, but to preserve our Sabbath school we worshipped in the hall. During the winter this building was offered for sale, and step by step, in a marvellous manner, our Redeemer led us here, and in March, 1875, it was opened to worship. Ten years after this, the importance of this change to the cause of Christ will be better appreciated than it can be now.

In reviewing our history great changes have taken place. Of the original members who came from Chambers street and took part in the organization, only Mrs. McElwaree and Mrs. Susan Knox remain. Of the members who thirty-five years ago welcomed the pastor, and who since in days of sore adversity encouraged him and stood with him, only three male and eight female members are left. During the same time much has been accomplished. Eleven hundred and two members have been admitted by the session to full communion, viz., 767 by profession and 335 by certificate, making a yearly average increase of 32—nearly 23 by profession and 9 by certificate. The increase by certificate was chiefly in the beginning of his pastorate. Of these members many we trust were ripened for heaven. Many went out to form the Third and Fourth congregations in this city, as well as to Newark and Brooklyn. Indeed many congregations have been helped from us, and there are still about 380 or 490 on the roll.

In the early part of our history, a source of anxiety to the pastor and of weakness to the congregation, was the frequent changes in the eldership. Thirty elders have exercised office with us. Of these four abandoned the communion of the church, fourteen were dismissed by certificate, of whom twelve were again called to office in other congregations. Three, viz., Messrs. Joseph Wiggins, Joseph Torrens and Jacob Alexander Long, died at their post, and nine still remain efficient in the service.

Of twenty-two deacons ordained and installed since 1848, five, all of them young and highly esteemed, died while in office; four were elected to the eldership; one was suspended, left the congregation, and

his name was blotted from the roll ; four were dismissed by certificate ; one is pastor in Boston, and seven are still in the exercise of their office. These changes are easily mentioned, but the care, anxiety and trials connected with many of them make the inner history of the church, and more than the external history, manifest the wisdom, faithfulness, love and care of our glorified Redeemer in dealing with us. He has often brought good out of evil, and order out of confusion. We can say, "Hitherto the Lord has helped us," and now he hath opened a door of usefulness greater than ever before. A generation has passed away, but another generation, more intelligent and more active in the service of Christ, with vastly more means and far greater responsibility, has been raised up. The cause of Jesus goes onward, and opportunities for usefulness have been given which were denied to the fathers. Where much is given much will be required. And, in this world of change, the value of a stable pastorate should be highly estimated. That the pastor should be spared thirty-five years and still enjoy, in so great a degree, the respect, sympathy, love and support of those who have grown up around him, is a blessing bestowed on few pastors and few congregations. "Let us thank God and take courage."

THE PAN-PRESBYTERIAN COUNCIL.

THIS Council held its session in the Free Assembly Hall, Edinburgh, beginning with the 3d of July, and concluding on the 10th. It consisted of representatives of the various denominations of the world that hold to the Presbyterian form of church government.

Dr. Blaikie received the thanks of the Assembly for his efforts to make the meeting successful, and well might he be congratulated, for the roll embraced 338 names, including both clerical and lay delegates, and associate members. Norway, Holland, Belgium, Germany, Austria, France, Spain, Switzerland, Italy, Greece, the British Colonies, even the Orange Free State, besides the churches in the United States, were all represented. From the Scottish Church, Rev. John McDonald ; from the Irish Church, Rev. Josias A. Chancellor, and Rev. Robert Nairn ; and from our own church, Rev. Dr. Sloane, were present. Rules of order were adopted. The first declared that the president shall have the usual authority of a moderator ; the second, that motions must be handed to the president in writing before they can be discussed by the Council. The more important provides that no business shall be introduced into the Council except on the report of the Committee of Business. At the meeting of the Council those gentlemen who have prepared papers are not to occupy more than twenty minutes in referring to them ; those specially invited to speak not more than fifteen minutes. (Laughter.) It would be the aim of the Council to avoid voting, but if a vote be necessary, when there were more than two motions put the motions would be voted on successively, and the one having the least number of votes then dropped. The vote would then be taken on the remaining motions,

and the same course followed until some one motion has the majority of all the votes given, and this would then be considered the expressed mind of the Council.

On the 4th of July, the morning session was devoted to the important subject of the Harmony of the Reformed Confessions. Dr. Schaff, of New York, read a paper on this subject. He condensed the expression of the harmony in these words: "These confessions were Protestant in bibliology, œcumenical or old Catholic in theology and Christology, Augustinian in anthropology and the doctrine of predestination, evangelical in soteriology, Calvinistic in ecclesiology and sacramentology, and anti-papal in eschatology." We will say, however, that he went on to explain this ponderous summary. The following makes it clear :

"In the first place, all these Reformed Confessions unanimously taught that the canonical Scriptures of the Old and New Testament were the only infallible rules of Christian faith and practice, in opposition to the Roman principle of ecclesiastical tradition as a joint rule of faith and practice. On this principle, the doctrine of the divine inspiration and the absolute sovereignty of the Word of God over the word of man was, he might say, the objective fundamental principle of Protestantism; and the clearest expression of this rule of faith had been given in the first chapter of the Westminster Confession, which, by the acknowledgment of a broad Church divine of the Church of England, had been declared to be an unrivalled masterpiece of careful symbolical statement. Secondly, in theology and Christology the Reformed symbols were œcumenic—that was, they simply endorsed, without further investigation, the ancient catholic doctrines concerning the unity and tri-personality of the Godhead, the incarnation and the divine human constitution of Christ's person; and therefore they all wisely endorsed and introduced the Apostles' Creed and the Nicene Creed, which gave popular expression to those ancient doctrines, and they were still a common bond of union between Protestantism and the Greek and Latin Churches. Then, in regard to anthropology and soteriology, the Reformed symbols taught the Augustinian views of sin and grace, the Reformers being all under the spell of the Augustinian system, regarding Augustine justly as the wisest and profoundest, and most Pauline of all the Fathers, being led mainly, not by his anti-Manichean, but by his anti-Pelagian writings, and his views on the doctrines of redeeming grace; and these doctrines were emphasized by the Reformers in opposition to the prevailing Pelagianism of the Roman Church. They taught the total depravity of human nature in consequence of Adam's fall and the absolute freedom and sufficiency of divine grace. It should be remembered that the Reformation was not a theoretical or theological movement, but an eminently practical movement. It started a question of conscience, 'How shall a sinner be justified before God?' 'What shall I do to be saved?' The Reformers passed through the moral struggle of Paul, and felt the whole power of the law as a school-master which led them to Christ; and to that question—'How shall a sinner be justified before a holy God?' and be sure of his justification, their answer was that of Paul in the Epistles to the Romans and Galatians, 'Not by any works and institutions of men, not by any outward ceremonies, but solely by the free grace of God in Christ Jesus.' There was some difference between Luther and Calvin. Luther emphasized justification by faith alone as the point of personal experience in the execution of the divine plan, while Calvin and the Calvinistic confessions went back to the ultimate source of free salvation in the ante-mundane, eternal act of election by free grace, of which

justification, sanctification and glorification were only successive stages of execution in time. While Luther in the Lutheran symbols made justification by faith alone the article of the standing or falling church, the source of comfort in life and in death, in the Calvinistic symbols it was the eternal election of God, which was immovable and unchangeable. The next point was the ecclesiology and sacramentology of the confessions, which were Calvinistic, and consisted mainly in this, that the sacraments were represented as significant signs and seals of the relation always existing between God and the believer, and receive their efficacy from the faith of the recipient; and moreover, that regeneration is spiritual and distinct from the external rite of water baptism; and that the eucharist presence is not corporeal, but a spiritual real presence for believers only. Finally as regards eschatology, the Reformed confessions unanimously reject the doctrine of purgatory, or an intermediate state or place between heaven and hell, leaving the question of a middle state for all departed spirits between death and resurrection open for further consideration.

He then gave his own views as to the status of these confessions in our own day, in the various churches, and as to the propriety of an expression of their harmony in a formula *concordiæ*. Prof. Godet, of Neuchâtel, spoke on the same subject—in French.

A paper by Prof. Kraft, of Bonn, which was read by a proxy, Mr. Cusin, of Edinburgh, consisted of statements of doctrine, numbering thirty-one articles, being, in his view, the consensus of the Reformed Churches. These articles begin, concerning God, not as the Westminster Standards, concerning the Scriptures. We select only a few.

"Art. 10. Of the Creation of Man, the Fall, and Corruption.—We believe that God created man, male and female, perfect after his own image, gave him wisdom, righteousness, freedom of will, which was subject to change, and clear self-knowledge; that man, tempted by Satan, fell by his own guilt from the divine favor, and his nature is so wholly corrupt, that he cannot, by his own power, reason, and will, draw near to God.

"Art. 11. Of Original Sin.—We believe that this corruption as a debt (guilt) has descended as an inheritance to Adam's posterity, and this original sin is really sin, which manifests itself from youth upwards as evil concupiscence, and makes man wholly incapable of good, so that he can do nothing but sin.

"Art. 12. Of Divine Predestination.—We believe that God rescues from this universal corruption, by reason of which all men have come under condemnation, those whom he has elected in Christ to eternal glory, according to his eternal and unchangeable counsel, of his free grace and love, and not from foresight of their faith, while he, to the honor of his all-overruling sovereignty and power over the creatures, leaves the rest in their corruption and condemnation, into which they have cast themselves, to the praise of his glorious righteousness.

"Art. 17. We believe that Jesus, our one only Mediator, by his voluntary obedience, and His one sacrifice, which he offered to God in the death of the Cross, has fully satisfied the justice of the Father, and accomplished our reconciliation, so that we are accepted as righteous before God, though we are yet sinners; and therefore every other way of reconciliation with God, save this sacrifice offered once for all, is to be rejected.

"Art. 19. Of the New Life in Sanctification.—We believe that by faith we are born again to a new life, freed from the bondage of sin, and translated into the state of sonship; that the power to live holily is not only not weakened

by faith, but rather is strengthened, since it necessarily produces good fruits, but that this sanctification, which extends over the whole man, during this life, remains still imperfect.

"Art. 22. Of the Catholic Church.—We acknowledge one catholic or universal church, which is a communion of all believers, who look for their whole salvation from Jesus Christ alone, who are cleansed by his blood, and sanctified by his Spirit; that this holy church is confined to no special place, or limited to special persons, but is scattered over the whole earth, and yet is united in one and the same spirit by the power of faith.

"Art. 23. Of the Marks of the True Church—Its Distinction from the False.—We confess that this true church is thus distinguished from the false—(1) that she busies herself with the pure preaching of the gospel; (2) observes the pure administration of the sacraments according to Christ's institution; (3) practises church discipline for the removing of scandals—in general, does everything according to the direction of God's Word, abhors everything opposed to it, and acknowledges the Lord Christ as her only Head, and therefore can in no sense regard the Pope of Rome as her Head. From this true church it is unlawful for any one to separate himself.

"Art. 25. Of Church Government.—We confess that this true church of Christ should be governed according to the orders appointed by God in his Word; therefore there should be church office-bearers (pastors, elders and deacons), that the Word of God may be purely taught, the sacraments administered according to their institution, church discipline rightly exercised—the office bearers acting by way of warning or excommunication from the table of the Lord according to the deserts of each case; also those appointed thereto should minister to the wants of the poor.

"Art. 30. Of Magistracy.—We confess that God has ordained civil rulers to govern the world by laws, and given the sword into their hands to punish the wicked, protect the good and repress sins, not only against the second, but also against the first table of God's law. Therefore, we hold that all, of whatever rank they may be, are bound to pay their taxes and dues, and follow and obey them in everything which is not opposed to the Word of God, and also to pray for them that God may guide them rightly in all their doings."

After considerable discussion, the following motion was made by Taylor Innes, advocate, and seconded by Principal Tulloch, of St. Andrews:

"That this Council appoint a committee with instructions to prepare a report to be laid before the next General Council, showing in point of fact—

First. What are the existing creeds or confessions composing this Alliance? and, What have been their previous creeds and confessions, with any modification of these, and the dates and occasions of the same, from the Reformation to the present day?

Second. What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription, used in these churches in connection with their creeds and confessions?

Third. How far has individual adherence to these creeds by subscription or otherwise been required by the ministers, elders, or other office-bearers respectively, and also from the private members of the same?

And the Council authorize the committee to correspond with members of the several churches throughout the world, who may be able to give information, and they enjoin the committee, in submitting their report, not to accompany it either with any comparative estimate of these creeds and confessions, or with any critical remarks upon their respective value, expediency, or efficiency."

The resolution went to the Business Committee, who reported July 5th, recommending that the mover should be permitted to preface it with these words, "That the Council, recognizing the unity of faith in the consensus of the Reformed Confessions," and that with this addition the motion should be adopted by the Council. To this preface Dr. Begg objected, and it was then promptly withdrawn and the motion passed.

The subject next discussed was *The Principles of Presbyterianism*. Dr. Cairns opened. He did not yield to the views that had been expressed early in the meeting, of the wisdom, &c., of Presbyterianism rather than its divine warrant, but fully and ably advocated it as laid down in the Word of God.

Dr. A. A. Hodge followed with a paper on *Presbyterianism in relation to the wants and tendencies of the day*, in which he gave utterance to the following, which we are glad to see gained approbation:

"If, in reconstructing or developing their national systems, they oppose the Papal subordination of the state to the infallible church, with, on the other hand, the Erastian subjection of the church to the civil authority, they must never accept the easy but fallacious solutions which implied that the state is any the less subordinate to Christ than the church, or any the less subject to his personal supremacy, or to his law as revealed in his word. If they were laying the foundation of the great system of national education which is to form the characters of future generations, in opposing sectarian education in a Papal or prelatical sense, they must never consent to compromise with the principles or to co-operate in the methods of those whose real purpose it is to render all education absolutely secular, under the absurd pretence that religion can be ignored and yet not denied, and that education can be simply non-religious, and yet the whole mass of human knowledge not be rendered positively anti-theistic."

A paper by Dr. Stewart Robinson then followed, the subject, *The Churchliness of Calvinism*. Dr. Blaikie laid on the table a paper on the *Presbyterian Churches of the world*—a sketch of their history, statistics and work. The evening meeting was presided over by Lord Moncreiff.

On Thursday morning the Business Committee reported as to the discussion on *Presbyterianism*.

They were of opinion that the exceedingly able and valuable reasonings under this head, might properly be regarded as the exposition of their principles of essential importance, and should be so regarded by the Council, but it did not appear needful or even desirable that any formal motion accepting or approving of these principles should be passed by the Council.

The words, "should be so regarded by the Council," were omitted, and the motion was then agreed to.

"*Preaching and the Training of Preachers*," was the subject of the morning. After the reading of papers and formal discussion, the following motion was made by Dr. Begg, seconded by Dr. Andrew Thomson, and unanimously passed—

The Council record the solemn conviction that the simple, full, and earnest preaching of the Word of God is the great work of the Christian ministry, and its profound thankfulness for the prominence given to the preaching of

the word in Presbyterian churches, believing that the deep knowledge of the Scriptures, which it is the object of preaching to secure, is the true foundation of Christian devotion and devotedness.

In the afternoon the subject discussed was *The Eldership, its Theory and Practice.*

Mr. Sprott, of North Berwick, moved that a committee be appointed to report at a subsequent meeting of the Council, as to the doctrine and practice of various churches represented in the Council, with regard to the question of the eldership. This, though seconded, met with decided opposition, and was therefore withdrawn.

The evening meeting was devoted to addresses on Christian work in the United States.

On Friday, the subject before the Council was *Missions.* A letter was read from Rev. Dr. Duff, in which he proposed,

"That in order to manifest our substantial unity and harmony in doctrine, discipline and government, before the whole world, the Council, without interfering with any existing missions, should recommend to the churches, of which they are the accredited delegates, the establishment, by a united co-operative effort, of a well-organized mission in some distinctly defined territory of the vast realm of still unreclaimed heathenism. * * * *

"If this or any similar proposal were thought well of by the Council, it would not be necessary now to adopt any definite measures of any kind. It would be enough for the Council to nominate a strong central committee for Scotland to meet in Edinburgh, with branch committees in London, Belfast, the Continent, Australia, New Zealand, the Cape of Good Hope, Canada and the United States. These, by mutual conference or correspondence, might come to an agreement as to the most suitable field to be, in the first instance, selected, as well as all the details connected with the most approved and effective organization for hopefully and successfully overtaking it. And thus, before another Council could meet in New York, Philadelphia, Geneva, or elsewhere, the whole scheme might be in energetic operation."

Dr. Marshall Lang moved the reference of this to the Business Committee. Dr. Andrew Thomson seconded the motion, and it was carried by acclamation. The afternoon session was occupied with the matter of Co-operation in Missions (including Development of Missionary Enterprise). Dr. Herdman, of Melrose, in his paper suggested:

"That Presbyterians should combine to effect the appointment, to commence with, of a professor of Comparative Theology at each university. He also asked whether they might not unite to maintain some common central missionary institute, such as the one opened in London by Mr. Grattan Guinness, which, however, lacked church connection. Second, as to co-operation abroad, in some cases actual union was possible. Thus at Calcutta might not the collegiate departments of the General Assembly's institutions and that of the Free Church be amalgamated, the large schools going on separately? This would get rid of even the appearance of rivalry, and would without expense strengthen the staff of able Christian agents to hold their own in that country. At Madras, also, an interesting experiment was being tried, and at other places concert somewhat similar might be attainable, without introducing confusion, in the interests of economy, efficiency and charity. Another mode of working together was happily presented at this moment by the Scottish

missions in East Africa. That of the Free Church at Lake Nyassa had for one of its agents a United Presbyterian. Moreover, members of both missions there were aiding in the cruise round the lake; it was likely that they would employ boats in common between the mountains of Zambesi and the cataracts; and in all things they would be ready to strengthen one another in all things in the Lord."

He also quoted the words of the late Dr. Crawford, in 1867, as follows :

"I see no reason why our several Presbyterian churches should not, and might not, without any serious difficulty, and certainly without any unprincipled compromise in their points of conscientious difference, be united, appointing a common Missionary Board, at which each church is fairly represented, and allotting a set time during the sitting of their Supreme Courts for receiving in one great convocation, its reports, conveying to it their instructions, and joining together in friendly conference and fervent prayer for the furtherance of the great work in which they were engaged."

Rev. Dr. Thomson, Beyrout, said in his paper :

"If there was greater unison of effort, different religions in the foreign fields might combine in providing higher institutions for the necessary training of the native pastors, teachers, writers, and others necessary for the conduct of Christian communities. He believed that was possible, and considered it ought to be done. Again, in matter of furnishing a Christian literature for their converts in the foreign field, there ought to be concert and co-operation. It might surely, he thought, be arranged that missionaries laboring in the same field, among people of the same language, should unite and decide what literature should be elaborated, and who should do it. Were this done, much time, strength, and money which were now wasted could be saved. Although the great responsibility of carrying on this work must devolve on the missionaries, yet a large part of the responsibility must depend upon the churches at home and the boards who gave directions."

Rev. Dr. Sloane moved the following resolution :

"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian churches, and of which it is of increasing importance that there should be the utmost attainable co-operation amongst the churches of this Alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating the existing agencies, or preparing the way for co-operation in the future."

Rev. Dr. Brown, Richmond, Va., seconded the motion.

Dr. Hamilton MacGill submitted for consideration the following practical questions :

"1, The extent of expenditure on salaries and allowances due to missionaries, with the view of obtaining uniformity; 2, the employment of native pastors—he knew no subject that more demanded the earnest and laborious consideration of all missionary churches than the development of native agency; 3, the place of medical agency in missionary work; 4, the methods of stational arrangements which experience has sanctioned; 5, the stage at which

presbyteries ought to be formed in a district mission ; 6, the method best suited to advance missionaries in the languages of the heathen ; 7, the general question of missionary literature ; 8, the best means for developing the missionary spirit in the home churches."

The resolution was then unanimously adopted.

The Council did not meet on Saturday.

The subject considered in the session of Monday morning was *The Unbelief of the Present Day*. The subject for the afternoon was *Helps and Hindrances to the Spiritual Life*. Rev. J. A. Campbell, Geelong, Australia, presided. He took advantage of his appointment, to say in his remarks on taking the chair :

"The Australian Committee would of course put itself into communication with the committee of the Council, and though Mr. Innes' motion, his injunction to the committee made it seem as if they were afraid of the committee doing some very wicked thing, afraid of their accompanying their report with any suggestion, or breathing any opinion on the matter, he presumed that he was right in supposing that that embargo did not lie upon the churches to be communicated with. Nothing was said of that sort, and he respectfully submitted to the Council that the utmost freedom should be given to those churches in communicating their minds as well as their facts to the committee, the committee having, however, full power to do as they liked with these documents—either to transmit or suppress them, to forward them in whole or in part."

This was let pass until the next day, when the Council was adding some additional members to the committee on Creeds, when Dr. Begg said :

"It had been suggested as within the scope of the committee, that it might transmit the opinion of the churches in regard to alterations of the Confession which might be suggested ; and therefore he wishes it to be clearly understood that that was not within the scope of the committee's functions."

The first paper was by the Rev. Theodore Monod, Paris, on *Spiritual Life*, the second paper by Rev. Dr. Andrew Thomson, Edinburgh, on *The Sabbath*, in which he stated that over eighty thousand men were required to labor on Sabbath in the railway service of the United Kingdom.

Dr. Sloane then followed with a paper on *Intemperance in the United States*.

"He said that the church of the Lord Jesus Christ was an aggressive power—an army marching under the banner of their King and Head. Her enemies were the principalities and powers of darkness, upholding every form of evil. The church sought to set up a kingdom of peace and righteousness, and thus secure to men of every country and tongue the blessings which the Son of God became incarnate and died on Calvary to procure. Dr. Sloane then proceeded to speak of the heinousness of the sin of intemperance, and how in many ways it was a hindrance to religion. In the United States, there were 160,000 establishments for the sale of intoxicating drinks, and the quantity sold was valued at five hundred million dollars. There were not fewer than 500,000 habitual drunkards, and of these 50,000 annually went down to the drunkard's grave and to the drunkard's doom. These figures were indeed appalling, but they did not furnish an adequate conception of the magnitude of

the evil. There were various considerations to be remembered, among others the loss of food in the consumption of the grain. Add to that the poverty, crime, disease, wickedness and death, which were the inseparable concomitants, and they had an aggregate wickedness and misery impossible to calculate. He then proceeded to point out that temperance revivals and religious revivals had gone hand in hand. Intemperance furnished two-thirds of all the cases of discipline. Besides it had a tendency to dry up all those streams of beneficence which would otherwise fall to the treasury of the Lord's house. What would they say to the gambling, the licentiousness, the Sabbath profanation, the blasphemy, and the whole vile catalogue of the violations of the divine law, which were the fruits of this deadly Upas? The Presbyterian Church, in common with the other churches of America, was realizing her obligation in this matter. The most encouraging feature in the great uprising of the temperance movement was the deepening conviction in the mind of the church that she, and she only, was imbued with power from on high necessary to the utter extinction of this dreadful curse. The impression was growing stronger and stronger that the time had come when the church must assume a more aggressive attitude to this evil in all its forms. In the meantime she was not idle. The great majority of the ministers of the Presbyterian Church—a brother said to him that he might safely say nine-tenths of the ministry of the Presbyterian churches of the United States—were total abstinents—(applause)—and they believed that the same was true of the ministers of sister denominations. The profound sentiment of these churches condemns the use of intoxicants of any kind as inconsistent with the sacred office of the Christian ministry. So profound was this sentiment in at least some of these churches, that any one who should practise differently would find his influence and usefulness greatly destroyed. These sentiments they believed to be rapidly increasing among the entire Presbyterian churches. Secondly, the truth in God's word was boldly proclaimed upon this subject. The most of the ministers were workers in the temperance cause, and temperance societies were forming in many instances in connection with the churches. The two most recent remarkable developments of the temperance movement—namely, the women's crusade and the Murphy movement—had been eminently religious in their character. The means employed in these movements had been faith, prayer, and earnest appeals to their religious nature. The power on which they relied had been the grace of the Lord Jesus Christ. These movements had derived their chief support from members of the Evangelical churches. The General Assembly of the Presbyterian Church had, in repeated declaratory acts, condemned in strong language the manufacture, sale, and use of intoxicating drinks as a sin against God, and wholly inconsistent with the Christian profession. The United Presbyterian Church condemns these practices in an equally emphatic form. Her official deliverances were in these words:—'The use, manufacture, and sale of intoxicating liquors as a beverage is inconsistent with membership in the church of Christ.' The Reformed Presbyterian Church not only condemns the use, manufacture, and sale of these beverages, but considers perseverance in these practices as a bar to membership in her communion. These facts showed the prevalent attitude of Presbyterianism towards intemperance, and might be taken as an earnest of future progress in the same direction. Much remained yet to be done. It seemed to be a duty incumbent upon the church to discover, by a careful study of God's word, what was its teaching on the subject of intemperance. Every proposed reform must stand or fall as it conforms to the unerring standard which God hath given them. Again, the church might, on purely practical grounds, if on no other, utter her protest against the prevalent drinking usages of society, that these were evil, only evil, and that continually. As the waters of their

great lake were gathered into one united stream, and poured in thunder down the abyss of Niagara, so from these different drinking customs of society came that horrid host of inebriates, who each year staggered downward with frenzied curses, wails, and lamentations, into the abyss of everlasting perdition."

The following resolution by Dr. Stuart Robinson, of Louisville, was then passed, being seconded by the Earl of Kintore :

"The Council expresses deep interest in the sanctification of the Sabbath and the suppression of drunkenness as bearing on the prosperity and spiritual life of the church. The Council is persuaded that there is need for every effort to place the duty of sanctifying the Sabbath on the ground of divine obligation in order effectually to counteract the many plausible efforts made to sap its foundation ; and in regard to intemperance, the Council participates in the general conviction that the time has come for the church of Christ to grapple with that evil in a more earnest spirit, and desires to express this hope that in every available way and by teaching, prayer, remonstrance, and example, the office-bearers of the church will strive to the uttermost to overcome this deadly evil."

The evening session was occupied with hearing from representatives of the Reformed Churches on the continent of Europe. The Council passed this resolution :

"That the Council rejoices that its membership includes so many representatives of the Presbyterian churches on the continent of Europe, and considering that the difficulties which several if not all of these churches encounter from the aggressions of Ultramontaniam and infidelity, as well as from other causes, entitle them to the special interest and sympathy of the Council ; and considering also that it will be impossible for Council at its ordinary meetings to receive from the Continental delegates and associates that direct information regarding the respective churches which the Council desires to receive, and which the delegates may be wishful to give, the Council instructs the Business Committee to nominate a special committee of the Council for the purpose of conferring on behalf of the Council with the different Continental delegates and associates, and receiving such information as they may have to offer."

Tuesday, July 10th, was the last day of the sessions of the Council. Rev. Dr. Kerr, of Allegheny, presided. Prof. Lorimer, of London, read a paper on The Desiderata of Presbyterian History, and the importance of supplying them, after which the following resolution was passed :

"That the Council, appreciating the importance of obtaining full information respecting the existing desiderata of the history of Presbyterian churches, and of the materials available for supplying them, agree to appoint a committee, with Dr. Lorimer, London, as convener, to correspond on this subject with all the branches of the Presbyterian Church represented in this Alliance, prepare a report of the information thus obtained, and present it to the next meeting of the Council, in 1880."

In the afternoon the following resolution was passed on missions :

"That as Southern and Central Africa are now wonderfully open to the preaching of the gospel, and as it is eminently desirable that mutual under-

standing and co-operation be secured among the churches laboring in that region, this Council earnestly hopes that the churches represented in this Council will steadily aim at brotherly co-operation and combined action in all their missionary operations."

A Continental Committee was appointed to co-operate with the Continental churches, and endeavor to arrange co-operation between the churches sending English speaking ministers to the Continent, so that two will not be in one place.

A Committee on Presbyterian History was also appointed in pursuance of the resolution adopted at the morning session.

Rev. Dr. Burton, Belleville, Ontario, then read a paper on The Christian Training of the Young, after which this motion was passed :

"That the Council records its sense of the vast importance of the Christian training of the young as a branch of church work as well as the duty of Christian parents. It would specially record its sense of the value of treatises on this subject of a high Christian tone, and expresses the hope that the different churches here represented will take the subject into their earnest consideration, so as to ripen opinion on the subject before the next meeting."

In the evening meeting, an address was voted to the Queen, among the other resolutions of thanks, and the great Council concluded its sessions with devotional exercises, separating shortly after 11 o'clock.

MISSIONARY INTELLIGENCE.

FOREIGN.*

LETTER FROM MISS WYLIE.

LATAKIEH, May 24, 1877.

WE do not feel very fearful just at present. Sabbath a week ago a French frigate called. Last week there was an American here, and yesterday an English.

The day before the American ship came we received a telegram from the Consul-General of Beyrout, telling us that they were coming and that he would be along, so we agreed to give a dinner and invite the officers. We thought it would be a curiosity to them to have a regular Arab dinner, dessert and all. We sent and procured a noted Arab cook, and not long after Mrs. Fehedy came, bringing with her a sheep and offering her services. I expect you have heard of her. She always called herself Mrs. Metheny's sister. They cooked the sheep whole. Before we were up in the morning, the people began to come, eager to get the first sight of the "Americans." Fourteen officers came off to dinner, leaving only four on board to take care of the ship. They said that was the fewest the law would allow. The dinner was a success. But strange to say, they seemed to enjoy our bread and American butter better than all the Arab dainties, although they were highly pleased to see the Arab eatables. They invited us out to the ship in the evening, and we went.

* Letters to Pittsburgh Ladies' Missionary Society, Mrs. J. S. Arthurs, Secretary.

The next day they placed a target in the sea some distance from the ship, and they practised firing at it. As the shells went booming over the water, one of our members overheard a Moslem praying that God would destroy them, for if one of those shells would hit their mosque, it would tear it to pieces.

Our government has ordered several frigates to run along the coast during the war. They thought perhaps there would be one to visit us at least once a month. We have re-opened our girls' town school. We have about one hundred and twelve enrolled. Our rooms are all pretty well filled. We think we can see clearly that Providence is telling us to work among the Christians of this town. Christians they are only in name. Most of the children can tell who redeemed them; but many do not know who made them. Yet it has been Miss Crawford's experience that they are much brighter than the Fellaheen. The country has been visited by an army of locusts. It is well nigh impoverished. There may be great suffering here before the year is out. Yesterday the soldiers were ordered out to drill; they said they could not drill, they were too hungry. They were ordered out a second time, but they utterly refused till they had something to eat. So they had to go and beg money till they could get them some bread. The villages on the plain are or will soon be in want. The locusts have eaten up most of their grain, and the people up in the mountains say there is no government, and they come at their will for plunder. You think you see distress at home, but you know nothing about it. I am glad you are having so much success in your work, and I doubt not the more you do the more you will feel that you are blessed.

Yours, &c.,

MATTIE R. WYLIE.

LETTER FROM MRS. EASSON.

LATAKIYEH, June 5th, 1877.

Things look rather dark since war has been declared. The Christians are so much afraid that they hardly move out of doors. We can see no immediate danger. The town school re-opened on our return from Jerusalem, and it is filling up fast. Some come, because they think we are safe from the Moslems, and they want to get in our yard under our protection, if anything should happen. Others come because some of their friends want doctoring, and others because they want to learn.

One woman came to the Dr. and brought her daughter to school this morning. Then she wanted to bring a box of valuables over and store them with us, and to have permission to come and bring her children, if there was danger. The Dr. told them to come on whenever the trouble began, and bring guns and ammunition with them. Beckie is stronger than she was, but looks so bad yet that I sometimes fear she will have to rest before long. Mollie was quite well all winter, but the warm weather is bringing her down as usual. The Dr. is rather worn. The rest of us are as well as usual. I have been practising riding this spring and have become quite fond of it, and as that is all the change the girls have, we try to get some of them out every evening after school. The Dr. goes sometimes, and Mr.

Easson other days. We are not allowed to go without them, and have not animals enough for all, so we take turns day about. Two donkeys serve for the children, so they go every day if they like.

We have a sick man in the next room to the study where I am sitting, and he is groaning and saying, "Woe is me." The doctor is tending him, but I fear he will never be well again. He is from Kessab, and is so poor that he cannot afford to get a house, so we let him have a room, and help keep him and his wife. The people are suffering from hunger in town. All work has stopped, and those who have been well off are suffering from hunger. Summer is their best time ; if they cannot live now, what will next winter be ?

The men in the mountains are devouring one another. We think it unsafe to go to the mountains now, one does not know when they may meet a lot of the far-off mountaineers on a raid, and one cannot tell who is friend or foe.

One of the Greek Catholic women from town was helping us cook when the man-of-war was here, and when boasting of her great friendship to us, I told her, yes, when the earthquake came she was with us, and when war came she came for protection, but she never came to church. If we were right and God with us, why not come to our church, and if the priests were right, then why not run to them to fight for her ? She said, I will come to your church, and on Sabbath she and her two sons (young men) and a daughter half-grown came in and attended services all day. Our church has been crowded ever since we came home, and is likely to be as long as things are as unsettled as they are at present. If we are not driven out ourselves, we have a great opportunity to work.

The day school has over one hundred children, the boys' school forty, the Fellaheen boarding school nearly fifty, and if we would not charge the boys tuition, we might fill all our rooms to overflowing, and as it is, we have all we can accommodate.

We have been quite anxious and fearful of late, so much so, that it is not at all pleasant. Sometimes we have thought we would like to leave the place, and then when we would think the matter over, the question of what we would do with our twenty orphans, and what the effect of our leaving would have in the city, and especially what would become of all these busy years of toil, and what the end would really be, we would decide to abide by the ship ; but our fears are nearly all gone now, and we expect soon to have roads and carriages like other people. The Russians are coming, they are only about ten days away, and the Ansariyeh are all in arms, and threatening the government of Latakiyeh with destruction, but we have no fear of them, and are sure that if the Moslems undertake to do anything to us, the Fellaheen will assist us. The Moslems north are opening their city gates, and telling the Russians that they are welcome, for they are tired of their own government.

Remember us to all our friends in the two cities, and believe me ever your sister in Christ,

JENNIE EASSON.

EDITORIAL.

THE fearful scenes through which our community has passed are already known to the world. The superintendent of the Western Division of the Pennsylvania Railroad had issued an order July 16th, to take effect Thursday, July 19th, affecting the labor of the men employed on the freight trains. A general reduction of ten per cent. in wages had gone into effect June 1st, and this with the second order led to revolt. Freight trains were stopped, and the road was seized. Friday, July 20th, the freight train men on the Fort Wayne road also struck. No freight was allowed to be moved east or west. The sheriff ordered the strikers to disperse, but no attention was paid to his order. He then applied to the State authorities for aid, and militia from Philadelphia were ordered on to his assistance, the home militia being also called out. At 1½ P. M., the sheriff visited the Pennsylvania yards with the division commander, and some eighty men of the home militia, but without effect.

Saturday morning passed quietly. The Philadelphia troops came in in the afternoon, and at 5 P. M. the sheriff again advanced with the supporting militia. A collision ensued, in which about twenty persons were killed and thirty wounded, including some women and children. The tracks were cleared, but the trouble had only begun. An angry mob gathered in the evening, rifled stores and armories, and came on armed. A rage for revenge led the mob to desperate measures. They fired cars, running them down to the lower round-house in which the Philadelphia military were, when they abandoned it for the upper round-house. This they held till morning, when it caught fire. They then retreated out Penn street, followed by a hostile crowd, and camped at Claremont, across the Allegheny river. The incendiarism continued during the Sabbath, and the work of the mob was only complete late in the day—after a full wreck had been made of the railroad property from Thirty-second street down to Eleventh, including also other property, as the grain elevator, &c. Millions of dollars have been sunk. About forty lives in all were lost, and as many more persons were wounded. Thus much has fallen on this community. Other parts of the land have their sad experience to relate, the strike having commenced at Baltimore, thence spreading to Martinsburg, then to Pittsburgh, and over the east and west.

The course of the strikers should find no defenders among Christian people. They assumed a fearful responsibility in trying to force compliance with their demand. This many of them now see. The elements of society below the industrious laborer rose and appalled him by their crimes.

We give in this issue a timely article. The minds of all are awakened now to study the questions that concern corporations, such as these great railroad companies are. The evils in their management hitherto winked at in a great degree are now examined. Their ruinous competition, the watering of their stock, their toleration of special privileges, all are discussed. It concerns us to say that the conscience of the nation has a great complaint against the management of these roads. They are violating the laws of the

State in trampling on the Sabbath. They are violating the law of God. They are *gigantic Sabbath breakers*. They compel men who enter their service as trainmen, to take orders on the Sabbath, as on other days of the week. They thus rob them of the Sabbath as a day of rest, as a day at home, as a day for religious exercises. They *demoralize* their hands. They act injuriously in the communities through which their roads run—disturbing their peace on the Sabbath, and warring against the interests of religion. Let the railroad companies observe the law of the Sabbath. The officials of the road need the Sabbath for the good of their own souls, and to teach them consideration for their employees; the men they employ need the lessons of the house of God, to teach them sobriety, patience, and the fear of God. The angry mob, with their other sins, broke the quiet of the Sabbath, yet only in a more terrible form than the busy roads have done often before, and are doing still.

—We publish in this number the history of the Second New York congregation, prepared by Rev. Dr. Stevenson, and read by him at the opening of the 39th street church, on Nov. 15th, 1875. It will be read with interest as the account of a congregation that has been honored to do much for the cause of Christ. We have curtailed the paper by omitting perhaps in all a page, but the continuity of the narrative is unimpaired. The difficulty in finding room for so long a paper is our apology for the delay in its appearance. Historical papers admit of little cutting down.

—In Wednesday's session of the Presbyterian Council, the fact was made public that Prof. Mitchell, the editor of the recently discovered Minutes of the Westminster General Assembly, was not proceeding with the second volume, relating to Church Government, on account of lack of subscriptions, and request was made for American names for the work.

In the afternoon session of Wednesday, Dr. Goold presided, and it appears remembered our country in his prayer. After prayer, Dr. Prime took it upon him to return thanks to Dr. Goold for this, which strikes us a strange act, however much the prayer affected him. In fact, it reminds us of one of Mr. Gough's stories, told at the expense of some British friends of his, that at a meeting of a society which had been opened with prayer, in which thanks were given for the prosperity the society enjoyed, the secretary, on following, before reading his report, remarked that the society was in a prosperous condition, *as they had already been informed*.

The Committee on Creeds and Confessions appointed by the Council consists of twenty-nine members. Forty-nine churches were represented in the Council, and twenty-nine countries. More than half of the churches are not represented on the committee, the various Covenanting churches being in this company. Several churches have two members, among them the Southern Presbyterian Church, the Northern has four. Were the committee for any other purpose than to gather information we might have some comments.

for this purpose, it is not well made up.

HOME CIRCLE.

God sometimes sends an "enforced pause." It comes in the shape of a trouble, a fever, an unforeseen journey perhaps—what we call an accident—and we are taken out of our ordinary lives and obliged to stop. From the confines of the sick-room the world recedes. The cares that loomed so large to our sight yesterday, seem to have gone away indefinitely. The things that we thought nobody else could do, must be done by somebody, and it seems to us strange that we felt ourselves so important. Our vacation has come—not the one we wanted or planned for, or intended, but the best for us, because God has put it into our lives—and he makes no mistakes. There are fathers who would—strange as it may seem, and wrong as it is—never get acquainted with much but their children's faces, if they were not now and then kept at home for a few days by illness. There are mothers who, in their anxiety for their children's dress and deportment and culture, lose sight of the souls that they possess, till some sharp wind of sorrow blows the mists from their eyes, and they feel that "the life is more than meat, and the body than raiment." In hours of convalescence the Book is read that has been awaiting an interval of leisure; the song is listened to that the little daughter has learned at school; the buds on the rose-bush in the window are counted and exulted over; something kind and sweet is planned to be done for the neighbor over the way. Not in vain has the Lord sent his pause into the whirl and the hurry and the tumult in which the hours and days were passing.—*Gleanings in the Presbyterian*.

Among the passengers from Germany in the steamer Rhein, which arrived at New York port on Saturday, was Conrad Autenrielle, aged 71 years. With him were three daughters. They came to join his seven other children, who had long since come to this country and prospered. He was met by his brother, and was greatly affected with feelings of joy. One of his sons dwells in Hudson City, New Jersey, and four sons and two daughters reside in Newark. Arrangements were made to hold a family reunion in Newark yesterday, and in the meantime a visit was paid to the son in Hudson City. While there the old man became childish in his joy at having his "kinder" once more around him, and was unable to restrain his feelings. Suddenly he startled his loving children by exclaiming, "Have I really seen my children!" and he fell back powerless. A doctor was sent for, but by the time he arrived the "lamp of life had fled." The old man actually died from over-joy.—*Pittsburgh Gazette*, May 18, 1872.

ENIGMAS.

The initials of the following form the name of one of the kings spoken of in the Old Testament:

1. A high priest in the time of Christ.
2. One of the kings that David smote.
3. One of the sons of Saul.
4. A silversmith spoken of in the New Testament.
5. One of the sons of Eliphaz.
6. A people to whom Paul wrote one of his Epistles.
7. One of the sons of Methuselah.
8. A high priest in the time of the apostles.
9. The father of Azariah.
10. The father of Gershom.
11. A high priest in the time of Nehemiah.
12. One of the sons of Israel.

J. S. H.

DIAMOND WORD.

1. The first letter of one who made Israel to sin.
2. The name of a month in the Bible.
3. A man who blew a trumpet in command.
4. One who paid four hundred shekels for a burying-place.
5. A leader of the children of Israel.
6. One whom Satan smote very sorely.
7. The first letter of the father of Michal.

BIBLE QUESTIONS.

1. Whom did King David command to bring hither an ephod?
2. How old was Abraham's father when he died? and where did he die?
3. Who told King Jehoshaphat the sin of his loving the ungodly?
4. Whose children did Jacob bless while on his death bed?
5. Who said, "It is good for a man that he bear the yoke in his youth"?
6. Who wrote on the plaister of the wall in the king's palace?

MOLLIE BOGGS, Breakneck P. O., Pa.

ANSWERS.

In addition to the admirable answer in the last number to the Scripture riddle of the month before, we give the prose answer of the author:

The stone that killed Goliath, burying itself in his head.

"Kindred" means stones. Those referred to are those that killed Stephen and those that menaced Christ, altar stones, stones taken from the bed of Jordan, Jacob's pillow, stones containing the law, memorial stones, those that inflicted the death penalty, walls for defence, living stones or the redeemed, precious stones, garnishing the foundations of the walls of New Jerusalem, and jasper stone pictured in the light of heaven.

FIRST ENIGMA.

Usual editorial excuse: "Crept in in our absence."

SECOND ENIGMA.

Boaz (son of Salmon), Aram, Adonijah, Lotan, Pharez, Ephraim (tribes of Israel), Ruth, Azor, Zeruihah (mother of Joab), Ishbosbeth, Michal—BAAL—PERAZIM.

BEHEADED RHYMES.

1. Cruse, ruse, use. 2. Relate, elate, late. 3. Atone, tone, one.

BIBLE QUESTIONS.

1. Eccl. 9:1-4. 2. 1 Thess. 5:17. 3. Acts 26:28. 4. John 11:35.

Answers sent by J. M. Douthett, Brownsdale, (transposed command, July.) Maggie Speer, California, (Bible questions, and transposed command, July.) Maggie J. McCartney, Cambridge; Charley C. Moore, Rose Point; Nettie Wallace, Washington, Iowa, (Bible questions, Aug.)

OBITUARIES.

DIED, July 23, 1877, at Ray, Ind., WILLIE J., son of John A. and Ellen E. Morrow, aged 6 years and 2 weeks.

Although young, he gave evidence of piety. He was punctual in attending his class in Sabbath school—must always have his penny to help, as he said, send the Bible to little heathen boys; prompt in reproving those of his own age for using improper language and for visiting on the Sabbath; warning them of their sin and danger. During his sickness he suffered intensely but "patience seemed to have her perfect work." When asked regarding the cause of his sickness he expressed clear views of sin and its consequences, the remedy through Christ. "Suffer little children to come unto me, and forbid them not." COM-

MRS. J. MCGEE was thrown out of her wagon coming to church, June 8d, 1877, and was killed instantly. She was a good woman, and we hope well prepared for her change. She was in her 71st year. She left four children—two of them married. "We know not the hour." H. P. M.

MRS. SUSAN KNOX, referred to in Dr. Stevenson's historical sketch in this number, has died lately, leaving Mrs. McElwane (not Elwaree) as the sole survivor of the original organization.

THE

Reformed Presbyterian and Covenanters.

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ORIGINAL.

SABBATH DESECRATION—WHO IS RESPONSIBLE?

THE recent riotous proceedings that have occurred in different sections of our country, have directed attention as never before to the wide-spread desecration of the Sabbath throughout the length and breadth of the land. The fact has been brought prominently forward that the leading railroads, with perhaps no exception, run on that day not only passenger but also freight trains, and in not a few cases more of the latter than on any other day of the week. Excepting the government, whose influence in this respect has been almost from the first bad, no other agency has contributed so much to destroy the sanctity of the Sabbath. Employing thousands of persons, traversing the country from one end to the other, requiring uninterrupted service, paying no attention whatever to the obligations of God's law, they are both directly and indirectly largely responsible for the present lamentable condition of affairs. The blame now so universally attached to them by Christian people, is certainly deserved. No good excuse, indeed no sufficient palliation for their course, can be presented. In case no change be made, and now everything indicates that the stockholders, refusing to profit by past experience, are determined to become more defiant in their disregard of the fourth commandment, the duty of Christian people is plain. So far as is in their power, they must call the attention of violators to the claims of the Sabbath, show the inevitable consequences of persistently neglecting or disregarding them, and above all else, themselves consistently maintain them.

Just here arises a very important question: To what extent are Christians responsible for the present Sabbath desecration? We think a little careful inquiry will show that the railroads are not the only guilty parties, and that on the principle the innocent alone can bring the charges, there would be very few accusers.

It is a fact that the stock in Sabbath-breaking companies and associa-

tions, steam cars, street cars, steamboats, newspapers, &c., &c., is largely owned by church members, and in many cases by members of churches which professedly take high ground on this very question. Associated with others and shielding themselves behind a charter, they do what, as individuals, they unhesitatingly condemn. Now, this is where the church is guilty. While condemning the corporations, &c., she takes no action respecting those who belong to her, and yet really are the guilty parties. Indeed, oftentimes she rather encourages than condemns. More than one person who has acquired the greater part of his wealth through connection with corporations that wantonly desecrate the Sabbath has within the past few years given large sums of money to religious institutions, and received the thanks of church courts, been greatly praised by church organs, while not one word of condemnation of his course was uttered, although the divine law is so explicit respecting money improperly obtained being brought to the Lord's treasury. Deut. 23:18. In this community attention was called some time ago to what occasioned no little surprise, the fact that a considerable part of the income of a Theological Seminary, the professors in which were very strict in maintaining the binding obligation of the scripture law of the Sabbath, was derived from an investment in a Sabbath-breaking railroad. Surely so long as the church keeps close to her bosom Sabbath-breakers, taking no notice of their violations of the divine law, her skirts will not be clear, though she condemn by resolutions all Sabbath-breakers, and denounce in unmeasured terms those guilty corporations which so defiantly disregard its claim. Something more is necessary; to be clear, she must courageously deal with the guilty parties, subject them to the discipline of the church, and in case they continue sinful connection with Sabbath-breaking corporations and associations, cut them off from the communion. Until this is done, all her protests and deliverances will only be her own condemnation.

Within the past few years a species of Sabbath desecration, defended and encouraged under the name of religion, most hurtful in its tendency, has become very common. We refer to camp-meetings. In every thickly settled community there is held annually a number of these, continuing from ten days to two or even three weeks. There is among them frequently the greatest competition. Whatever once they may have been, they now have, in a great measure, degenerated into money-making devices or pic-nic excursions. Arrangements are made with the railroads to run excursion trains at excursion rates, and likewise with the owners of boats. Large bills are posted in prominent places in city and country, and advertisements inserted in newspapers, presenting the superior inducements of the different meetings. Ministers are enticed with the offer of a free ride. An admittance to the grounds is now charged. Stands are provided in which refreshments are sold. The great day is the Sabbath. Then the greatest number of trains is run. On that day the most prominent of the celebrities are advertised to take part. Every means is employed to get a crowd. All goes on as on other days. The gate money is taken, provisions are sold at the stands, &c., &c.

At one time in the history of our country, open air meetings may have been a necessity. The population was greatly scattered, the opportunities for hearing the gospel preached were few, and people were compelled to come great distances to attend divine services and remain several days. This necessity no longer exists. The original plan has entirely changed. Now these camp-meetings are too often only excursion parties. Called by that name and used for such purposes no one could reasonably object to them. Fifteen or twenty or thirty families wishing to spend a few weeks during the summer together, might very profitably make the arrangements, and on the Sabbath have their ordinary exercises of public worship. No person could object reasonably to this. The modern camp-meeting, however, is intended for all. Everything possible is done to draw the crowd. It is a grand pic-nic lasting for about two weeks, and intended for every one that will go.

No doubt some good is accomplished at them, but we have no hesitation in saying no good in comparison with the harm that inevitably results. Thousands of persons go to such places on the Sabbath on a pleasure excursion, satisfying conscience with the plea that they are going to church. Many persons take their ride for the first time on the cars on the Sabbath going to them, and are thus prepared to take a second when occasion may seem to require. The extent of Sabbath desecration at such places is startling. More than one secular paper has of late referred to it. In a village in which the writer for a time lived, the worst observed Sabbath during the entire year was the camp-meeting Sabbath. Indeed, the profanity, drunkenness, &c., on that day was as a rule greater than any other during the year. While such things are tolerated, much less encouraged by a large body of Christians, how absurd for it to condemn railways for Sabbath desecration or denounce God's judgments against them! Let this evil be first remedied.

Before closing we wish to refer to another illustration of, in many cases, thoughtless desecration of the Sabbath, one which is very common, and tolerated by perhaps all bodies of Christians. It is customary now for persons who do business in the city to live a few miles out in the country. They can easily go and come by the cars. In making such a choice for a home, comfort, or pecuniary gain, is too frequently the only object in view. The question of church privileges is not thought of at all, or as a matter of secondary importance. The result is that such persons very frequently ride out and in to the city on the Sabbath on the church trains. Not seldom they will pass by a church of their own denomination close beside them and attend one in the city, though they must ride on the cars so to do. Railroad companies run their 'Sunday trains' which are largely patronized by persons who thus attend church. As was to be expected, some of the roads are running one or more other trains to accommodate their other patrons. Of course the wedge being entered and under the cloak of satisfying the demands of the religious community, the probability is that if encouragement be given, all local trains will ere long run on the Sabbath as on week days. Now, have Chris-

tians done their duty in this matter? Can their conduct be defended? What should be the course of persons who, situated in God's providence beyond the reach of ordinances, find themselves able to attend the services by the use of the cars, we do not now affirm; but surely they who, in the selection of a home, make church privileges a matter of only secondary importance, cannot expect the divine blessing to rest on them in their use of the "Sunday trains." From the time of Lot, who is so conspicuous an example of such as make their religious privileges subordinate to their worldly prospects, none of God's people have ever permanently prospered in so doing. Here, too, a reformation could be effected. Let church courts take action and church sessions exercise discipline. As the result the membership may be decreased, but after all a decrease in the number of members is not always a loss.

It is time this Sabbath question was looked at in all its bearings. If the changed condition of society requires a modification in our practice, let the church so declare. But let her not contend in theory for the binding obligation of the fourth precept of the moral law, and at the same time practically say its obligations can be ignored. Either let her cease condemning the railroads or reform her practice. Consistency, always commendable, is especially so in the church. To condemn and yet continue is to exhibit her folly and prepare for her own destruction.

THE PULPIT QUESTION AGAIN.

MANY of its readers will be gratified with the outspokenness of the REFORMED PRESBYTERIAN AND COVENANTER in regard to the question of intercommunion of pulpits. It is certainly time to speak out. An honored and judicious elder in the city of New York, remarked to the writer, that from a desire for peace we had been silent too long, and that by quiet tolerance the patrons of the evil had been emboldened to an open defiance of the law and usage of the church. He spoke the truth, and only stated what universally happens when wrong doing is not confronted and repressed in its beginnings.

We may call it new light or what we choose, but it is certainly a *new thing* in our ecclesiastical life when ministers, whom none of our Presbyteries would license or ordain, or even admit to the fellowship of the church, and ministers too, of communions against whose defection from Reformation principles our very existence as a church is a standing and perpetual protest, are introduced on the sole responsibility of a pastor to preach the word and conduct the services of public worship in our congregations. Whether it be right or wrong to do so, nobody who cares for candor can question that it is a radical and daring innovation upon Reformed Presbyterian usage and practice. We have tried to imagine what would be the feelings of the fathers of the Covenanting Church in America, McKinney and McLeod, and Sloane and Milligan, and J. R. Willson and our late Professor J. M. Willson, and others, if they should appear among us again and entering our churches find ministers of other ecclesiastical bodies expounding Re-

formation principles to our congregations. We are very much of the opinion that they would hurry away to hide themselves again in the grave from very shame of their successors, to whom they had taught Reformation principles and committed them to their custody for exhibition and consistent and faithful application.

It was matter of surprise to many members of Synod who were not so familiar as some others are with the drift of the times, that there should have been such open and proclaimed opposition, and even hostility, to the faith and practice of the church on this question. What happened in Synod was bad enough, but it has been very much aggravated by the partial and one-sided view of the *Christian Statesman* in its report, or rather pretended report of Synod's proceedings in the matter. The impression created by it is simply a caricature of the real facts of the case. The writer is in receipt of letters from distant points, expressing astonishment that there should have been so many bold assailants of the faith and order of the church, and so few to appear in their defence. Naturally enough they gathered from the *Statesman's* account that it was very much a one-sided affair, and that, too, the latitudinarian side, while the truth of the case is that the assaults were met and effectively repelled by such ministers as Drs. Sproull, Milligan and George, Mr. McKee, Mr. Wilkin and others, and by such elders as Dr. Sterrett, of the Pittsburgh congregation. As for the attempt to create the impression that the report of the committee was a concession, more or less, to the opposite sentiment and feeling, we would say, without professing to know what the mind of the committee may have been in the preparation of the report, that Synod in adopting it meant nothing of the kind. We may call it a "mild" statement, but it states the truth without abatement, viz., that the practice referred to is not lawful under our rules, and that there is no reason why the rules should be changed. "We see NO GOOD REASON for departing from existing usage," may be "mild," but it is certainly definite and covers the whole ground. Many reasons for doing so were given, but Synod failed to see one good one among them all, even among those so elaborately drawn out and advertised in the *Statesman*. We venture the remark here, that the *Christian Statesman* had a good deal better adhere to its proper work of National Reform, instead of employing its columns as a vehicle for circulating arguments which are designed to produce disaffection with and bring into disrepute the admitted faith and practice of the church upon whose patronage it is very largely dependent for its support. It will win neither sympathy nor friends among our people by such a course, for we have no idea that Covenanters are ready yet, by a long way, to discard their fifth term of communion, and disown the faithful contendings of the witnesses of Jesus as an example for themselves and posterity in contending against *unscriptural constitutions in the church* equally as in the state. In all the loose reasonings in favor of this very long stride in the direction of Catholic or open communion there appears a total forgetfulness of the Reformation doctrine that a chief "end of church fellowship is to exhibit a system of sound principles, and to maintain the ordinances of gospel worship in their purity."

The direct Scripture argument on the question could hardly be better put than is done by Dr. Sterrett, who, in a few sentences, exposes the utter weakness of the statement that there are no instructions on the subject in the Bible. But before the essential merits of the case come into the account, there is another phase of it which is entitled to consideration. There is not a pretence of denying that the faith of the Covenanting Church, as interpreted by her practice, is now and has been from the beginning inflexibly adverse to the new measure. This, as we understand it, is distinctly conceded. And have not all our ministers accepted as their own the declaration which the church has made of her faith? Have they not signed the Terms of Communion, and thereby assented to the documents named in them as a true expression of what the Scriptures teach on all the subjects to which they refer? What then becomes of the allegation that there is nothing in the Bible on the subject, when our subscription to the symbols of the church's faith is a declaration that there is, and that it is just what those symbols declare it to be. And this being the case, are not all bound in truth and honor to keep the peace by submission to the conditions of our voluntary covenant of church fellowship while they continue to be what they are? To pursue an opposite course is simply of the nature of a riotous proceeding, which seeks to gain its object in defiance of the recognized and established law and order of society. It is worse than disorderly; it is pursuing divisive courses, against which we are all engaged by our vows of ordination. The attempt to justify this lawless course on the ground that fellowship in the hearing of the word as preached by other ministers is not judicially dealt with by our ecclesiastical courts, is discreditably feeble. What if the one practice is the logical result of the other? Does that in any way justify and excuse it? Is it a sound principle in morals that because one thing is the logical result of another that therefore it is right? One wilful transgression of law always leads logically to another, and is the sequent therefore to be condoned and encouraged? A man steals a pin and is not arrested and punished for it, and may he therefore steal a horse and claim impunity from the charge and penalty of lawlessness? Christians desecrate the Lord's day by frivolous and secular conversation, and because they are not disciplined for doing so may they therefore become the patrons of the "Sunday" newspaper? The logical connection is just the same in all the cases; it is the logic by which evil doers are led to wax worse and worse. Herod beheaded James and because nobody made opposition to him, but all seemed rather pleased with what he had done, he proceeded in the line of true logical result to take Peter also, in order that he might deal with him in the same way. The principle involved in fellowship in hearing the word may be, as is said, the same as in surrendering our pulpits and with them our people to ministers of another faith than our own, but the formalities and circumstances and tendencies and results in the two cases are most essentially different. The latter is a step so far in advance of the former in the way of sacrificing the economical and vital usages of the church, that the moment in which it is taken it becomes imperative

upon her, as she values her integrity and distinctive life, to call a halt. And we do not hesitate to say that an argument of this kind looks to us very much out of place when it comes from those who are known to encourage the very violation of law and order which they urge in justification of another of a still grosser and more aggravated character. It would certainly have a better appearance and tend more to the peace and edification and effective usefulness of the church, if, instead of using one infraction of law to encourage and justify another we should endeavor to honor the law by personal obedience to it, and by our preaching, counsel and example to persuade and influence others in the same direction. And this all the rather since it is only four years ago that we joined by acquiescence in the judgment of Synod *that ministers and elders* hold in their hand, to a very large extent, the corrective for the same evil, which ministers are now urging in apology for another, which, it is said, springs logically from it.

Almost every question, however serious, has a comical side to it, and the comical side in this case is the statement to the effect that our recent act of covenanting calls upon us to throw open our pulpits to the official ministrations of other communions. If this be the case, then the worst that has been said of the covenant by the few people who have been disaffected with it is more than justified. But let us see if this be so. The appeal, as we understand, is to the fourth article of the covenant. We engage therein to pray and labor for the visible oneness of the church *on a basis of scriptural order and by disseminating and applying the principles of truth professed in the covenant and set forth in the Confession and Catechisms and Testimony and Form and Directory*, and all this, it is said, means that we are to open our pulpits to the ministrations of other ecclesiastical bodies—bodies which have departed from “the basis of scriptural order,” and distinctly disavow the “application of the principles of truth professed in the covenant,” if not the principles themselves, and by doing so pass into the sphere of schism and sinful separation. The absurdity of it would be amusing if it was not for the serious thought awakened by the apprehension that we have among us those who have affixed their signatures to a solemn religious deed without having given to it a careful and intelligent reading. And in about the same line of logical inconsequence is the idle talk which places an address to a Sabbath school on the same plane with officially preaching to a congregation, and argues that because Christian ministers from without address our Sabbath schools, therefore ministers from without, who neither believe nor practice in accordance with the system of doctrine and order which our own ministers are sacredly bound by vows of ordination to preach to our people, may assume to act as the official and ministerial guides of our congregations, and if they choose to give full expression to their convictions and beliefs pervert and destroy the faith to conserve which is one chief object for which we exist as a separate church. Addressing a Sabbath school is not a ministerial act and work at all, and may be done by any one, by an elder or member equally with a minister. It must be a weak cause indeed which requires such arguments as these for its

support, and weak advocates who employ them, and the reasons which justify it must be sparse when it is found necessary to levy upon such reasons as these.

We add as an expression of profound conviction that if the Reformed Presbyterian Church exists at all she must exist as she has hitherto done—a public witness against corrupt constitutions in both church and state, and refusing the fellowship of approval to the one the same as to the other. She has no right to exist unless she does so, for the reason that she is without a mission as a separate organization. Something has been said by those who are seeking to justify the new departure about all holding on to and being of one mind in regard to the great principles of the church, as if it was not as much a great principle of the Covenanting Church to maintain a position of dissent from an unscripturally organized church as from an unscripturally organized state. The principle which covers both cases is the same, and cease to apply it in the first instance and it will only be a question of time, and of short time, too, when the practice will assimilate on both points, or else history is a falsehood, and observation and experience in connection with both past and present are wholly unreliable guides.

S. O. WYLIE.

THE MODE OF BAPTISM.

“Were all baptized unto Moses, in the cloud and in the sea.” 1 Cor. 10 : 2.

“To Jesus, the mediator of the new covenant, and to the blood of sprinkling.” Heb. 12 : 24.

AMONG the controversies which have shaken the whole framework of the Christian community, it may seem strange that so many of them have been about physical things, and matters of form and order. True it is, that the foundation doctrines have all in their turn elicited the keenest discussion; and equally true, that the most materialistic controversies have involved moral and spiritual results. Even the first public discussion within the church’s pale was about circumcision—a merely physical operation; and one of the broadest which has occurred since, is not the *doctrine* of baptism, but the mere *quantum* of water to be used.

One advantage of discussing a physical subject is this: it admits of no compromise; it forces a crisis. Either we *must* be circumcised, or there is no *must* in the case. Either we *must* go under water, or there is no *must* about it. So of questions of order: the church requires a government; that government must have a form; there cannot be three forms in the same community.

If the Baptist brethren had been less zealous, they might have fared better; had they admitted other modes to be valid, but not so good as theirs, they might long have worn the laurels. During the early years of my ministry, I would not have ventured to take the platform against an immersionist. Not that I ever doubted the propriety of sprinkling; nor yet that my teachers were negligent, or opportunities deficient for studying. I shall always remember the earnestness of a

ruling elder, who could have led me into all the nooks of the controversy. But I had a natural aversion to study it; my mind was repulsive and repellent *to the logic of both sides alike*. I did not *then* know the reason; and as the feeling, and its cause, have both been removed, I wish to leave behind me what I have gathered, for the benefit of all whom it may concern—theological students in particular.

I find sprinkling abundantly sustained by the following considerations:

1. The purifications of the former dispensation consisted largely in sprinkling—not one case of dipping among the “diverse washings” of Old Testament ritual, whether effected by water, or blood, or a mixture of both. In 1 John 5: 6, we have the connection of all these. “This is he that came by water and blood—Jesus Christ; not by water only, but by water and blood.”

Ex. 24: 6, “Half of the blood he sprinkled on the altar.”

8, “Moses took the blood and sprinkled it on the people.”

Lev. 14: 7, “Sprinkle on the leper, and he shall be clean.”

51, “Sprinkle the house seven times, * * and cleanse the house.”

Num. 8: 7, “Sprinkle water of purification upon them.”

See also Ex. 29: 16, 20, 21; Lev. 1: 5, 11; 3: 2, 8, 13; 4: 6, 17; 5: 9; 8: 11, 19, 24; 9: 12, 18; 14: 16, 27; 16: 14, 15, 19; 17: 6. Num. 18: 17; 19: 4, 13, 19, 20, 21. 2 Kings 16: 13, 15. 2 Chr. 29: 22; 30: 16; 35: 11.

These various sprinklings, with the kindred operation of putting blood, and then oil, on the ear, hand, foot, &c., when all reckoned up, furnish between fifty and one hundred illustrations of purification by this mode. Bathing and other modes are also given; but not one case of the person being dipped by priest or Levite, or any one else. To *dip, plunge, submerge* by a second person, is used for all purposes except purification:

Job 9: 31, “Yet shalt thou plunge me in the ditch.”

Gen. 37: 31, “They dipped the coat in the blood” [Joseph’s coat].

Ps. 68: 23, “Thy foot may be dipped in the blood of enemies.”

The priest dipped his own finger, but not the person. The bunch of hyssop was dipped, but not the man. The leper bathed *his own* flesh; one defiled by the dead must bathe *himself*; Naaman dipped *himself* in Jordan. Those who wish to find the various purposes for which dipping and submerging are used, will find them in the following places: Ex. 12: 22; 15: 4. Lev. 4: 6, 17; 9: 9; 11: 32; 14: 6, 16; 51: 15; 17: 15, 16. Num. 19: 18. Deut. 33: 24. Ruth 2: 14. Josh. 3: 15. 1 Sam. 14: 27. 2 Kings 5: 4; 8: 15. Ps. 69: 2, 14. Jer. 38: 6. Dan. 4: 33; 5: 21. The bunch of hyssop, and other things, were *dipped* for the very purpose of *sprinkling* on the person. Where the man was dipped, for purifying, he dipped himself. If any choose to make Lev. 8: 6 an exception, they are welcome to all its advantages. That was no mere dipping, but was intended to remove the defilement of the body.

2. These ideas are carried forward into the New Testament. The type itself carries them forward; the prophecy carries them forward; the fulfilment of both carries them forward.

Heb. 10: 22, "Our hearts sprinkled from an evil conscience."

12: 24, "The blood of sprinkling."

Is. 52: 15, "So shall he sprinkle many nations."

Ezek. 36: 25, "Then will I sprinkle clean water on you."

1 Pet. 1: 2, "Unto obedience and sprinkling of the blood of Jesus."

See also Heb. 9: 13, 14, 19. Ps. 51: 7. Ezek. 43: 18. John 19: 34. In some of these passages we have both the sprinkling and the washing; and while each is the work of God's Spirit, this does not interfere with the ritual idea—sprinkling by another, washing *per se*; as in Is. 1: 16–18; 1 Pet. 3: 21.

In like manner is carried forward the idea of dipping for other purposes than purification. Matt. 26: 23. Mark 14: 20. Jno. 13: 26. Luke 16: 24. Rev. 19: 13. Ritual dipping is absent in all these places.

3. In the efficient baptism—the real, on the day of Pentecost—the administrative element came down on them.

Matt. 3: 11, "He shall baptize you with the Holy Spirit."

Mark 1: 8, "I baptize with water; he with the Holy Spirit."

Luke 3: 16, "One mightier than I; he shall baptize you."

Acts 1: 5, "But ye shall be baptized * * not many days hence."

2: 2, "A sound from heaven as of a * * mighty wind."

2: 4, "And they were all filled with the Holy Spirit."

2: 38, "He hath *shed forth* this which ye now see and hear."

10: 45, "On the Gentiles also was *poured out* the gift," &c.

10: 47, "Can any forbid water, that they should not be baptized?"

11: 16, "The Spirit *fell on* them, as on us at the beginning."

This event of Pentecost, being the real baptism, is the fulfilling of all the others; and is enough to *settle the meaning of* BAPTIZO, even if it had not been well established before. This argument is well applied in "Fairchild on Baptism," issued some time ago by the Presbyterian Board, and kept on hand, too. The whole subject is ably and tersely handled by Dr. Fairchild, including our next proposition.

4. The original—the primary baptism—that accomplished by the cloud and by the sea (1 Cor. 10: 2), was done not only on dry land, but by sprinkling, according to Ps. 77: 15, 20, "The clouds poured out water; the skies sent out a sound." This storm of rain, thunder and lightning, is not *directly* given in the narrative; and yet we have a place where it exactly fits in, Ex. 14: 24, 25. Nothing could be better adapted to "trouble the Egyptians, and take off their chariot wheels," than a current of electric fire, in a thunder storm. And how genial the rain would be to the weary caravan of Israel after a hot pursuit, and in a southern clime, we are told on another occasion. Ps. 68: 8, 9.

This baptism of the sea, while it was typical, was yet a real baptism of its kind; and occupies a very prominent place in the Scriptures throughout.

The baptism of Calvary was characteristic, as being the groundwork of all other baptisms. The baptism of Pentecost is characteristic, as being the first under the New Dispensation, and having demonstrative manifestation—seen and felt. The baptism of the Red Sea is remarkably characteristic—a happy exemplar of all succeeding baptisms. (a) As being the primary example—the starting point of *baptizo*. (b) As an event easily understood at the time, and easily ap-

prehended still—the sea opened before them and closed behind them, once and forever. (c) They were separated from Egypt—its bondage, its filth, its darkness, its idolatry, its king and his army. (d) They were separated to God, as his first born; to Moses his servant, and to a new course of life—new laws, government, worship, &c. (e) It was much talked of for 1,500 years, and intended for talking, in connection with all that went before. See Ex. 10: 2. (f) It affected the old and the young—all the people and all their interests, temporal and spiritual, present and future; all relations and relationships. (g) Although physically administered, it had the same deep spiritual signification as our own baptism has to-day. (h) On the Mount of Transfiguration we find that it has a wonderfully delicate—a heavenly relation to the baptism of Calvary. Moses and Elijah are there seen in glory talking with him. What interest gathers around that *conversation*! The most select assembly that ever met on earth! Neither Matthew nor Mark drops a hint of what was said; but Luke says that they talked of his Exodus*, which he was about to accomplish in Jerusalem.” This is emphatically what he “finished” on the cross. The passage of the sea we are accustomed to call the Exodus; even the book in which it is recorded goes by the same name. The word is used by the Seventy, in four places, for the departure out of Egypt—Ex. 19: 1; 23: 16. Ps. 105: 38; 114: 1.

In some respects the *Exodus* of Christ is one thing, that of his people another; but whatever may be the diversity, each is called a baptism, and that is the matter in hand. As shown already, the Exodus of Israel was accomplished by water without dipping them into it—all was done on dry ground. This baptism was not a mere transient act, but a thorough and permanent change of condition. The corresponding baptism on Calvary, the Exodus which he accomplished at Jerusalem, was also a change to him, thorough and permanent—never, never, never to be repeated.

R. HUTCHESON.

(To be continued.)

MINUTES OF THE GENERAL ASSEMBLY.

A COPY of the Minutes of the last General Assembly of the Presbyterian Church came to me by mail, sent, I presume, by Dr. Hatfield, the Stated Clerk, for which I tender my thanks. It is a large volume, containing over five hundred pages. It is interesting reading, and a notice of some of the doings of the Assembly may profitably occupy a little space in our Magazine.

From a summary of the contributions for all purposes, we learn that the total amount is eight million two hundred and ninety-five thousand three hundred and sixty-one dollars. This is a less sum than was contributed in any one of the preceding five years. The Home Missionary Fund seems especially to have suffered. There was a falling off of

* This is the original word used in Luke 9: 31. No one doubts the meaning given in our English Bible; but who will ever measure all its depths? See also Heb. 11: 22; 2 Pet. 1: 15, in Greek.

\$14,000. This was nobly met by the missionaries submitting to a reduction of their salaries.

It is important to notice that the Assembly refused to decide cases in the abstract that referred to matters of discipline. The wisdom of this course is manifest. A decision of a question *in thei* settles nothing. Every case should be tried on its merits, and then decisions have the force of law.

To a memorial from several presbyteries on communion wine, the following answer is given: "That the control of this matter be left to the sessions of the several churches, with the earnest recommendation that the purest wine attainable be used."

A paper in reference to the pastoral relation was adopted, strongly deprecating the tendency to frequent changes of pastorates. We quote a few sentences:

"For Presbyterians this tendency is alarming. The Assembly would therefore warn all concerned to be on their guard against it. Since much depends upon the views of the subject with which young men enter the ministry, we would respectfully suggest to the teachers in our theological seminaries the importance of emphasizing their instructions in regard to the pastoral office as one to be desired and sought, as one of divine institution, and as absolutely essential to the most healthful development and increase of the church and the Christian cause. We would earnestly call upon all our churches to co-operate with their presbyteries in creating and extending a public sentiment favoring the formation of pastoral relationships which time and years shall only serve to strengthen and to hallow, and which may suitably represent in outward form the stable tendencies of our ancient and orthodox fathers. Our people must be encouraged to call pastors with a view of keeping them; and our ministers must enter the pastorate to abide."

These are important considerations. The evil here warned against is in all the churches, and is working much harm. We hope our congregations and candidates will give this matter the attention its importance demands.

The following extract from the report of the Committee on Education is worthy of serious consideration:

"It may be confidently stated that if incompetent young men do find their way into the ministry through the agency of the board, the responsibility rests, by the very terms of our system, not on the board, but on the presbyteries. If our system is bad, let it be revised: if it is good, let it be worked more efficiently. We believe it can be so worked as to bring but few unsuccessful men into the ministry. Let the presbyteries be more rigid in their examinations of candidates for assistance. Why should any young man be taken under the care of a presbytery merely upon an examination as to religious character and experience? Having received a candidate found worthy, and commended him for assistance, let the presbytery exercise a proper oversight. Why consider a student under the care of a presbytery, at whose meetings he never appears, to whom he never reports, and who is scarcely thought of except by some partial friend! Let the officers of colleges and seminaries, at least once a year, report to each presbytery concerned as to the character, the standing and the prospects of usefulness of its students. Why should young men be encouraged to look toward an office, and use the money of the church in advancing toward it, when those who are trying to educate them know well that they are failing in the attempt, and ought to say so?"

We have not, as the Assembly has, a board of beneficiary education. But the care of our presbyteries over their students is not the less necessary. It is a vicious defect in our system, that students are admitted to enter the seminary without the presbyteries knowing anything more about them than their name, and the fact that they have graduated. Before a student be admitted to begin a course in the seminary, he should be examined as to his capacity, acquirements, moral character, piety, and soundness in the faith and attachment to the Testimony of the church. If this was faithfully done, there might be fewer licentiates, but these would more likely meet the expectations of the church.

We learn from the Obituary record that ninety-six ministers died during the preceding year. The ages of eighty-five are given; of these, two were under thirty years of age, three between thirty and forty, five between forty and fifty, fourteen between fifty and sixty, thirteen between sixty and seventy, twenty-six between seventy and eighty, nineteen between eighty and ninety, and one exceeded ninety. These statistics seem to show that the ministerial calling is favorable to health. It is rather remarkable that nearly the one-half of the number reached the scriptural boundary of human life—three-score years and ten.

T. S.

THE LATE MEETING OF SYNOD.

MESSRS. EDITORS—Please allow me a small space in your pages for a few words in regard to what was said and done at the last meeting of Synod, held in your city. It appears to me that there are fears arising in some quarters lest there be another division in our beloved Zion. Now, I think that all such fears should be summarily and at once dismissed until there appears a disposition to leave or ignore the heaven-born principles that bind us together as one, and that separate us from all denominations around us. As nothing of this, even in the slightest degree, appears as yet (at least to my mind), I think that there were some things said that had better not have been uttered. I allude to the discussion that took place on the subject of interchange of pulpits. That there is a desire on the part of some in regard to some change of practice on this and kindred subjects, I candidly admit; but why should this be done where no violation of original or divine law endangers the unity of the church? There are many things in a well-regulated household, where there are father and mother, sons and daughters, that may be changed to suit the desires and wishes of the younger members of the family without in the least destroying the unity, the peace or the happiness of the family, or in any way disowning or refusing to honor and obey its lawful head. True, if there be in these desires anything morally wrong, they must be checked at once by parental authority. We are not given to change more than the farmer, who used to cut his grain with sickle or cradle and now cuts it with the machine, is given to change. Is the grand principle of raising food for man and beast from the earth changed because we now have better implements of husbandry than we had fifty or a hundred years ago?

There is another expression to which we would call attention: the calling or designating those who wish to carry out and exemplify the command of their Lord and Master, as taught in his blessed book, and also most solemnly sworn to in the fourth term of our late covenant, as disorderly and erring brethren, is neither courteous nor kind, nor is it calculated to heal but to widen the breach. Brethren, let us have no more of such expressions. We have no desire or intention to leave the church or her principles, and we hope and pray, yes, and believe, that such advice will not be taken by any true member of the Reformed Presbyterian Church, and if we must endure the censures of the church for remaining within her pale and faithfully contending for her truth, we must bear it as other Christians have borne reproach for the cause of their Master; but we will not be driven in this manner from him or his church.

There are many things in the present day, and even in our own church, for which we should mourn and lament, different from the above-named subject, to which we think she should turn her attention, her talent and her authority: the society or week-day meeting is not as carefully observed as in times past; the catechisms and the committing and repeating of psalms by the young are not generally practised as in former ages of the church; and we believe members are admitted to the privileges of the church without a thorough knowledge of and love for her principles—the effects of which are clearly seen in the life and practice of the rising generation. These things are for a lamentation, and will be for humiliation unless the church turn her attention more to the vitals of religion and less to the circumstantials. We had rather censure a member, and suspend him from the privileges of the church, for non-attendance on private, social and public duty, than for hearing some godly minister preach in any pulpit or in no pulpit.

Some of the above remarks may be considered harsh and unkind, but if they are taken in the same spirit in which they are given, there will be none of that. Let us rejoice in the harmony and good feeling that seemed to prevail among the members of Synod, notwithstanding some difference of opinion. This is as it should be. Let it continue. Let us seek the unity, the peace and the prosperity of our beloved Zion, and let us sing with the Spirit, and with the understanding also, the beautiful psalm:

“Now for my friends' and brethren's sake,
Peace be in thee, I'll say;
And for the house of God, our Lord
I'll seek thy good alway.”—Ps. cxix : 9.

J. G. M.

A JUDICIAL STRIKE.

IN your July number, page 249, we find the following as part of the minutes of Kansas Presbytery:

“And it was resolved that henceforth congregations and stations be required, as a condition of enjoying privileges in this presbytery, to send their full quota of travelling funds, both presbyterial and synodical, to each meeting of presbytery.”

We think the above decision is very objectionable, for two reasons :

1st. A presbytery is not a law-making power in the church, and, in our opinion, transcends its bounds when it undertakes to legislate at all, especially to make terms of exclusion from the privileges of the church.

2d. We cannot look on said action as in harmony either with the law of God or the rights of his church. And although precedent will neither justify nor condemn, yet we can find no such declaration ever before issued by either church or state.

The state allows some privileges to those under it, though they be poor as Lazarus, but on the principle laid down in the above extract, Lazarus would not be allowed the privilege even of gathering crumbs, as money is made the "condition" on which any privilege can be enjoyed under our presbytery.

The amount of money required is not any part of our objection, but the principle involved is such as to make void the very call of the gospel. The amount of money involved in the Revolutionary war was less than three cents per pound on tea, but the principle was considered, even by Covenanters, worth an eight years' war. We utterly deny the power to any men or set of men to *make* terms either of communion in or exclusion from the church of God. Yet our presbytery has made such a term, though out of all harmony with the voice of the Good Shepherd.

They dare not plead want as an excuse for their action, for so far as presbytery's decision goes in money matters, they have set the minimum of the pastor's salary at a rate, so far as our knowledge goes, of double the average amount of their people's income. But, as already stated, the amount has nothing to do with our objection, for though pastors and people were so poor that they had to wander about in sheepskins and goatskins, and had not where to lay their heads, it would not justify any class of men in assuming the place of him who openeth and no man shutteth, and shutteth and no man openeth. The voice of the Good Shepherd is: "He that hath no money, come ye." While the voice of our presbytery is: He that hath no money hath no "privileges" here. But the sheep are not likely to confound these two voices.

Suppose a session were to follow our presbytery's example and exclude from privileges every member that would not pay his or her "full quota" of expenses (and among Covenanters we need not stop to prove that individuals and associations are under the same moral code). What would presbytery say of such action? We have reason to believe, from what we have seen of their zeal for the supremacy of the divine law, that they would use the "whip of small cords" on such a session with amiable severity. Yet their own action would exclude the poor widow, for two mites would not be her "full quota." Yea (tell it not in Gath), the Saviour himself would be excluded from privileges under our presbytery rule, unless by working a miracle.

In our opinion such action tends to destroy the grace of liberality altogether. The Lord loves a cheerful giver, but contributions under penalty cannot be considered cheerful giving. We do not wish to inti-

mate that the members of our presbytery are more affected by the root of all evil than others are, for we have seen too many substantial tokens of their self-denial to harbor such a thought, but personal character has nothing to do with our subject, and we fully believe that their action tends to the destruction of the very foundations in establishing the principle that one presbytery in the church may have a term of communion in its bounds that other presbyteries have not in theirs. Or that any subordinate court may make laws in advance of Synod.

There is, in our opinion, too much of the principle of independency, and rather too much presbytery in such action to meet the approbation of Covenanters.

T. W. HUTCHESON.

WHO SUPPORT THE CHURCH SCHEMES?

AMONG other things said during the sessions of the Synod, was a remark which, as reported by our delegate, does injustice to the older members of the church. The remark was in substance that the church is very largely indebted to its younger members for its prosperity to-day, its extensive operations, &c. Now it is very unadvisable to do or say any thing calculated to put one class of persons in opposition to another, nor is it the intention of the writer to do so. Still it is right that the persons to whom the church is most indebted for whatever of prosperity she enjoys should receive credit. Take for an illustration the contributions of the church. Is it not the case they are very largely made up by persons not far from fifty years of age? Our congregation is no better and no worse than the majority. The liberal, prompt, regular and cheerful givers, with few exceptions, are past the two-score and approaching the three-score or over it. Like many other congregations, our subscription list has never been large enough to meet current expenses, and as the result annually there is a deficit reported by the treasurer, sometimes a pretty large sum. None but the old standbys ever think worth while to help to meet it; or if others do anything it is so small as practically to be of little use. The former are the persons who can always be relied on, who, even if they do not get their own way always, still acknowledge the obligation to give, and do give.

Some one may say, it is only when a man gets over forty he is able, as a rule, to give anything. That is not the case with us. There are young men and women who get good salaries, have really a better income than some of the older, who yet give little or nothing. They do not feel the obligation, many even shirk. Did they give liberally, we could pay our pastor promptly, and give without feeling it twice as much to the schemes of the church as we do now. The young generation, with some honorable exceptions, needs instruction. There are some stingy, some selfish, some thoughtless, and, of course, some wisely liberal. It may be said the church officers are to blame for this. They do not bring the matter to the attention of the young as they should. There is truth in this. In many of our congregations the deacons do nothing more than take up the collection, count the money and then pay out to the parties entitled to it. The idea of

troubling themselves about the finances, managing the congregation's affairs as they would their own; getting from every one able to pay, a contribution; urging those able to increase their amount, never occurs to them. Still, making due allowance for this, the fact still remains our young men and women in this respect show at least great thoughtlessness. Surely they should not need to be reminded that as soon as they are able they should contribute liberally and steadily to the support of the ordinances in their own congregation, and the benevolent enterprises of the church.

Some one may say "he is mistaken." It is granted there are some noble exceptions, and perhaps in every congregation. But making allowance for these the statement above is true. In all the congregations near us it is true, and, excepting one, the prominent members admit it. You can verify it yourself, reader. Look over your congregation, see how many of its young members get salaries, or have a steady income, and then ask your Board of Deacons how much each gives. If they are willing to tell, you will be surprised to find this one gives nothing except the Sabbath PENNY; that one little more than nothing, a third only a little better, &c., while only a few approximate what is right. It is hard to get the purse strings opened, and very easy to get them closed. Still it is a fact, that whatever may be the future hope of the church, the older portion are its present support. S.

MISSIONARY INTELLIGENCE.

FOREIGN.

The following letters, containing full and late intelligence from our missionaries in Syria, will be read with interest:

LATAKIYEH, SYRIA, July 3d, 1877.

DEAR BROTHER WYLIE:—It is a little over a month since I wrote you last, and although it is not time for an answer yet, I must drop you a few lines to-day. We are all enjoying our usual health, I might say summer health, for the ladies are never so well in the summer as in the winter. We thought of going somewhere for the vacation, but at present it looks as if it would be better for the work, and safer too, if some of us at least stayed with the stuff, and perhaps we will all stay. Everything is quiet at present. The Fellaheen are threatening to destroy Jebley, and the government, in order to save the place, have made some agreement with them, so that the Fellaheen are the actual rulers in Jebley now.

The locusts are eating up everything in the mountains. They began about three miles out from the city, and turned their faces to the mountains. They have eaten the corn, cucumbers, melons and grapes, and are at the figs. They are not satisfied with the leaves of the trees, but actually eat the outside of the fig itself. Starvation is staring the mountain-people in the face from these causes, and the government has done the same work for the poor people in town; and now they have demanded about \$50,000 from Latakiyeh. Where it is coming from I can't see.

All these things will make a great demand on our boarding school this winter. In fact they are beginning to ask for permission to send down their children now. We tell them no, not now; after vacation we will let you know

how many we can take. Now if you can inform us how much money you can send us each month or three months, we can make our calculations accordingly. Please write when you get this and let us know how much you can send. You don't know how earnestly we pray out here that God would convert the pockets of some of his people. If the members of the Reformed Presbyterian Church would each give the tithe of his income to the Lord, or in other words, pay his honest debts, we could carry two or three more missions. We were sorry to see you had reduced our appropriation for the year—we need more instead of less. We have about 200 scholars on the mission grounds every day; 113 in the girls' day school; 50 in the boarding school and about 40 in the boys' day school. We have a large Sabbath school. The Bible class is well attended by young men from the city. Preaching is also well attended. I preached last Sabbath on "Perfection of the Atonement," and intend to preach next Sabbath on the subject of "Reconciliation to God by the death of his Son." The Dr. has gone to Adana to see some sick people. He will be gone two weeks yet; went away last week. He thought he would see how it seemed to get pay for his work again. People are getting so poor in Latakiyeh that they can't afford to pay for a doctor. Some of the city people have asked us to start a pay boarding school like the one in Beyrout. Each scholar pays, say £10 and clothes herself and we find house, bedsteads, boarding and teachers. It would be a nice way to get some of them away from the influences of home and home fasts and feasts, but it would imply more money and another young lady to act as matron for the school. After the school was fairly started, the tuition would about pay expenses, but to start with, we would need bedsteads, dishes, &c. But I hope when the hard times pass away, we will be able to have such a school. With love to all, I remain,

Your brother in Christ, HENRY EASSON.

LATAKIYEH, July 31, 1877.

REV. T. P. STEVENSON—*Dear Brother*:—I wish to say a few words to the readers of the REFORMED PRESBYTERIAN AND COVENANTER in behalf of the Ansairiyeh boys. You are aware that we had a boys' boarding school in B'hamra until about two years ago. This school was in a very flourishing condition with about forty boys in attendance when the Turkish soldiers broke into our buildings and arrested our teachers, forcing them into the army, contrary to all right and law. At the same time the government compelled the people of the village to sign an agreement binding themselves to oppose our school and work in that place. In consequence of this opposition we brought the boys who had no friends to go to, down to Latakiyeh, and put them in the girls' boarding school, and closed our school in B'hamra. These boys, numbering ten in all, are still in the girls' school, but some of them are getting too old to be allowed to stay there much longer, and therefore I may say it is absolutely necessary to build two or three rooms, where these boys and others we may wish to take can sleep and play by themselves. They will eat and recite in the girls' school for the present. The hardness of the times prevents us from asking the church for this money. I accidentally spoke of our need of these rooms to mother and she immediately started a subscription to raise the money required to build suitable rooms for the boys. The result of her work to date is as follows:

Mrs. Jane Easson, Walton.....	\$2 00	Miss Jane McGibbon, Walton...	\$ 2 00
Miss Bella " "	2 00	Miss Bella Bryce, "	1 00
Mr. William " Ozark.....	1 00	Miss Bella Bryce, Hamden,.....	1 00
" Andrew " Walton.....	1 00	Lucky Brothers,.....	1 00
" Robert McGibbon, Walton....	2 00	Collection Walton Congregation	10 00
" Robert Henderson, "	1 00	Henry Easson, Latakiyeh,.....	5 00

Mr. D. G. McDonald, Walton.....	\$1 00	Miss Beckie Crawford, Latakiyeh,	\$5 00
" Daniel McGibbon, "	2 00	" Mollie E. Dodds, "	5 00
Mrs. James Henderson, "	1 00	" Mattie R. Wylie, "	5 00
" Roderic McDonald, "	1 00	Dr. Metheny M. D., "	5 00
" McFarland, "	1 00		
" Feak, "	1 00	Total.....	\$56 00

We send our united thanks to each subscriber, and also to the Walton congregation, for their kindness in taking up a collection for this fund. We have also taken the liberty to add our mite, and if any of our friends at home feel inclined to help us secure a suitable place for these homeless and friendless Ansairiyeh boys, they can do so by sending their mites to Mrs. Henry Easson, Walton, N. Y. It would be well, perhaps, to send all moneys to the care of the Rev. D. McAllister.

Before closing let me say that the United States war steamer *Vandalia* called here last Friday, July 27th, and has just left this morning. We had English preaching Sabbath evening, and quite a number of the officers and men came ashore. The Captain and thirteen officers took dinner with us on Saturday. We had a very pleasant time in all, and they assured us that if we were in danger all we had to do was to let them know.

The Ansairiyeh are still in rebellion. They captured about fifty or sixty soldiers last night, and took away all their arms and ammunition. The Russians may have Constantinople by this time. We hear that the Sultan has fled across the Bosphorus. I am, dear brother,

Yours in the gospel work, HENRY EASSON.

LATAKIYEH, SYRIA, Aug. 7th, 1877.

DEAR BROTHER WYLIE:—I received your letter of June 22d last week. I have so much to say in reply, that I hardly know where to begin, but I suppose I might as well answer your questions first, and then give you the Syrian news. You speak of your pleasure at hearing that the United States Government had begun to look after us. Your pleasure could not be any greater than ours. I cannot describe our feelings when we first saw our flag approaching. The United States Steamer *Vandalia*, Captain Henry Robinson, called about a week ago and stayed from Friday noon till Tuesday morning. We had a very pleasant time. The Captain and fourteen officers took dinner with us on Saturday, also the Captain's boat crew. Sabbath evening we invited the Captain and as many as could attend to come ashore for an English service. Dr. Metheny preached. About thirty were present from the ship. They told us if we felt it dangerous, they would take us to a place of safety, and if we sent them word, they would come to our aid without delay. They were very courteous and seemed to enjoy themselves. We tried to have them enjoy their visit so that they will want to return again.

Dr. Metheny is anything but well at present, and Miss Dodds is not any better. She has been very weak for the last month or two. I fear if there is not a change for the better soon we will have to send them home to America. To try to avoid this they have concluded to spend the summer in Kessab. Dr. and family, Miss Dodds and Mrs. Easson and Lizzie started for Kessab last night. Miss Wylie talks of going to Beyrout to spend vacation with her friends the Eddies, and perhaps after three or four weeks Miss Crawford and I will join the party in Kessab, but this depends on the state of the country. Dr. Martin has been spending a few days with us, but I fear his sickness has interfered with his enjoyment. He has been sick ever since he came, and is not quite well yet, although he starts for Suadea to night.

There was quite a battle between the Moslems and Fellaheen yesterday.

The Fellaheen were from the B'hamra district. I have not heard the particulars, but they say that quite a number were killed, some wounded and several villages destroyed. The Constantinople war news you receive as soon as we do and therefore I will not fill up my letter with stale news.

We closed our schools a week ago, with a joint examination. The programme was about as follows: Thursday, July 26th, the classes beginning geography and arithmetic, in the boarding school, girls' day school and boys' day school were examined. The exercises were interspersed with singing. Friday, July 27th, the advanced class in arithmetic, the grammar classes, reading, class in French, girls' day school, English classes and the class in prosody. The exercises were conducted in the same way as on Thursday. Sabbath morning from 8 A. M. till 12 M. was spent in a general review of all subjects pertaining to religion, such as Brown's children's catechism, Assembly's Shorter Catechism, Bible questions on Genesis and the gospels. The examination was very entertaining and I trust profitable to all who attended. It gave each school an idea of what the other was doing, and we trust will be the means of inciting the scholars to greater diligence in the future. Last Thursday we had a wedding. I say we, because we settled the day and everything pertaining to the marriage. The parties were Yacoub El Hamadan and Marie El Kanaane. Yacoub is assistant teacher in our boys' day school. Mrs. Easson made them a party and the bride was taken from our house to her home, which consists of one room which they hired in the city. Her friends from the mountain states came down in the night and spent a day or two with them. But they had to be very careful not to let the government know they were here. But perhaps some of the young ladies will give you a description of the wedding and I know they can do it better than I can, so you will please excuse me from enlarging on this subject. We would like to be able to take our 100 scholars in the boarding school this winter. What do you say? How much can you give us this year per quarter or per month? With much much love to all, I am yours in the Lord's work,

HENRY EASSON.

August 8th.—Another battle fought yesterday between the soldiers and Fellaheen. Among the killed is one of the head men of the Fellaheen. The Governor of Tripoli is coming on the steamer to-morrow. Whether the Fellaheen will hold out or not I don't know. Their two leading men are out of the way, one killed and the other wounded.

Enclosed you will find the report of last quarter. Yours faithfully,
H. E.

LATAKIYEH, SYRIA, July 6, 1877.

DEAR BROTHER WYLIE:—We are all well at present. Miss C. is much better than she was, though her heart still troubles her at times. Dr. Metheny is not home at present. He had a call from Adana to go and see some sick persons. Affairs about town seem to be very quiet just now. But in the mountain every man does about what is right in his own eyes. The Fellaheen seem to have gotten the better hand of the government. It is not considered safe to go out into the mountains at all. They say they will not disturb us. They are in great distress at present, for the locusts have eaten up all their crops. They say we can have as many children as we will take next year. They would gladly bring them now if we would take them. But we will not take any until after vacation.

We had another letter from Daoud a couple of weeks ago. He was well, and was in the same place that he had been when we heard from him in April.

He had at last received letters from us. He said he cried when he heard his children were not in school. He wrote to his wife to bring them to us immediately. She was down last week but did not bring them. She said she would do it, and wanted Miss C. to write and tell Daoud they were here. But she was told it would not be done till they were here.

The mother of one of our little boys has been tormented all year by her neighbors because her little boy is here. Last week they told her he was dead and buried. She would not believe it at first, for she said we would send her word. But they told her it was true, so the poor woman walked down to see. She found him reciting his lesson.

We have had very little sickness this year. Our day school is prospering very well. We have as many as we can well accommodate in the primary departments. One great hindrance to the attendance is the numerous feast days they have, though they attend better now on feast days than they did. I feel much more at home since I began to teach. I think they are not so hard to govern, and they learn as well as the colored children. It is very trying on one's throat to teach Arabic. Especially when we teach them orally, as we do the beginners the Psalms, and questions and verses from the Bible.

Mizzie teaches the singing in both schools now. Miss Dodd's voice has grown too weak. Mrs. Easson helps us on sewing afternoons. She can do almost everything, and is so energetic. Last week she began to teach them to make button holes. Not a girl in the school had ever made one. If they have buttons they sew little loops on their dresses for button holes. We expect to continue school till the middle of August. We have had very pleasant weather all spring for school, but it is getting very warm now.

We are having a good chance for work among the Greeks, and we are trying to improve it to the best of our ability. I do so long to be able to talk fluently and well. But patience and perseverance seem to be a lesson we have to learn well when we come here.

MRS. R. WYLIE.

ADANA, TURKEY, July 9, 1877.

MY DEARLY BELOVED UNCLE AND AUNTIE STERRETT :—Eleven years ago I visited this place to attend a lady who had for seven years been unable to speak more than three to five syllables at a time. Her wealthy Armenian husband had taken her to Smyrna and Constantinople, but to no effect. You remember when I was shot by some villagers; I was returning from this place then. Since then one of this lady's daughters was married to a Mr. Bizdikian, a wealthy man in Adana. They telegraphed for me to come, but I felt that the weather was so hot that I should hardly venture to an inland city at this time of the year. But yet I needed some kind of change, and ventured, and I hope my present visit will be no less successful than the former. Her mother welcomed me at the door, strong and hearty, and though ten years have gone by she remains well and talks and chatters glibly without any impediment of speech. I found her daughter, however, in a fearful state from "meningitis." She began to recover and was making excellent progress when she was visited by a number of her friends at meal times. After she had eaten, each one asked her in turn—"now take a spoonful for me;" another would ask her—"now won't you see *my* pleasure, too? take another," and so on till she ate far too much. I had been here already six days and was quite elated to see her sitting up in bed and "doing so well." You may imagine my distress at seeing her suddenly relapse into those fearful convulsions. What is the matter? what has she done or eaten? They all stoutly affirmed that nothing had oc-

curred to occasion the relapse. Did she not eat a good deal yesterday? No! not she. I could not believe them and administered an emetic, when, to their confusion, *abundant* evidence of their folly was speedily produced. She is getting on well now, but might have been much better off but for their imprudence. I charged them eighty Turkish pounds—equivalent to \$400, and my traveling expenses. The pound here is so much more valuable just now that I have changed it into a kind of currency which is called here *sagh* money. By this I realized \$37 on the gold. Add to this another \$104 from patients in the city, and we have \$541 for my trip. I think I hear Auntie saying—yes! yes! hard earned, David. I am ready to acknowledge it is, but our good people in America are so liberal to our mission I desire to help by every means in my power, for we need it all and can do immense good just now with a few dollars. I charged the wealthy people \$5 a visit, my usual fee, the poor free, and the well to do in proportion. I sent to Paris for artificial eyes but they did not come in time and in consequence I did not gain nearly so much as I would have done. I had only three along with me. When I telegraphed back from Latakiah that I took my pay in advance and that they could pay it in Beirut they accepted, but the time was so short and the steamer was soon to arrive, they paid the £80 to the *Waly* or Governor General of the pashalik. He in turn asked the Governor of Latakiah to pay me, but there was not enough money in the Latakiah treasury, so I declined to honor the promise, but told Mr. Bizdikian that a telegram from the Protestant pastor saying he had received the money would be acknowledged and honored. This was accordingly done, and I set out by steamer the same evening on the 27th of June. How curious to the Turk that I should accept the word of a poor disciple of Christ in preference to His Excellency's, especially as he is a follower of "our prophet Mohammed!" Since I was here before an excellent road has been made from Marsine to Adana, a distance of 42 miles. Think of it! I rode in a carriage, a veritable carriage, in Turkey. When I passed over this way before, I had just received a nice long letter from you—a *diary*. I took it along with me and while I stopped to let the horses rest and eat a little grass I read it over and over.

How the world has changed since then. Ellie and Emma were here then—Bro. Dodds, too, was along. Now they are with God. Then Bro. Galbraith came to Syria to ascend on high from this land of darkness. Still he saw before he went, living evidences of Christ's blessed light having arisen on many here. Georgie Easson and his little infant sister were soon followed by Dr. Martin's only child and next his wife, so much beloved by us all. Last; Emma left me.

ALEXANDRETTA, July 16, 1877.

I am thus far on my way back to Latakiah. I hope to be at home on the 17th in the morning. I will have been gone nineteen days and a half. I intended to have started home on Saturday night, but could not get any conveyance, so I waited and started late as I could Sabbath night so as to make sure of the steamer, as it would be my only chance of getting home for half a month more.

We arrived in Tarsus by the Turkish mail coach in the night and visited some sick people there. I might have added about three hundred dollars to the mission by staying two weeks more, but I felt I had been in the oven long enough. Could I have had an assistant I could have had a large revenue from surgery. Quite a number of patients were on board, on their way to be treated. I delight in my profession to which I was educated. My memory in medical and clinical affairs is so much better than in anything else.

I am anxious that Archie may soon be on the ground, he is needed so much. Indeed, I feel that we should have *two* more. I delight in the medical pro-

fession on account of the influence it gives, but I am quite unwilling when the influence has been attained to forego making use of it. I have delivered temperance discourses every day in Adana. Quite a number promised me to leave off drinking and smoking—brother vices.

When will people read statistics and see the dreadful entailments of a dissolute life. I ran over some official Paris facts in regard to their vices—also London and our own cities. I have been as busy at National Reform here as I can—"wide field!" you will say. How glibly journalists talk of the Eastern question as if *man* could settle it or adjust it. The Holy Spirit alone by means of The Word will accomplish it. The same may be said of our own land and every other land. The question of the world is *Christ* or no *Christ*. It may take many shapes, assume many characters, but it is readily resolved into the simple expression, will ye have this man to rule over you?

Every day I see new beauties and greater importance in the divine petition, Thy Kingdom come. Let us while we remain in the world pray it and *live* it. How it delights my soul to see your labors in this line! I am sure the "teach all nations" rests on every professor of his name. But when all is done that will be done it will still remain for the saints of the Most High to *take* and possess the Kingdom. The wolf has never yet let the lamb go from moral considerations. The wolf and lion kind have had it their own way nearly long enough.

Affectionately,

D. METHENY.

KESSAB, August 16, 1877.

MY DEAR ARCHIE:—You know what coming to Kessab means, and in a boat, too, carrying all that you have to eat for two months, and riding over rough roads for two hours. Do you mind the time you came? Do you mind the road from Coladeran to Kessab? Those great high mountains towering up on each side of the valley, and all covered with verdure? I would have enjoyed it so much if the weather had not been so warm—did as it was, but I was afraid the children would be sick from the sun. Gurgis is along and does about as well as any one else would. We are all keeping house together in the Mission House. We women are keeping house week about. Mr. Esson, Aunt Beckie and Aunt Mattie are expected up next week. It is delightful up here. We have had a great deal of rain this week. Yesterday morning we went out to Shemel Howah, and while we were out it began to rain. We thought it would soon be over; so we packed the children under a rock and disposed ourselves about under the edge of the rock, a shawl and a waterproof. By-and-by the two latter were soaked and the rain poured down the rocks, and we were well saturated. It still kept on raining and we thought we might as well go home through it, so off we started. The road which was dry when we came down, was full of water, and we had to trudge right through it. We had to change all our clothes, and felt no evil results from our wetting.

Quite a lot of events were crowded into the two weeks before we came up here; the return of the doctor from Adana via Beyrout, the arrival of Dr. Martin to spend a little while in Latakiyeh, the examination of the three schools, the arrival of the *Vandalia*, and the entertainment of its officers, an English sermon from the doctor to part of the crew, the preparation of Marie's wedding outfit and her marriage to Yakoub, and a party at Haddad's. It was delightful to lie round and do nothing after we got here. The doctor actually lay about for a week, and just slept and ate and listened to reading.

MARY DODDS.

DOMESTIC MISSION.

Rev. R. B. Cannon, D. D., at the request of Central Board, and by appointment of Iowa Presbytery, visited Lake Reno and Round Prairie congregations. From his report to the Board we take the following extracts :

At a meeting of the Lake Reno session called to adjust difficulties between the members, and which was accomplished to the satisfaction of all, it was agreed to have the Lord's Supper dispensed on the following Sabbath, which was done. I think all who were present will say there were evidences of the presence of the Divine Master with us on that occasion. In a ministry of over thirty years, I never saw a more devout and earnest assembly at a communion. The restoration of good feeling among the members, and the return of those who had become somewhat careless, gave the most intense satisfaction. I went with great reluctance to fulfil the appointment given me, and only did it out of respect to the authority sending me. And now I adore and bless 'the God of Heaven' that he made me instrumental in strengthening the things that were ready to die. I must here mention that I was greatly assisted in the whole work by Mr. Dill, the missionary in charge of the field. His earnestness and prudence, together with his universal acceptability among the people, made the work much easier for me.

At Round Prairie I dispensed the Lord's Supper also, with the assistance of Mr. Dill. Five new members were received, one on certificate from the Presbyterian church, two from congregations of our own, and two on examination. One of these I baptized.

The stations are about forty miles apart. Reno is a prairie country, abounding in a multiplicity of lakes covering an amount of ground from a few acres to several miles in diameter. The chief lakes having names are, Lakes Whipple, Reno, Ann, Agnes, Leaven and Ellen, together with a great many that are nameless. The water is clear and hard. The shores are not marshy but hard and pebbly, like the beach at the sea shore. Farms improved and unimproved can be had at low rates. When the Central Branch of the North Pacific R. R., now graded to Alexandria, shall be completed to that point, they will then be within twelve miles of direct communication with the Eastern markets.

"Round Prairie" is an opening in the timber of about six miles north and south, by three east and west. Good farms can be had very cheap, at present. Those who first settled there wish to go still further West—not our people.

I exceeded my commission in one thing. I moderated a call in each place which resulted unanimously in favor of John W. Dill.

In a letter to the Board, dated September 12, 1877, Rev. J. M. Armour gives the following account of his work :

According to arrangements made last fall, with the people here and with the Board, I returned to this place, early this spring and found the society of our people increased by the arrival of several families. Prayer meeting and Sabbath school had been kept up regularly, during the winter, in a school house about two miles from Sterling. This place was not the most suitable, but was the best that could be obtained at that time. I had felt, before returning here, considerable anxiety in regard to our obtaining a suitable place for worship. On commencing here this spring it was judged best to continue to conduct one service every Sabbath, at this place where our people had made a stand. Meantime I preached in the afternoon in Sterling, in church or public hall, as opportunity occurred, and for several weeks together, preached regularly, in the Friends church at 3 P. M., and in addition to this preached occasionally in the evening.

Some time in June an invitation came to me to preach in the Court House, in Lyons, every alternate Sabbath. I complied with this invitation, because it seemed a providential opening for the presentation of our principles in one of the most prominent places in the county. Lyons is situated 10 miles north of Sterling, and near the center of the county. On the Sabbaths that I preach there, one of our brethren calls at our door, with conveyance for all who wish to go, and we start on a good level road, for a ride of two hours. As we advance, we are joined by others of our people, till, sometimes, nearly all our number are on their way. We pass through a country covered with the richest vegetation. Just now, the heavy crops of corn, but especially, the tall luxuriant grasses—from five to seven feet in height—waving in the breeze, make the whole scene one of peculiar interest and beauty. On arriving at Lyons, we find the Presbyterian Sabbath school just closing its exercises, and in a little while an audience gathers which, for respectful deportment and close attention, is seldom surpassed anywhere. It is peculiarly gratifying and encouraging that they cordially join us in the exclusive use of the Scripture Psalms; some expressing their pleasure at again hearing these psalms sung, having committed them to memory in youth. I have been surprised to find, almost everywhere I preach, persons who, in some way or other, have become familiar with Covenanter principles and modes of worship; some whose ancestors or near relatives were Covenanters. Others who had themselves attended the preaching of some of our ministers, in the East. I have met in this region persons who speak of having heard the Milligans, Dr. S. O. Wylie, of Philadelphia, Prof. George, Mr. Slater, J. B. Johnston and others. Should it not be an encouragement to our ministers, to know that, even those who might be regarded as transient hearers, carry with them to the West lasting and favorable impressions concerning our church? Some of these have said to me, "I know of no place where the principles of your church are more needed than here," referring to the "laxity" in doctrine and practice of the surrounding churches.

After the forenoon services at Lyons, we proceed to Pleasant Valley, about seven miles southwest from Lyons. This is justly esteemed one of the most favored portions of the county. The settlers in this vicinity brought with them more than the average amount of wealth and enterprise. Their farms are consequently larger and more prosperous. Some of the people from this neighborhood having attended occasionally our services in Sterling, expressed to some of our people a wish that I should preach for them. Accordingly arrangements were made so that I preach there every alternate Sabbath at 4 P. M. When we reach home at night we have traveled above twenty-five miles, while the good brother who has taken us all this way, when he reaches home, can reckon up thirty to thirty-seven miles as his "Sabbath day's journey."

To-day, quite as unexpectedly as the invitation to occupy the Court House at Lyons, a proposal was made to me to occupy McGoffin's Hall in this place (Sterling) every alternate Sabbath. There is a number of circumstances connected with this proposal, which give to it special significance.

Thus, in the providence of God, and without any direct effort on our part, we have been asked to occupy the three most important points in the county—Sterling, Lyons, and Pleasant Valley, each of which might be regarded as a distinct station. In each of these places a most attentive and favorable hearing is given.

I have also received invitations to preach at Raymond (a station on the R. R., some 12 miles west of Sterling) and other places which I hope to comply with soon.

Kansas Presbytery has provided for the meeting of a commission in Ster-

ling early in October to organize a congregation. This is looked forward to with interest, not only by our own people, but by a number of friends, some of them from a considerable distance, who say they will be with us at that time. We are also in communication with families scattered throughout various parts of the country (who had written enquiring in regard to this region) and have letters from quite a number of them who purpose coming to settle in this vicinity.

J. M. ARMOUR.

STERLING, RICE CO., KANSAS.

Mr. Robert D. McKinney, who was at Lochiel, Canada, a month last summer, presented quite an encouraging report to the Board at its last meeting, of the prospects of our people at that place.

Mr. J. M. Crozier is at present at Long Branch, Mo. The congregation gave him a most cordial reception. He goes next to Stillwater, Neb., and perhaps may be able to spend a few Sabbaths before the winter with our brethren in Platte County, Nebraska.

SOUTHERN MISSION.

The number of teachers at Camden will soon be increased by the addition of Misses J. L. and E. McClurkin, daughters of Rev. H. P. McClurkin of New Concord, Ohio, who have generously agreed to give their services to the church in this field, provided necessary expenses are met.

Mr. McKinney had for some time been quite unwell, but has considerably improved. The school will soon reopen, and the prospects of a large attendance are good.

Mr. Elliott is still canvassing the church for money with which to purchase or build a house of worship at Camden. In his absence Mr. Boxley will reopen the schools about October 1st. Mr. W. E. Robbins, a student of Geneva College, has been appointed assistant teacher.

J. W. SPROUL.

Sec'y C. B. M.

ECCLESIASTICAL.

CAUSES OF THANKSGIVING.

Reasonable beings ought to show gratitude for favors received. "It is a good thing to give thanks unto the Lord." The blessings he has bestowed upon us are many. "If I should count them, they are more in number than the sand." An exhaustive enumeration need not be attempted. Among them we mention the following:

We thank God that we have enjoyed early religious instruction; that we have been told the story of redeeming love; that we have obtained a place in the visible church; that we have access to the ordinances of God's worship, and that in them God meets with his people.

We have also reason to bless his name, that by the power of his Holy Spirit the word is made effectual to the conversion of sinners and the sanctification of saints; that an encouraging degree of success is given to our missionaries in their self-denying work; and that Christian people are becoming more and more convinced of the necessity of a Constitutional recognition of the authority of the Lord Jesus Christ. The awakening of religious interest and the spread of temperance, through special effort, are encouraging evidences that the time is coming when God will perform the word he has spoken by pouring out his spirit upon all flesh.

We ought also to be grateful to the Most High for the health and wordly prosperity he has given us; for restraining his insect armies; for the abundant harvest with which he has rewarded the labors of the husbandman. Especially should we remember the long suffering of a merciful God toward a guilty land, in the peaceful solution of the embarrassing question of a disputed presidential election.

We would also see the hand of God in the war now raging in the East. He answers his people's prayers by fearful works in righteousness; Turkey, with its Mohammedan fanaticism, and Russia, with its ecclesiastical intolerance, are, like potsherds, dashed in pieces against each other.

For these and other reasons, Synod appoints the day of national thanksgiving to be observed as a day of thanksgiving by all the congregations under its care.

T. A. SPROULL, *Chairman*.

ROCHESTER PRESBYTERY.

The Presbytery of Rochester met at Lisbon, N. Y., 11th Sept., 1877, and after transacting a considerable amount of business, adjourned on the evening of the same day. The following items of business may be of public interest:

The question, "How shall we best succeed in calling forth individual effort in the cause of Christ?" was for some time under consideration; nearly all the elders, as well as ministers present, taking part in the discussion.

Mr. William Coleman, student of theology, delivered a sermon on Isaiah 55:1, and a lecture on Romans 5:1-5, both of which were unanimously sustained as pieces of trial for licensure.

The clerk was directed to give Rev. S. R. Wallace an order on the Treasurer of Presbytery for fifty dollars, the half yearly supplement to his salary. The congregations under the care of Presbytery were directed to take up a collection on the day of thanksgiving for Presbytery's Home Mission Fund.

Presbytery resolved, at its next meeting, to discuss the question, "What is the best mode of conducting church finances, and how can we most successfully call forth Christian liberality?"

The next meeting of Presbytery is to be at Sterling, on the second Tuesday of April, 1878, at 7 P. M.

ROBERT SHIELDS, *Clerk pro tem*.

The following is an extract from the minutes of a meeting of the Reformed Presbytery of New Brunswick and Nova Scotia, held at St. John on the 4th of Sept.:

"Whereas, The Reformed Presbyterian Congregation of St. John, at a congregational meeting, held in the St. John Presbyterian church, on the 3d inst., resolved to rebuild their house of worship, destroyed in the late disastrous fire in the city, and have granted leave of absence to their pastor, the Rev. A. McL. Stavely, with a view of bringing their claims to sympathy, and material assistance, before the brethren and friends in Great Britain and the United States;

"Resolved, That this Presbytery highly approve the steps the congregation has taken, sustain the leave of absence conceded to their pastor, and earnestly commend him to the countenance and co-operation of our brethren whom he may visit, and of our Christian brethren in general, in collecting funds for the object contemplated by the congregation of which our beloved brother is pastor, praying that the Lord may give him favor with the churches, and good success."

(Signed.)

WM. SOMMERVILLE, *Moderator*.

J. R. LAWSON, *Clerk*.

THE prospects of the Theological Seminary for the coming winter are full of encouragement. Eleven students met with the professors on the morning of September 12th. Twenty-one students were enrolled last session. Seven of these finished the course with the last session, leaving fourteen to complete their studies. Ten of them were present at the first recitation, showing a commendable promptness.

There are four new students in attendance, Mr. A. F. Bovard, under the care of Lakes Presbytery, and Messrs. Robert Clyde, John Graham and Alexander Moge, of Philadelphia.

Dr. Sloane returned home the last week in August, and the three professors are at their posts.

Let the importance of the Seminary not be forgotten, and let both professors and students be remembered at the throne of grace. The church will reap a blessing from what God grants to this institution.

CALLS have been moderated in Lake Reno and Round Prairie congregations in favor of J. W. Dill; in Muskingum and Tomica congregation in favor of W. S. Fulton; in Cincinnati congregation in favor of J. McFeeter.

ling early in October to organize a congregation. This is looked forward to with interest, not only by our own people, but by a number of friends, some of them from a considerable distance, who say they will be with us at that time. We are also in communication with families scattered throughout various parts of the country (who had written enquiring in regard to this region) and have letters from quite a number of them who purpose coming to settle in this vicinity.

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ROBERT SHIELDS, *Clerk pro tem*.

The following is an extract from the minutes of a meeting of the Reformed Presbytery of New Brunswick and Nova Scotia, held at St. John on the 4th of Sept.:

"Whereas, The Reformed Presbyterian Congregation of St. John, at a congregational meeting, held in the St. John Presbyterian church, on the 3d inst., resolved to rebuild their house of worship, destroyed in the late disastrous fire in the city, and have granted leave of absence to their pastor, the Rev. A. McL. Stavely, with a view of bringing their claims to sympathy, and material assistance, before the brethren and friends in Great Britain and the United States;

"Resolved, That this Presbytery highly approve the steps the congregation has taken, sustain the leave of absence conceded to their pastor, and earnestly commend him to the countenance and co-operation of our brethren whom he may visit, and of our Christian brethren in general, in collecting funds for the object contemplated by the congregation of which our beloved brother is pastor, praying that the Lord may give him favor with the churches, and good success."

(Signed.)

WM. SOMMERVILLE, *Moderator*.

J. R. LAWSON, *Clerk*.

THE prospects of the Theological Seminary for the coming winter are full of encouragement. Eleven students met with the professors on the morning of September 12th. Twenty-one students were enrolled last session. Seven of these finished the course with the last session, leaving fourteen to complete their studies. Ten of them were present at the first recitation, showing a commendable promptness.

There are four new students in attendance, Mr. A. F. Bovard, under the care of Lakes Presbytery, and Messrs. Robert Clyde, John Graham and Alexander Mogee, of Philadelphia.

Dr. Sloane returned home the last week in August, and the three professors are at their posts.

Let the importance of the Seminary not be forgotten, and let both professors and students be remembered at the throne of grace. The church will reap a blessing from what God grants to this institution.

CALLS have been moderated in Lake Reno and Round Prairie congregations in favor of J. W. Dill; in Muskingum and Tomica congregation in favor of W. S. Fulton; in Cincinnati congregation in favor of J. McFeeter.

COMMUNIONS AND ASSISTANTS.—Sept., 3d Sab., Warsaw, Rev. T. Sproull. Sept., 5th Sab., 2d Philadelphia, Rev. R. J. Sharpe; Lisbon, Rev. R. D. Sproull; Bethel, Penn'a., Rev. Jno. Crozier. Oct., 1st Sab., Stanton, Ills., Rev. Joseph Beattie; Clarinda, J. M. Crozier; Clarksburg, J. Hunter; Slippery Rock, T. C. Sproull. Oct., 2d Sab., Central Allegheny, Rev. Joshua Kennedy; Bethel, Rev. Jos. Beattie; Miller's Run, Rev. R. J. Sharpe; Kortright, Rev. S. O. Wylie; Rehoboth, Ia., Rev. J. French. Oct., 3d Sab., Churchill, Rev. Jos. Beattie; York, Rev. R. D. Sproull. Oct., 4th Sab., Bovina, Rev. J. R. Thompson; Old Bethel, Rev. Joseph Beattie. Nov., 1st Sab., Elkhorn, Rev. Joseph Beattie. Nov., 2d Sab., St. Louis, Rev. Jos. Beattie.

HOME CIRCLE.

WORD SQUARE.

Without my first, we need not endeavor
 Our God to please; that can be done never;
 Of my second the last two letters transpose
 And you'll find at once the letters compose,
 Another name for poor Jonah's booth,
 About which you know right well, forsooth;
 My next, though one of Solomon's brothers,
 Was, perhaps, not so famous as some of the others.
 My next means "to follow with exactness,"
 It fits in this word square with greatest compactness.
 Then a mount at which wonderful scenes transpired;
 Who'll answer in rhyme? 'tis much desired.

QUI.

CROSS WORD.

My first is in morning, but not in night.
 My next is in dreary, but not in bright.
 My third is in tree, but not in bark.
 My fourth is in John, but not in Mark.
 My fifth is in judge, but not in think.
 My sixth is in pens, but not in ink.
 My seventh is in deceitful, but not in sly.
 My eighth is in cloud, but not in sky.
 My ninth is in dark, but not in light.
 My tenth is in strength, but not in might.
 These letters, if taken and placed just right,
 The name of a well known patriarch will bring to light. M. S. R.

ENIGMA.

From dust and earth at first I came,
 Nor dreamt of being known to fame,
 Till formed by human hand and skill
 A small but useful place to fill.

I helped to make for famous one,
 A refuge from the storm and sun;
 Which sheltered once both friend and foe,
 But proved to one a place of woe.

I there remained awhile at rest,
 Till put to the severer test
 Of executing vengeance dire,
 On Canaanitish warrior sire.

Sent by a brave one of her race,
 Home to my final resting place;
 I thus became in sacred story,
 An instrument of fame and glory.

R.

DINNER TABLE AND GUESTS.

		A mighty hunter.		A prophetess whose dwelling was under an oak.
	She who, for several months, watched over the dead bodies of her sons.			
The more celebra- ted of the "sons of thunder."		The emblem of meekness and gentleness.		The father of all such as handle the harp and the organ.
A seller of purple.	A fruit used by Hezekiah for medicinal purposes.	Part of the decoration of the high priest's robe.	One of the products of the vale of Eshcol.	The mother of the meekest of men.
He who fell asleep un- der long preaching.	Part of the food of John the Baptist.	That which Paul tells us no man can tame.	That which Jesse sent to an officer of Saul's army.	A well beloved physician.
She who caused the disgrace of the strongest man.	That which Jael brought in a "lordly dish" to Sisera.	Meat which caused con- tention be- tween Esau and Jacob.	A sign of the ship in which Paul sailed from Melita.	Birds given to the child- ren of Israel in the wilderness.
			The staff of life.	A damsel who, for joy, de- layed admis- sion to a welcome guest.
A sorcerer.	The fruit of the trees which Zechariah saw in a vi- sion.	One of the sons of Noah.	That which was plucked by the disciples on the Sabbath.	An impetuous disciple.
She who was commend- ed by Paul as being "a succorer of many."	The fruit of Aaron's rod.	What the children of Israel longed for.	Part of the present sent by Abi- gail to David.	A devoted daughter-in- law.
	A wicked coppersmith.	Part of the food given by Christ to the five thousand.		A fast driver.
	A disobedient queen.	He in whose days the earth was divided.	A notoriously wicked queen.	PHILOS.

BIBLE QUESTIONS.

Where is it said that water was turned into blood?
 Where is it said water issued from the rock in Kadesh?
 Where was Elijah fed by ravens?
 When was the shadow put back?

N. L. W.

In what valley did David slay the giant, Goliath?
 At what place did little Samuel hear the voice of God?
 Who was the first martyr?
 After Joshua had led the people across the Jordan, between what two mountains
 did they hold a solemn service?
 Who delivered the children of Israel from Pharaoh's oppression? L. K.

ANSWERS.

ENIGMA.—Caiaphas, Hadarezer, Eshbaal, Demetrius, Omar, Romans, Lamech,
 Annas, Oded, Manasseh, Eliashib, Reuben, Chedorlaomer.

DIAMOND WORD.—

J.
 Z I F
 S H E B A
 A B R A H A M
 M O S E S
 J O B
 O.

BIBLE QUESTIONS.—Abiathar the priest; 1st Sam. 28:9. 205 years, died at Haran, Gen. 11:32. Jehu the son of Hanani, 2d Chron. 19:2. Joseph's sons, Gen. 48:9. Jeremiah, Lam. 3:27. Dan. 5:5.

Answers sent by Lizzie Kessel, Elmer E. Graham, aged 13 years, Willie Wallace, Maggie J. Miller, R. S. Magee.

OUR young readers will, we are sure, unite with us in thanking the contributors to the Home Circle for the interest they take in it. This month it will be found very attractive. We again request that answers be sent by contributors to all enigmas, &c. Neglect to do this occasions sometimes considerable unnecessary trouble.

MARRIED.

By Rev. J. French, July 3, 1877, at the residence of A. C. McNaughton, THOMAS REYNOLDS and ELLA DOYLE, both of California, Mich.

By same, assisted by Revs. J. L. McCartney, H. H. George, D. D., and J. McCracken, Aug. 27, 1877, at the church at State Line, W. S. FULTON, licentiate, and Miss JENNIE L. FRENCH, of California, Mich.

By Rev A. M. Milligan, D. D., August 23, 1877, W. R. LAIRD, of St. Johnsbury, Vt., and Miss FANNIE E. HADFIELD, of Allegheny City, Pa.

By same, Sept. 6, 1877, R. M. MCKINNY, licentiate, and Miss HAMIE E. GRAY, of Butler county, Pa.

By Rev. D. G. Thompson, assisted by Revs. J. M. Faris, of Coulterville, Ill., and Wm. Graham, of Boston, Aug. 28, 8 P. M., at the residence of the bride's parents, Oakdale, Ia., Rev. T. J. ALLEN, of Sterling, N. Y., and Miss NANNIE RAMSAY, of the Clay School, St. Louis.

By Rev. J. Galbraith, Sept. 4, 1877, assisted by Rev. J. Beattie, of Syrian Mission, Rev. A. KILPATRICK and Miss ELLA DAVIDSON.

OBITUARIES.

DIED, Monday evening, Sept. 17, 1877, at the house of her brother, Hamilton T. Roberts, South Side, Pittsburgh, ESTHER A. T. ROBERTS, formerly of Canonsburg, aged 51 years. She had been ill about two months, and died in peace, with no fear of death—resting in the promises.

DIED, August 30th, 1876, MARY, wife of R. Lyons, in the 23d year of her age. Deceased was a member of Old Bethel congregation. Consistent and exemplary in

her life, she realized the blessed joy and peace of a triumphant death. To pastor and dear ones beloved she bade an affectionate farewell, and passed away to join the general assembly and church of the first-born above. "Weep not, she is not dead, but sleepeth." B.

DIED, near Eastbrook, Pa., March 20th, 1877, JOHN MARTIN, in the 88d year of his age. He took pleasure in tracing his ancestry back through a covenanted time to Argyle. He was a firm advocate of the principles of his fathers and had the unflinching courage to follow them, if need be, to suffering and death in their maintenance. In the year 1828 he, his wife and two daughters came from Ireland to America, and about 1830 settled near Eastbrook in the bounds of the Slippery Rock congregation. He remained a member of this congregation until his death. A family of four daughters and five sons grew up around him to maturity, and each one made a profession of his faith in the Reformed Presbyterian Church. Each of the sons has been called to hold office in the church. Rev. D. C. Martin, pastor of Princeton congregation, is a son of his. As a parent, he was a strict and stern yet kind disciplinarian. As a friend, he was social and hospital, a lover of good men. As a christian, he loved the ordinances and cheerfully supported them. He was sometimes in darkness, seldom in doubt, and gave good evidence of the reality of his religion. His convictions were strong, almost unyielding, yet the infinite mercy of God became his theme, and he departed rejoicing in hope of the glory of God. He made the church an equal heir along with his children, thus showing that Zion was near to his heart. His example in this respect commends itself to us all. The church will receive something over \$1,200 through his thoughtfulness.

J. C. S.

DIED, March 11th, 1877, in her 45th year, Miss HENRIETTA RENFREW, daughter of Mrs. Nancy and the late John Renfrew, ruling elder in Conococheague congregation. Miss Renfrew was a person of marked christian excellence and an earnest disciple and learner in the school of Christ. Not long before her death she remarked, on finishing the reading of the Bible, that it was the seventeenth time that she had read it through. She took great delight in reading Henry's Commentary and was well on in reading it in course. In her untimely and somewhat unexpected death an aged and infirm mother has lost a most dutiful daughter, the congregation a useful member, and the writer of this brief memorial a much valued friend. But we mourn not as those who have no hope. COM.

RESOLUTIONS of the Board of Deacons of Sharon congregation, on the death of A. M. Willson.*

WHEREAS, Our covenant God in His adorable providence has removed from us Adam Willson, a deacon of this congregation for twenty-three years, and at the time of his death the chairman of this board, therefore,

Resolved, 1. That in his death this congregation has lost a faithful officer and a worthy and influential member, this board an earnest, active and highly esteemed co-worker.

2. That in the removal of Mr. Willson we are admonished to work while it is called to-day, and in our work it becomes us to walk in the footsteps of our departed brother as he followed Christ.

3. That we extend to his family our heartfelt sympathy, mourning as they now do the loss of both mother and father, and commend them to Him who has said, "Leave thy fatherless children, I will preserve them alive."

By order of the Board,

A. P. HENSLEIGH, Chairman.

Miss SUSAN MAGEE, the subject of this notice, was born December 25th, 1808, and died January 2d, 1877. Dedicated to God in infancy by her godly parents, in early life she assumed her baptismal engagements, and proved a consistent and faithful follower of the Redeemer. She was a long time a member of the Reformed Presbyterian congregation of Union and latterly of North Union. It was the sovereign will of God to prove and perfect her by severe and protracted bodily sufferings. Like many of God's children she was at times troubled with doubts of her interest in Christ, but ere her departure from this life the day broke and the shadows fled away. If, then, life's trials and sufferings work for us a far more exceeding and eternal weight of glory, why should not every believer welcome them and kiss the rod, which through the saving power of the Holy Ghost severs the ties

*Mr. Willson died September 19th, 1876.

that bind him to earth, and constrains him to seek, through the avenue of death, another country, that is, a heavenly ?
Com.

DIED, at her residence near Utica, Ohio, on April 18th, 1877, Mrs. ELIZABETH JANE MCFARLAND, in the 58d year of her age. Deceased entered the communion of the Reformed Presbyterian Church in the congregation of Utica in the 16th year of her age, of which congregation she was a consistent member till her death. During her entire life she was rarely absent from public worship on the Sabbath, and after her connection with the church she was never absent from a communion season. Her death was "the death of the righteous," and her "last end was like his." Her illness was sudden and brief, but the summons did not find her unprepared. Not satisfied merely with the *lamp* of a profession she ever sought to have as well the *oil vessel* of divine grace. So when she heard the call, "the Bridegroom cometh, go ye out to meet Him," she "trimmed her lamp," and "went in with Him to the marriage."

Her removal was a peculiarly sorrowful bereavement. In the happy home over which she had so long presided, she had, by her loving devotion, by her constantly cheerful disposition, that made her presence a perpetual sunshine, by her wise counsel, and by her prompt and cordial co-operation, ever proved herself to be to her husband a helpmeet in the highest sense, and the sorrow and desolation of his heart will be all the more agonizing as he calls to mind the many years of unclouded joy he lived with her who is gone never to return. She gladly availed herself of every opportunity for doing good. But while she took a deep interest in the work of the church at home and abroad, she ever evinced a special delight in taking orphan children into her home and giving them christian training. Many of these sorrowfully followed her remains to her grave. She cared for these children with all the devotion of a mother. Loving them in life she loved them even more in death. When she was asked by her pastor a few hours before she died, if there was any special prayer she desired him to offer, she at once answered, "yes, pray God to bless and take care of my dear boys," referring to two orphan children then living with her. She still speaks to them, and all of us, though she be dead. Let us so heed her exhortation, "be ye also ready," that when the summons of death is put into our hand, we too may pass away rejoicing in the same bright hope by which her departing spirit was comforted and sustained.
A. J. McF.

DIED, August 12, 1877, Miss JANE MCINTIRE, aged 66 years, 12 days. Deceased was born in Adams county, Ohio, and at an early age connected with the Reformed Presbyterian Congregation of Brush Creek. In the fall of 1853, she removed to Iowa where she spent the remainder of her days, a member of Sharon Congregation. In the fall of 1860, she contracted rheumatism in its most painful form, and was, from that time, until her death, most severely afflicted. During ten years of the latter part of life she was not able to walk, and through that long period she was never at church, although she very much desired it. She had very clear views of death and much desired the change. She was patient under her sore trial. Her desire was fulfilled, when, on the early Sabbath morning she composedly fell asleep, to wake in that blessed land of hope for which she so earnestly longed.

"Mark the perfect man, and behold the upright, for the end of that man is peace."
T. P. R.

T H E

Reformed Presbyterian and Covenanters.

VOL. XV.

NOVEMBER, 1877.

No. 11.

ORIGINAL.

THE "ELEVATING" POWER OF THE STAGE.

RELIGIOUS people who take their stand in opposition to the theatre are continually reminded by the friends of the stage of its *elevating* power. All that is needed, we hear it said, is for professing Christians to use it as a means for good, purifying it from what defiles it, and then it may even take a place with the pulpit as an agent in moral reform. But Christians need not be deluded into a trial of this pretended means of reform. They have enough lessons to enlighten them.

Another zealous friend of the theatre has stepped down into this pool, and we propose to show with what result. Miss Anna E. Dickinson came into public notice, early in the civil war, as a lecturer. She was of Quaker parentage, and well trained in childhood. She used her powers to arouse public sentiment for the slave, and met with great success during the civil war. One moral issue having been decided, she took up others, notably "the wrongs of women." In all her addresses she seemed to be animated by a high impulse to right the wrongs of all who were oppressed, and to bring society up to a high moral standard. Some years ago she turned her eyes to the stage, as a better means of effecting the end she desired. By personating the characters who have suffered wrong, she thought to produce a greater impression than by describing their wrongs, and pointing out the remedy.

She prepared herself for the life of an actress, and to make her mission effective, she prepared also the play in which she chose to make her debut, and which, in her hands, she fondly hoped would work such mighty results, and in the character of Anne Boleyn in the "Crown of Thorns," she has starred through many of the principal cities. With what result? Let her own act at the Eagle Theatre, in New York, on the evening of April 9th, answer, when she took the unusual step, after the curtain fell, of appealing from the critics to the public, begging them to come and hear her, setting herself forth as a wronged woman in the treatment the press of New York has

given her as an actress, saying: "All I ask is simply that the New York papers do what some of them have said, but falsely, that they have done—state the facts of me and my work, not simply in this town, but elsewhere; and what I ask of the good, kindly, generous, friendly people whom I have faced so many years in New York, is that they go away from here and say to their friends and neighbors, 'Don't read what the New York papers say, and then sit in judgment on her work, but give Anna Dickinson a chance with her own work; go and hear it and see it,' and then if you condemn Anna Dickinson, she has not one word to say."

This appeal was not successful. She abruptly cancelled her contract with the proprietor of the theatre, who made public his lists of receipts, showing the complete financial failure of Miss Dickinson's engagement.

Well, it will be said, all this only proves one or both of two things. The one, that she is no actress, she has no histrionic power, she developed power as a lecturer, but cannot forget herself on the stage. Let this be so. This is purely personal for Miss Dickinson. The other answer is, what will do for the platform will not do for the stage, the moral lessons must not be too much thrust forward, the theatre is an amusement, whatever good is done must not be done in a didactic way, you must let the inclined plane have a very gentle rise. Let this also be true, as against Miss Dickinson's idea of the value of the stage. *It is a sad truth as against all advocates of the theatre.* It shows her folly in choosing the stage as a place from which to speak for the right, and their folly in commending it. To train one by means of the theatre with the little doses of truth its habitues get nightly, would require that his age should equal the age of Methuselah to enable him to arrive at any perceptible height, and he would need to be housed up in the day time during all these years lest he should live out the evil he learned at each representation, or should mingle in the evil society he met with every evening.

The following is Mrs. Swisshelm's estimate of Miss Dickinson's work, expressed in her own way: "She has lost none of her desire to elevate and purify public sentiment, for the moral of her play is pure and its utterances noble, but the public, with whom she is in sympathy, do not need to have ideas sugar-coated with theatrical effects. So far as her influence goes on the stage she will elevate it; but for her to devote her life to that business is like sending to Spirit Land for disembodied souls to come and lift a piano when two stout Irishmen could much better do the work required."

Is it worth while for such a woman to give her life to this? She must descend pretty low, if she will suit herself to the stage. *She must assume many a character which it would be a disgrace for her to be.* To help her along with her foolish attempt, must Christian people follow her into places where she chooses to appear, and mingle with the present theatre-going people? What conceit in her!

The struggle will end either in her quitting the stage, or in her becoming what the theatre of to-day demands in an actress—one devoted to the art, not

one who seeks by the art to teach morals. There are other and better places for that. The theatre is a place of amusement, much of it of a very low grade. We commend to any who have any lingering idea that dramatic representation can yet be used for good the preface of Hannah More to her dramatic writings. With great clearness, she shows how the evil overwhelms the good. She turned her pen to nobler work, and directed the generation in which she lived to the word of God.

INTERCHANGE OF PULPITS.

It seems the discussion of this question in the Synod has surprised some people. Whether it be right or wrong to surprise people will depend on the thing with which you surprise. These people, or some like them, were surprised when it was proposed to have Sabbath Schools in the Covenanting Church; when it was proposed to stop the reading of the lines in the singing of the Psalms; when it was proposed to omit the proclamation of the banns of marriage—surprised, too, they were, when members of the church occasionally went to hear a sermon outside of church, and it was said then as it is said now, "Allow any one of these innovations, and you sound the death knell of the Reformed Presbyterian Church." We haven't heard the knell yet. This question, like any other, must be discussed on its merits, whether people are surprised or not, and when candid men differ on it, it is scarcely proper for the one side to say, as was said in the July number of the REFORMED PRESBYTERIAN AND COVENANTER, "that for the one who doubts the propriety of the present practice of the church, there is for him but one avenue of peace, and that is an entire abandonment of a protesting attitude against the corruptions in the churches." There are a great many people who doubt the propriety of the present course, but don't like to be advised to enter such a boulevard as you propose.

I want to notice the distinction as made by him who signs himself "Delegate," between "occasional hearing" and "exchange of pulpits." He quotes what he calls explicit Bible law against inviting ministers of other churches to preach for us, namely, Romans xvi: 17, 18. "Now, I beseech you, brethren, mark them which create divisions and offences contrary to the doctrine which ye have received and avoid them." Who are those persons? We might possibly make mistake. Paul gives no marks by which we may know whom to avoid. "For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." The word translated "divisions" (*dichostasias*) properly signifies "factions"—parties opposed to each other in the same society, and the word rendered "offences" (*scandala*) literally means "stumbling blocks" or "scandals"—referring to the effect which the practices the apostle refers to were likely to have both on those within and those without the church. Chrysostom says the meaning of the apostle in this passage is, "that the brethren were not to debate with such

men, for they liked to get others to dispute with them." How any one with a conscience at all can use such a passage as that, as against such men as Rev. Jonathan Edwards, or Hodge, or Cuyler, or Seelye, or ten thousand other as honorable and just men as ever lifted hand and voice and heart for the Lord Jesus Christ, is more than can be imagined.

Oh, yes—but, says "Delegate," if these directions are applicable to individuals, why not to organizations? They are neither applicable to any of these individuals nor to the organizations they represent. It comes next door to downright wickedness to say, or make the impression, or cause the inference that the New School Covenanting Church or the United Presbyterian Church or the Old School Church "serve not the Lord Jesus Christ, but their own belly." The Reformed Presbyterian Church cultivates but one spot on the shore of the "great sea" as a foreign mission station—only one spot on this round planet; these other churches have carried and are carrying the glad tidings to India, China, Japan, Egypt, Mexico; and but for these the world would never be won to the throne and sovereignty of the Immanuel. If that one who signs himself "Delegate" were a minister of the Reformed Presbyterian Church, he would be one whom, according to the injunction of Paul, I should be compelled to avoid, for he is one who is creating a "*scandalon*," and an offence of the most heinous kind, if he interprets Scripture in such a style as that. The only other passage out of all the armory of Scripture is 2 Thess. iii: 14, 15, "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." You quote that as against those who advocate ministerial communion, and yet you say, a little further down, "that occasionally hearing a preacher of another denomination is quite a different thing." I would like to ask if you are any more in the company of a man, if you heard him preach in one house, than you would be if you heard him preach in another? How closely you would be in his company would depend upon the size of the house or in what pew you sat. Why does the apostle say you are to have no company with such a man? "That he may be ashamed." The whole passage proceeds on the idea that he and you belong to the same society, and has no reference in this world to a member of another denomination, or even to a member of another congregation. If you quote such a text as this, about which there is dispute, you are not to quote it as if but one interpretation belongs to it. Even in the margin of your Polyglot Bible this text is rendered, "And if any man obey not our word, note that man by an epistle"—that is, "if any man was not doing as Paul enjoined, you were to write the man a letter." I don't say this is the correct interpretation, but I do say that Erasmus, Calvin, Luther, Grotius, Bengel and Pelt give this as the interpretation.

The question to be asked and answered is, whether these men are duly and truly authorized to do the special thing which some of us are willing to ask them to do. The right to preach comes from Jesus Christ, through his church. No one will claim that a church whose

membership, counting every soul, would make but one regiment in the army of the universal church, whose ordained ministry would make a company of one hundred men, entitling them to a captain and two lieutenants in that universal army, no one can claim that such a church is the only channel through which the authority to preach is to be gained. You have quoted texts to show that ministers of Evangelical Churches may not preach in the pulpits of Covenanting Churches. Allow me to quote Christ's authority, given not to the one hundred men of one church, but to tens of thousands whom we have never seen: "Go through all the world and preach my gospel to every creature;" and in order that those rights may be respected and recognized, he says: "He that receiveth you receiveth me, and he that despiseth you despiseth me." All parties are agreed that these men shall be allowed to address Sabbath Schools, pray in prayer meetings, invoke grace at meals, make speeches at temperance meetings; but preaching the Word, you say, is official work. But that happens to be the work that Christ and his church have authorized them to do, and, consequently is just the work we ought to allow and invite them to do. You must bear in mind, in the settlement of this question, that we have already decided that they are authorized to do organic official work, not simply for themselves, but for us, because we receive men ordained by these men, and do not re-ordain; we receive members baptized by these men, and do not re-baptize. If they can't preach for us, then they ought not to baptize for us, or license for us. The major includes the minor, the greater carries the less. If the authority to preach will not carry them to our pulpits, the same authority to preach will not carry us to their pulpits.

Great stress is laid on these words, "organic," "official." "Introduce a minister into your pulpit and you touch the question of organic ecclesiastical union, and the logical result would be open communion." Another says: "Allow the practice and it leads to ecclesiastical incorporation." The two things are as distinct as any two things can be. We allow anybody to commune with us in the ministry of the Word, who is willing to come to church at all. We do not allow all these to have communion with us in the sacrament of the Supper. If it is ecclesiastical incorporation if a minister of another church preaches in my pulpit, I would ask if it is not the same thing if I preach in his. It is just as far from my church to his as it is from his church to mine. T. S., during an honored ministry of nearly forty years, has often preached in the pulpits of other churches, but I never supposed he had any intention of communing in any of those churches. If it be true, as has been said with such a show of force, that so sure as one individual minister preaches for us we come into ecclesiastical fellowship with the body with which he is connected, then if one of us will preach in another's pulpit, that act will lead our whole body into ecclesiastical fellowship with them. That would be an easy way of making Covenanters. We did not dream that we could make Covenanters in such a wholesale fashion as that. When one says, You must not do this, for if you will, then you will do that, we are reminded of the

boy at school whom the teacher could not persuade to say "A." The boy knew what "A" was, had often said "A," had no objection to saying "A," but was afraid that if he said "A" he would very soon have to say "B." It ought to be admitted as a principle that what one may do in the person of another, he may do in his own person—that which one authorizes another to perform he may himself perform. We all know that Renwick received ordination at the hands of men in Holland. If one of these men had been with Renwick on the moor, would Renwick's flock have been surprised, or would they have left the conventicle, or would they have said Renwick was unfaithful if Renwick had asked the gray-haired man to preach in his stead, when, without this man's sanction, Renwick himself would have had no right and no authority to officiate in Christ's name?

"Delegate" says (and T. S. comes to his aid) "that we cannot share our pulpits with men who occupy a lower platform than ourselves, because, by so doing, we would lose our identity as a witnessing church; that we are the witnessing church; that we can in no wise be a partaker in the evil testified against, or the testimony will be of no account." It is admitted in the same article that we can worship with them at the family altar. Now, if the first position be correct, the last is false, for the family as really as the church is a divinely instituted organism. If the members of different churches can't worship together, the members of different families can't worship together. If asking a minister to pray or to preach in a church is a lowering of standards, because the church is a divine institution and bears a certain testimony, asking the same man to pray in your home is a lowering of standards, for the family is a divine institution and must bear the same testimony. It is as much duty to hear a testimony in the home as in the church. You no more compromise yourself in the one case than in the other. Admit that these men do vote, sit on juries, &c., &c. T. S. says that if, in the knowledge of these facts, a minister should be invited to preach for us, that that would neutralize our testimony, would "make our testimony nugatory and our practice unjustifiable, and would be the practical laying down of our testimony." Not a whit more in the one case than in the other. You are no more brought into relationship with the Government of the United States because a man who votes preaches in your pulpit than you would be if the same man prayed in your family. Oh, yes—"But the practice of the church, the time-honored position of the church!" What has this been? The Duke of Argyll wrote, some years ago, an article entitled, "Christian Duty in Matters of Religious Differences." In it he said, "that possibly we may have the idea that to harbor any doubt of our own infallibility is to be wanting in that faith on which Christianity depends. Individuals will admit that they have many faults, but will vehemently deny each particular fault that may be laid to their charge. So churches and religious parties will admit in general terms that they are not infallible, yet will denounce as heresy any doubt or denial of any one of their peculiar doctrines. I have heard religious disputants lay down the axiom that truth can only be one whilst error is manifold,

and as they see errors in abundance in those around them, the comfortable conclusion is that the one truth is that which is in their possession, and none have any share in it besides." We admit that the Reformed Presbyterian Church occupies a higher position than other churches in this land; that her testimony must be clear, definite, decided; that she must for the sake of that testimony retain her denominational standing; that she should cry aloud and spare not, until every tongue shall confess that "Jesus Christ is Lord, to the glory of God the Father." We ask and maintain that she shall not compromise her testimony in any one particular, but in doing that, there is no necessity in her putting sister churches in the same catalogue with "the world, the flesh, and the devil." Our own standards define our position on this question of ministerial communion. Confession of Faith, chapter xxvi., section 2: "Saints by profession are bound to maintain an holy fellowship and communion in the worship of God and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in any place call upon the name of the Lord Jesus." Now we can tell what these men meant by their words, when we have their explanation in actions. "Samuel Rutherford was one of the members of the Westminster Assembly. What was his meaning in that chapter of communion of saints? Usher, Archbishop of Armagh, preached for Rutherford in the parish of Ainsworth. This story is told, as tending to the subject on which Usher decided to preach. On the Saturday evening preceding the sermon the stranger answered, together with the children and servants, the questions as they came to him of the Shorter Catechism. To the question, 'How many commandments?' the stranger answered, 'Eleven.' Mrs. Rutherford could not stand such an answer in the presence of her children, breaking out: 'Tut, man! do you know no better than that!' The stranger, whom at the time she did not know, preached to her great satisfaction and delight on the text, 'A new commandment I give unto you, that ye love one another,' on the forenoon of the Sabbath." Episcopacy itself is no worse thing in the year of our Lord 1877, and in these United States, than it was in the year of our Lord 1643, in Great Britain. At this hour, and in this land, we had better talk about real foes. We are living at a time when Socialism and Communism have lifted blood-red hands. We ought to ask the names of those who love the Lord. With all our attachment and devotion and loyalty to the Reformed Presbyterian Church, we are not to forget that she is simply one branch of that One Church which Christ has purchased with his own blood. Let friends of Christ see what is good in one another, rather than that that is bad, else division in our ranks may lead to trouble as disastrous as our fathers found at Bothwell Bridge. Infidelity, Atheism, Plymouthism, Catholicism are foes to us all. We know, of course, to our sorrow, the divisions into which the church is broken. God only knows the width of that unity which encloses all divisions. We see and love the

altars at which we kneel ; "God alone can see the breadth and vastness of that canopy which over-arches each and all, and in whose heights the incense rising from them all mingles into one cloud."

W. P. JOHNSTON.

REMARKS.

It was not our intention to provoke discussion of our church position on the question discussed above. We have explicitly said in the July number what the reason was for our reference to the question, in our remarks upon the proceedings of Synod. After all the above reasoning has been listened to we must say there is one point in which there ought to be unity of opinion among us. We have a rule. This is confessed. "Both the speakers showed satisfactorily enough what had been the general, and therefore authoritative law on the subject."—*Christian Statesman*, vol. 10, No. 40.

The Synod has had the matter before it. It has decided that there shall be no change. Let that suffice, and let us not have a disregard of the decision of Synod. The evil effect of such a course does not end with the matter in hand. It spreads. Lately we heard an elder of another denomination lament the spirit of trampling under foot all obligations except what suited us. Men that pursue a divisive course will reap as they sow. They will deem some matter worthy of a decision (for we all hold something fixedly), and they will find they have no decision after all, for which *they* can find respect.

We have given our brother the space he asks, though we see no especial force in his remarks. The position of the church does not rest on the denial of the principles he judges right, but rather on the assertion of them. This we hope to show. The article contains much that is acceptable—its declarations of the unity of the church, its warm encomiums upon the labors of other churches in winning souls to Christ, its eulogies upon many of their ministry. Our church assents to all this. Her Testimony, chap. XXI, says : "The visible church, according to the institution of Christ, the head, is ONE among all nations."

We need only say that we seek to cultivate the kindest relations with the brethren of other churches, and in all work wherein a basis of co-operation can be found that is broad enough to include our church testimony, or wherein the special testimony is not concerned, we are glad to co-operate with them. Comfort may be taken by our brother in his position; from the fact that certain changes *have* taken place in the church, and he may number this interchange of pulpits as one of the expected welcome changes, but we have passed through some changes, as in '33, that were nearly fatal to us. It is well to examine closely what is proposed, and it is a bold step for any minister to take to invade the rule in the presence of a people who know it is a rule. It is not the act of a law-abiding minister.

No good is to be gained by indulgence in rhetoric, or placing the opinions of others in an odious light by the use of honored names. The simple question

is, by what rule are we to be guided in avoiding men, and what doctrines are we to shun. If we should avoid a brother for misinterpreting Scripture, surely we must avoid men for erroneous doctrine and practice. Our church has a standing Testimony. We witness against the churches in which these ministers are found. We condemn certain errors and testify against those that maintain them. These errors include the use of uninspired hymns in the worship of God, the use of instrumental music as corrupting his worship, admission to the church of men who belong to secret oath-bound orders, identification with immoral civil government, by holding office, voting and sitting on juries, &c., &c. Certainly these men are in this relation. Certainly these churches stand in this attitude. It requires no change of words in our brother's appeal to make it include *communion* and *union* with these ministers, the appeal is just as touching. But we are not dealing with sentiment, but with principle, and the Covenanting Church testifies against these sins. We know our brother's convictions too well to conclude that he thinks that two passages "of all the armory of Scripture" are all that condemn their sins.

We do not think the fourth paragraph in our brother's remarks will have much force with the church. We are too used to our paucity of members being used in argument against us to overthrow our position to give it any weight, from whatever quarter the endeavor may come, and as to the rest of the paragraph, we need only forsake generalities, and look at the facts. The authority to minister in holy things comes from Christ through the constituted order of the church, and the ministry of each denomination are held and bound to a certain creed. Our ministry are under covenant engagement to testify against men and churches who do not teach and practise the duties of the word of God in all relations, and none are received into our ministry from other denominations who do not accept the position of our church, nor are any admitted to the communion table who do not so engage. Are we to testify against the nation, and yet homologate the churches? Are the churches any less guilty? Consider the history of the slavery question in the churches and in the nation, and then decide between them.

It is idle to adduce the action of men in other generations to undermine our practice now. These questions are questions of our time in carrying out the same principles as applied to our present relations. Joseph's case, Daniel's case, their position in heathen courts, has been often used against our attitude against the United States Constitution. This argument will not do. The duty of a decided testimony is admitted. What does this involve? We repeat what we have said, that we might rewrite our brother's article, only changing his heading—"Interchange of Pulpits," and his arguments, if of force, would sweep away not only all separation in worship, but all separation in the communion service. This done, denominational separation would cease and we should yield our name. There would be only the name to yield.

With reference to the concluding paragraphs we have to say, that however winning our brother's pen may be, and however convincing to himself his

arguments, there must be some flaw in them, when we can look back over the recent history of our church in this and other lands and see that the steps he counsels have ended in division and dissolution. *Non tali duce.*

Against all we put his own admission—his own *convictions*, "We admit that the Reformed Presbyterian Church occupies a higher position than other churches in this land, that her testimony must be clear, definite, decided; that she must, for the sake of that testimony, retain her denominational standing; that she should cry aloud and spare not, until every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. We ask and maintain that she shall not compromise her testimony in any one particular." This is what we profess, and what we seek.

THE MODE OF BAPTISM.

(Continued from page 327.)

5. The real meaning of *Baptizo* precludes the idea of dipping into water.

It has been reserved for the latter half of the nineteenth century to bring out the central idea of this long contested word, and hold the Baptists to their own terms of argumentation. This has been accomplished by Dr. Dale, of the Presbyterian Church, at Media, Delaware county, Pa. He has given to the subject the labor of twenty years, and has followed up *Baptizo* through classic usage, Judaic usage, Johanneic baptism, Christic baptism, and Patristic. In all of which, covering a period of a thousand years, he finds a uniform interpretation from first to last.

On this subject volumes on volumes have been written. All scholars agree that the primary idea of the word is *immerse, submerge, overwhelm*; while they are equally agreed that—like many other words—it has secondary applications, such as *saturate, tinge, dye, purify*. Baptist brethren insist on carrying the primary idea through all its applications, not excepting its sacramental usage. Our authors have generally contented themselves with parrying this thrust, and showing that the secondary meanings have superseded the primary in many cases, especially in the Christian ritual; and thus we have been kept see-sawing between the primary and secondary meanings, for two centuries, to go no higher in history.

Among authors we may take as a sample the somewhat elaborate work of President Edward Beecher, of Galesburg, Ill. This work is designed to show that although *Baptizo* formally expresses submersion, yet the principal, leading, central idea is *purification*. On this hypothesis he has produced many pertinent quotations, classical as well as other. Still he leaves the mind unsatisfied; it requires too much effort to prove his point. Many of his best references can never be brought into line; and after all, Christian baptism symbolizes much more than is usually expressed by purification.

Dr. Dale has taken a much safer road. He grants the Baptist theory, and holds them to it. The one idea—under modifications, of course—

which he finds pervading all its uses, is *immersion*, so as to accomplish a change of condition, thorough and permanent, never to cease, and not needing to be repeated; and to this he holds the opponent through the entire length of the stadium.

He brings out very happily the following points, as no known author has ever done before:

(a.) A clear distinction between *in* and *into*.* This he demonstrates by such examples as the following: 1 Cor. 10: 2, "All baptized into Moses in the cloud and in the sea." Here he rather exposes the opponents, who really change their own position at this point. For if they should carry out their mode in this case they would virtually make the people to have been by Moses baptized into the sea. Now it so happens that there was a people so baptized in fact; but they were not "our fathers."

Matt. 3: 11, "I indeed baptize you with water into repentance." Here again, it is not into the water that they are submerged; but into a new condition, from which they will never require to be dipped out.

1 Cor. 12: 13, "For *in* or *by* one Spirit are we all baptized into one body." Ritual baptism is intended to incorporate us all into one visible church; real baptism—that of the Spirit—brings us into the body mystical of Christ. Those who are really members of that one body, whether visible or invisible, have undergone a change of condition.

In like manner also from Josephus: Antiquities, 10: 9, "Baptized by drunkenness *into* insensibility and sleep." Jewish Wars, 2: 18, "He baptized the entire sword *into* his throat."

To this formula Dr. Dale claims that all cases having an important bearing on the ordinance can be reduced. Let us try some examples. Mark 1: 4, "John did baptize in the wilderness." Into what? Into repentance. What element did he use? V. 8, "I indeed baptize you with water"—*in* water; but not *into* water. Luke 3: 3, "Preaching the baptism of repentance." Whereinto? Into the remission of sins. Wherewith? With water, as before. Acts 8: 16, "Baptized into the name of the Lord Jesus." Wherewith? With water, of course. Gal. 3: 27, "As many of you as were baptized *into* Christ, have put on Christ." Here, although the Ritual was a transient affair, their baptism with water indicated a permanent change of condition. Rom. 6: 3, "Baptized *into* Jesus * * * *into* his death." Not *into* water, but *by* water. So also verse 4th never hints at being buried *into* water; but into a new condition—"into his death." Mat. 28: 19, "Baptizing them [with water, of course] *into* the name of the Father, and of the Son and of the Holy Spirit." In this very important passage, our current translation is rather unhappy, substituting *in* for *into*. A few ministers have ventured to follow the original, as we all ought to do, in administering the ordinance.

In Pentecostal baptism, the Spirit is the element shed forth, baptizing them *into* the one body; and *into* all the privileges and immunities of the Kingdom of Grace. Let the reader follow up *Baptizo* under this formula, with the best Concordances he can procure.

* In the original *en* and *eis*. For the latter we shall use *into* exclusively.

(b.) Dr. Dale maintains that *baptize into* carries in it the physical idea of submersion. He admits the Baptist claim here of *whelming*—overwhelming; and he only wishes to hold them strictly to it; whether the controlling element be poured *on*, as when Elijah drenched the sacrifice on Carmel; or poured *in*, as when a drunkard is drenched with wine. Here he distinguishes clearly between *Bapto* and *Baptizo*.

(c.) Dr. Dale maintains *the thorough change of condition*, against all idea of modal application, whether by immersing, pervading, penetrating, etc. Passages already given go to sustain this; and he has gathered from all sources. The idea of purifying is of course included in the ordinance, as part of the change, but only as part. Our baptism embodies separation, dedication, death, resuscitation, transfer from one dominion to another, and purification pervading all these. The baptism of the sea was a thorough change; so of Pentecost; so of Calvary. And here the Doctor pours on the torrents of classic usage, until he has effected an abundant submersion. The Scripture use is everywhere clear, when once we distinguish between the *wherewith* and the *where-into*.

(d.) Our author next exhibits the permanency of this change. The Baptist idea of *Baptizo* is a very transient one—a mere dip; and this is matter of necessity. Of course they maintain, as we do, that the thing signified, is permanent; but Dr. Dale shows that permanency is inherent in the very word itself. That it has secondary meanings he fully recognizes, and some of the side tracks may be short enough; but the central, united, and uniting ideas he holds to be as permanent as duration itself. Here again classic usage is copious; and references already given demonstrate the permanency of Scripture baptisms; whether *into* Moses, or *into* Christ. If any should hesitate about the Mosaic baptism being permanent, they may consult the following, among other places: Deut. 18:18; Ex. 20:1-17; Mal. 4:4; Mat. 5:17, and 19:17; Mark 12:29; Luke 16:29, and 24:27, and 24:44; John 1:45, and 5:46; Acts 26:22; Rev. 15:3.

(e.) Our author shows that the subject baptized comes under entire control of the element whereinto it is introduced. This we cannot here follow up. We have reached our limits, for the time being.

The advantages of Dr. Dale's labors are numerous, as well as important. (1.) They furnish a complete armory, offensive and defensive, against immersion as a mode of baptism. (2.) They are every way adapted to remove doubts from some who are even well established, in regard to sprinkling. One question often put forth is, Why did Christ use a term which signifies immersion, when he could as well have said sprinkle? Answers have long since been given to this question; but the new development makes it clear to even a controversialist. It would be very incongruous to say, Sprinkle them *into* Moses; sprinkle them *into* repentance; sprinkle them *into* Christ, &c., even though the ritual administration should be, in all cases, like the primary one—by sprinkling clean water. When we sprinkle the water, we precipitate the persons—submerge them *into* the Kingdom, as said already. It is now easy to see how "baptizing them" comes exactly in place.

(3.) This view of baptism calls the attention at once from the mere sign, to the reality. (4.) It is in the direct line of Christian unity, so much longed for by all the good. (5.) It will ultimately reach Immersionists themselves, with very great benefit. (6.) It preserves the symmetry of the two sacraments—a great reality exhibited under a small emblem; and with this it secures the simplicity of all gospel institutions. (7.) In a merely literary point of view, Dr. Dale's work is of immense value in fixing the appropriate uses of the two prepositions *in* and *into*, (*εν* and *εις*). Dr. Winer, of Germany, had prepared the way for this by defending their distinctive values; but, till the day of his death, he did not perceive the application of his own principles to the adjuncts of *Baptizo*, although it lay directly across his path; and none of his editors or translators has yet caught the idea, up to latest issues. See his *N. T. Grammar*, 1874. Our Lexicons, as well as our Grammars, have left us in the mist, by confounding these two relations of *Baptizo*. There are cases enough where the difference is of little importance; but in other instances we have to learn the danger of confounding them, and we may as well begin at Baptism as anywhere else. Once begun we shall find large advantage.

Dr. Dale has, deservedly, the thanks of Christian scholars; he should have, as we hope he has, the patronage of all who are able to pay for the work, or who find an opportunity of commending it to notice. And beside all this he ought to have a substantial donation awarded by all the pedobaptist denominations, for his enterprise, self-denial, zeal and enthusiasm, in successfully carrying through such a work. It is very highly commended by the best scholars of our age.

In the *Princeton Review*, for January, 1877, is found a very excellent article on the work, setting forth the principles of his exegesis, together with a very interesting amount of detail. Every theological student should obtain this much at least of the argument. Other good articles are found in the same number, but there is no need to get entangled in the meshes of the Sabbath question, as there presented. Although I never had any annoyance from the Baptist controversy, yet knowing what others have endured, I shall lay my head down on my last pillow with more composure for having read the article in the *Princeton*, and learning the power that is behind it. Δοξα τῷ θεῷ.

R. HUTCHESON.

SELECTED.

A PASTORAL SKETCH.

BY GEO. F. PENTECOST, D. D.

K. is a Japanese student. He was sent to this country by his government, to be educated for the civil service of Japan.

He was introduced to me by the lady (a member of our church) with whom he was boarding. He told me that he wished to have some conversation with me, and I made an appointment to meet him in my study on the following Tuesday.

At the appointed time he came, and upon my opening the door, in response

to his ring, he greeted me with a low bow, after the manner of his country, and politely took a seat in response to my invitation to that effect.

After the ordinary introductory words of courtesy, I said to him :

" Mr. K., I am glad to see you and am now at your service. What is the nature of your wish ? What is the object of this interview ? "

He at once, in a somewhat broken dialect and yet with well chosen words, replied :

" Mr. Pentecost, I am, as you may know, with a great many of my young countrymen seeking a Western education, that is, an education after the manner of the European and American peoples. In addition to the studies that we shall pursue in the schools and colleges of your country, we are instructed to learn all we can about your institutions, manners, customs, and especially to make ourselves acquainted with the religion of your country—Christianity. I am, therefore, come to see if you can teach me your religion."

By this he did not at all mean that he wished to become a disciple of Christ ; but simply that he wished to study it, as he might political economy or the Constitution of the United States.

I told him I would be most happy to do what I could to help him in this direction.

He thanked me and wanted to know *how much I would charge him* and when he might come to me for instruction.

I assured him that there would be no charge ; but, on the contrary, I should take great pleasure in seeing him one afternoon in each week.

To this arrangement he assented, with thanks.

I then asked him what his religion was. He told me that he scarcely could tell ; that, though only eighteen years old, he had embraced and given up successively several religions ; that so far as Confucius was concerned it was no religion that he offered, but only ethics. He spoke highly of Confucius, and said there were contained in his writings many excellent precepts. I found out, however, that he was a Theist, believing in the existence of one Supreme God—a being to be worshipped, on some accounts to be loved and on some others to be feared ; but, upon the whole, his idea of God was confused, as it must always be with those who merely speculate.

He had never read the Bible ; had heard a few sermons ; but did not know of whom men spake when they talked or preached of Jesus. The first interview was over by this time and he was to come again in a week.

Promptly on the day and hour appointed he came. I took my Bible in hand, knowing scarcely where or how to begin. It was a novel position for me to be face to face with an intelligent and fairly cultivated young man, who yet knew absolutely nothing of the Bible and without the most distant idea of the revelation therein contained. But, with an inward prayer to God for guidance, I began. Without opening the Bible, I told him the story of the creation, including, of course, the creation of man ; of his temptation and fall ; of his coming to the knowledge of sin ; of the awakening in him of conscience ; of his effort to hide his nakedness and to hide *himself* from God ; of God's call and the confession ; of God's curse upon the serpent and the earth ; of his clothing man with coats of skin ; of his promise of a Redeemer, in the person of the "seed of the woman," and of man's banishment from the Garden.

Then of Cain and Abel and the two altars—one bearing an offering of the fruit of the field, and the other a sacrifice from the flock ; the acceptance of the one, the rejection of the other ; of Cain's anger and the murder of Abel ; the subsequent quest of God for the murderer, and his curse and wandering.

Then the progress of the race till the flood ; the wickedness and evil-heartedness of the people ; of the flood and the Ark ; the preservation of Noah and

his family ; of the degeneracy of the race after the flood ; of Babel and the dispersion.

Then of the call of Abraham, and his history, including the offering of Isaac ; of Jacob and Esau ; of Jacob and the twelve patriarchs ; of the sale of Joseph into Egypt ; his history there ; of the famine, and the coming down of Israel and all his family into Egypt ; of the subsequent bondage there ; of the birth of Moses ; his preservation and education ; his flight into the wilderness ; his wonderful meeting there with I AM, talking to him out of the burning bush ; of his deliverance of the children of Israel out of Egypt, dwelling especially on the slaying of the Paschal Lamb ; the wandering in the desert ; the manna and the smitten rock ; the giving of the law ; the unbelief of the people ; the fiery serpents and the brazen serpent lifted up ; of the death of Moses ; the crossing of Jordan, under Joshua ; the siege and sack of Jericho, and the subsequent possession of the Promised Land.

Here I rested, having consumed more than an hour in this running rehearsal of events. The story of the Bible never seemed so interesting and so real to me. I seemed to talk with a thrill and glow, as if I had been an eye-witness of these events. All this time my Japanese friend had preserved a perfect silence, listening with respectful and yet most absorbed interest, but never once changing expression, except an occasional gleam of unusual interest in his eyes. I gave him a few chapters out of Genesis, Exodus, and Deuteronomy to read, and then closed our second interview.

At the third interview, pursuing the same method, I took up the subsequent history of the Jews—the story of the Judges ; of Samuel, Saul, David, and the Kings ; of the Prophets, especially of Elijah and Elisha ; of the Captivity ; of Daniel and the Hebrew children ; of the rebuilding of the Temple ; etc., etc.

Then, going back, I took up and rehearsed to him the Jewish ceremonial worship, especially describing the Tabernacle and Temple ; the holy priest ; the offerings ; the altar ; the laver ; the holiest of all, with the ark of the covenant ; the mercy seat ; the cherubim and shekinah, enclosed by the veil ; the service of the high priest on the day of the atonement.

Then beginning with the first promise of a Saviour, given to Adam in the Garden, and linking it with all the history of the Jews, I traced the Messianic promises rapidly through the Law and the Prophets, down till the close of the prophetic period, especially calling attention to the 53d of Isaiah. This closed our third interview. My heathen only interrupted me when he did not quite understand the significance of some word or event.

At our fourth interview I began with the New Testament, and told him the story of the incarnation ; the subsequent life of Jesus ; his miracles ; his parables, one of which, the parable of the prodigal son, I read ; and then of his betrayal, the trial, death, resurrection, and ascension ; the promise of his coming again and of the resurrection of the dead ; of the final separation of the wicked from the righteous and the everlasting glory of the redeemed. During this, as at the other interviews, my young Japanese friend for the most part sat in silent but absorbed interest ; his intelligent face occasionally changing expression as some new point of peculiar interest was presented.

At this point I gave him an abridged copy of Hanna's "Life of Christ," to read in connection with the New Testament. It ought to be borne in mind that all the time, so far as anything to the contrary had developed, his interest in this matter was purely secular and educational.

At the fifth interview he asked me some questions concerning the *person* and *death* of Christ—as to his divine nature and the *meaning* of his death. Then he voluntarily expressed his surprise and delight in the story of Christ's life

and the beautiful teaching of the Bible; admitting that there was nothing in any of the religions of the East that was "so grand and pure."

I then read to him again the 53d chapter of Isaiah, calling his attention back to the story of the Paschal Lamb in Egypt; the Jewish sacrifice of atonement; the high priest; the mercy seat in the holiest of all; proceeded to unfold to him as best I could the necessity and significance of the atonement; read to him the story of Christ and Nicodemus; and brought up again the "lifting up of the serpent in the wilderness," linking it, as Christ had done, with his own "lifting up for the sins of the world." In short, "I preached to him Jesus." I saw that he was visibly affected, and waited for him to say what was in his mind and heart.

After a few thoughtful moments of silence, he asked me:

"Is God the Father of all people?" "Yes, of all people."

"Of the Japanese?" "Yes, of Japanese, if they will accept his Son Jesus Christ."

"Will he be Father to me?" "Yes, if you will receive his Son." And then I read to him the words: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the children of God, even to them that believed on his name."—(John 1: 11, 12.) I then told him how, by the grace of God, Christ had tasted death for every man (Heb. 2), and how in the great company of the redeemed whom John saw there were those out of every "kindred and tongue and people and nation" who had been redeemed by his blood.

"Will he be Saviour to Japanese?" "Certainly."

"As well as to American?" "Of course. He came to take away the sin of the world."—(John 1: 29.) "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—(John 3: 16.)

"Will he be a Saviour to me?" "Certainly."

"When?" "Now! Just as soon as you will receive him."

"Then I take him now to be my Saviour and I take God to be my Father. What must I do?" "Confess him; for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation."—(Rom. 10: 10.) And follow him, for "if any man will come after me, let him deny himself, take up his cross daily, and follow me."—(Luke 9: 23.)

We then knelt together—he for the first time to the true God. I offered a brief prayer to God, thanking him for leading this his child "out of darkness into light;" for leading him so simply to accept Jesus his Son and Him for his Father, and prayed that he might be taught the way more perfectly out of his Word and by his Spirit. And then I asked him to pray, which he did in about these words:

"God, I am a sinner; but I take Jesus Christ thy Son for my Saviour and you for my Father forever. Help me to worship and serve thee in the right way."

So was his heart given to God. I saw him from time to time, giving him instruction in the Word. He was an apt scholar. Just before the summer vacation he came to me and asked me to buy for him a "right kind of Bible," to take with him on his vacation. I happened to have just bought for my own use a copy of a small Bagster's "New Testament and Psalms," in circuit binding, which I gave him.

Three months after this he came into our prayer-meeting, and toward the close he arose in his seat and said that he wanted "to confess Jesus Christ before men." He then went on and told how he had been reared in the religions of the East; how he had many times longed to know the true God;

how from a boy he had been tortured with doubt and fear concerning God and the future; how he had been hardened with sin, and how he never could get rid of it; and then how he had come to "your pastor," and had learned of him "of the Father and of Jesus Christ the Saviour;" how he had received them as his God and Saviour. Thence he went on and poured out one of the most wonderful heart experiences I have ever listened to, quoting the Scriptures freely and aptly, showing that he had been a diligent and Spirit-taught disciple. He spoke of the peace and joy that had come to him and of the unceasing delight he had in life since he had found the true God. Then he asked prayers for himself and for his nation, expressing the hope that he might go home to tell his countrymen of Jesus and the true God,

Thus is God working out his purpose that the Gospel be preached among all nations.—*The Independent*.

EDITORIAL.

THE subject of the interchange of pulpits, so fully discussed at Synod, has occupied considerable space in our columns since that time. We prefer that the two sides, so fully presented in the last and present numbers, should be carefully studied rather than admit any more articles. The article of Mr. Johnston was in our hands before our last issue, but we did not wish to crowd the number with one subject.

—On the 7th of September Rev. Thomas Hart, of Rathfriland, departed this life. The *Covenanter* (Ireland) says: "The event was not unexpected, inasmuch as it was known for some years that he was laboring under disease of the heart. Exceedingly unassuming, humble, modest, and retiring, he was yet a very able minister of the New Testament, a workman not needing to be ashamed, rightly dividing the word of truth." We would add our expression of sympathy with the bereaved to that of the editor of the *Covenanter*.

—Mrs. Myra McKinney, wife of Mr. Wm. McKinney, the missionary at Camden, Alabama, died at Camden on Saturday, the 6th of October. She had given birth to a child a week before, and was doing so well that her death came unexpectedly to those about her, resulting from congestion of the brain.

She was the only daughter of R. C. and Rachel J. McKee, members of the Pittsburgh congregation. She was married to Mr. William McKinney in 1875, and was a most efficient help-meet for him. She was of an eminently missionary spirit. The Chinese who came to Allegheny and Pittsburgh, found in her a warm friend. She began the work among them that brought them under the care of the Pittsburgh congregation, going to their places of work, urging them to come to church and Sabbath school, until she had gained their confidence. She had great influence with them, they knew her as a friend, going often to see her, and at the time of her leaving for Camden, they were filled with regret, visiting her to bid her farewell. At the time she was married, when on a visit to Philadelphia, she thought that the same work she

had been doing in Pittsburgh might be taken up, and by her visits among the Chinese in company with some of the ladies of the 1st Philadelphia congregation, she laid the foundation of the present work for their good that is carried on in brother Stevenson's church.

In the fall of 1876 Mr. Morrow, of Camden, called on the members of the Central Board of Missions, and urged the establishment of a mission at Camden. The Board saw that this field of work was open to us, and Mr. McKinney was chosen to engage in it. His wife was ready to go, not only as identified with him in his life-work, but as herself willing to minister to the poor and needy. Her letters, portions of which we have published, bear witness to her interest and delight in the work. Her death is a sore trial to her family, her friends, and the church. The sympathy displayed at her funeral was very marked. She was buried on the 12th of October in Allegheny cemetery. The exercises were held in the spacious room on the second floor of the Seminary building, which was filled. On one side of the room were seated eight Chinamen, who listened attentively to the services, and some of whom went to the grave. Their attendance spoke her praise. After reading of the Scriptures, the professors of theology made remarks designed to be consolatory to the friends of the deceased, and to improve this providence to all who were present. After prayer, many accompanied her remains to their last resting place; the bearers, of the Seminary class. Her works do follow her.

We gathered together for the September number the Minutes of the Presbyterian Council. We took our account from the Edinburgh papers, the *Scotsman* and the *Review*, for the latter of which we acknowledge our indebtedness to Dr. Sloane. The proceedings will be published by the Business Committee. The papers on Preaching, Missions, The Sabbath, &c., with the discussions, we should gladly publish, had we room. This Council will have a wide influence, for, as Dr. Andrew Thomson, of Edinburgh, said, the Council had power to send a great moral influence over Christendom, and representatives from many lands would carry home with them much of that influence to the spheres of their ministry.

Some uneasy spirits are not content with such a form of influence. Several members of the Council evinced a spirit of encroachment on the constitution of the Council. They will need continual reminding to keep them in bounds. They keep up uneasiness and apprehension, and thus lead to serious doubt as to the real good derivable from these attempts at co-operation. The *United Presbyterian* says:

The *Christian Intelligencer* is not an enemy to the Presbyterians; on the other hand it is a firm and zealous friend. It may, therefore, be supposed to represent whatever, other than Presbyterian, is kindly respecting the Pan Council of Edinburgh. Yet we find it in a hesitating state, and expressing its doubts in the following interrogatories: "But on such conferences in the abstract we are ready to say a word or two. We do not see any need of them. We do not see what they are to do, unless they attempt to interfere with our established forms of church government, and we doubt whether that would be

quietly submitted to. If they simply give advice, we are inclined to think that it will be received as gratuitous advice usually is, that is, with little consideration. We are rather disposed to shake our heads at the proposition to establish these conferences as an institution. It seems they are to occur once in three years. What for? To supersede General Synods and General Assemblies?"

Rev. Dr. William Adams, of New York, presiding at the closing meeting, was content to say, that he looked upon the Council as a great power in itself. They never imagined they should bring about an organized union; they had met to express a unity which already existed.

At Thursday's sitting of the Council, intimation was given by Rev. Dr. Blaikie, that arrangements had been made for a communion at Free St. Luke's on Saturday, and that an invitation was tendered to the Council to unite in this.

Regrets were strongly and freely expressed that this intimation had been made, and the feeling was general that it was a trespass. This could not but be the case, when the attitude of a number of the churches composing the Council, on the matter of open communion, was so well known.

These churches would hardly look for a repetition of this step at a future Council, yet they are not permitted to rest easy. The next Council is not to meet till 1880—in Philadelphia—and yet the way is being opened for interference with the basis on which the Council rests. The *Christian Intelligencer* calls the omission of the act of communion a *great blunder*, and says: "We heartily join in the hope expressed by the senior editor of the *New York Observer*, that the proposed meeting of the Alliance in 1880, in Philadelphia, may never be held, if the precedent is to be followed." What if this hope be echoed in other quarters without any regret, if the following be the influence by which the Council in Philadelphia is to be controlled:

It would indeed be a strange thing for the Pan-Presbyterian Alliance of the world to refuse to celebrate the Lord's supper in the church edifice to which it has adjourned by special invitation from the very man who is to-day the most conspicuous victim of this cruel unchurching spirit. It would be strange indeed, in the face of the hospitality of a pastor and of a congregation whose legal rights to their own church property have but lately been protected by the Supreme Court of Pennsylvania against the endeavors of the exclusionists to take it away, because Mr. George H. Stuart would sing other than David's Psalms, and because Dr. Wylie and his flourishing church stood by him when he was suspended from the communion of the church by the Synod for that enormous sin. Would not that be a fine paradox and a splendid sequel to such a record of Christian liberty against unchristian bigotry?

This certainly is remarkable—to advise the wrecking of the Council by running it against the testimony and discipline of the smaller denominations! This hardly seems to be the same voice that we quote above. Has not that worthy paper been influenced since? Already plain language is heard as to the future of the Council, if it is to be used to break down the testimony of the smaller denominations. The *United Presbyterian* says:

"It only needs to be known that there is a purpose to use the Alliance to force the views of the larger denominations upon the smaller ones, to make the beginning of its dissolution. It would be so palpable a departure from its original intent as would shake all confidence or hope of its usefulness. One thing is certain, none of the denominations goes into the Alliance, or will go into any of its Councils, with the idea of stultifying itself, or being stultified by others, large as their majority may be."

There is time enough to see how this leaven is working, to which we have called attention. The Covenanter Church can well endorse the words of the *United Presbyterian* as applicable to her.

At the same sitting of the Council a number of protests were heard against some sentiments put forth by several speakers. A British audience has a sturdy, serviceable way of expressing dissent by an emphatic No. Prof. Milligan, of Aberdeen, was referring to the bulkiness of the Confession and the need of a changed attitude to it. Dr. Willis, of Toronto, suggested the usefulness of a liturgy. They were heard with an impatience which soon found expression.

In Friday evening's meeting, Rev. Dr. Wilson, of Limerick, of the Irish Presbyterian Church, contrived to bring in under the head of Missions, the following remarks:

"They claimed for their church the character of a mission church. They had their own mission to India, which was started in the year 1840, when they solved the problem of uniting all sections of the Presbyterian Church, with the exception of a few scattered fragments in Ireland, which they hoped to unite soon."

This is a back-stroke for our Irish brethren.

Rev. Dr. Talmage has a lecture on looking on the bright side of things, but sometimes the dark side is so dark, that it rivets attention. The editor of the *London Illustrated News* felt so when he wrote the summary for the issue of the last week in July. The reports from America as to the railroad trouble, the apprehended invasion of the Colorado beetle, with the fearful accounts from India of the famine, made a dark picture. It is no partial view, when we consider the numbers involved, that makes the following accounts, all taken from one issue of the weekly *London Times* (for Sept. 7,) impress us deeply.

From Turkey:

I am sorry to say that the greatest barbarities are being committed on both sides, and, as usual in this wretched quarrel, are all falling on the defenceless women and children and the old people. Of massacres it is now the Turks who seem to be the victims, as the Russian armies under their Bulgarian allies retire before the Turkish armies. On our side there are no massacres, for the very excellent reason that there is hardly a living soul in the land through which we have passed, as they have all already been massacred or have fled to Adrianople and other towns. But what can be done to complete the ruin of the land is carried out effectually, and the sky at night is illuminated by the blazing villages. At this part of the valley, and probably as far as the Shipka, the crops have all been gathered and threshed, and the Russians must have secured enormous quantities of grain for the cavalry. For us there is nothing left but the great stacks of straw outside the village of Hain, and it is already becoming extremely difficult to procure any forage.

From India:

Standing at the entrance gate of my house, I can in half an hour count hundreds of wretched creatures who have hardly strength enough left to drag their weary limbs along. These are the houseless and homeless wanderers from distant villages, for whom the government supplies centres of relief; but the people will not rest quietly and conserve their energies. They drag themselves and their feeble children about, wandering from camp to camp, until the time comes for them to lie down and die. Deaths in the streets are getting more frequent. One day last week I saw a small crowd assembled near to Government House. The people were gathered round a family, one of whom, a little girl of seven, was dying of exhaustion. The bystanders were trying to feed her with milk and rice, but she could not swallow. In Bangalore I hear that the people die in the streets at the rate of 15 or 20 a day, and the people in Madras are reporting such deaths as common. For the entire Presidency the deaths for the first five months of this year are 339,000 more than the average of the same period for the last five years, and this is exclusive of the Province of Mysore, and embraces only a part of the famine period. There is little doubt that the Sanitary Commissioner is not below the mark when he calculates that the number of people whose deaths may be traced directly or indirectly to the present famine has already reached half a million.

From China:

I have before me a report from a Roman missionary, Pere de Marchi, which gives a harrowing picture of the distress still prevailing in the district of Lin Kiu. He writes:—

"Fancy a vast tract of land, as it were, devastated by brigands; fields uncultivated, either for want of hands or because the famished peasants have not the necessary strength to bear the fatigues of husbandry; and the houses destroyed in order to sell the timber; in many houses there remains only one room where the wretched family shelter themselves from the inclemency of the weather. In the almost deserted villages you see but exhausted cadaverous faces. How many families have become totally extinct through starvation; how many have gone elsewhere, after having sold their all at any price, without hope of return! But there is something worse. How many fathers of families who once lived honorably have committed suicide in order to avoid the ignominy of begging, all their family following the dreadful example! How many woe-stricken women—wives, sisters, daughters—have been sold by their fathers, brothers and husbands to unknown people, until in some places you hardly see any females left! A Christian literate of this district assured me that in the Lu-Kui-hsien alone more than 100,000 women and children have been sold, which is shown by a register kept at the Yamen. . . . In several places of this district they were able to sow wheat, and it promises well, especially after the last rain, but to the south-east, in the midst of the hills where I am, and where hardly any foreigner has penetrated, the land looks like a wilderness; there is neither wheat nor millet, and if ever they sow any late crop they must wait till the autumn for the harvest."

ECCLESIASTICAL.

THE SCOTCH SYNOD.

THE Synod of the Reformed Presbyterian Church of Scotland met in the Nicholson street church, Glasgow, on the 7th of May, the opening sermon being preached by Rev. Robert Wallace, Moderator, from 2 Peter 1: 12—

"The present truth." Seven ministers and seven ruling elders were present. Mr. Wallace was continued Moderator.

The licensure of John Martin, Jr., was reported to Synod by the joint Presbyteries of Edinburgh and Glasgow.

The Home Mission Committee reported that last fall Rev. James Dick had visited the brethren in Thurso and preached to them, and dispensed the Lord's supper. Mr. John Martin had also preached there, and the report of attendance is very encouraging. There are also some brethren at Girvan, Rothesay and Lorne that remain faithful to Covenanting principles. The Committee sought and obtained leave to operate in some of the larger centres of population.

The Tract Committee reported that the following tracts were issued with the Committee's approval, and are now in circulation:

"Reformed Presbyterians and the Oath of Allegiance." By the Rev. J. A. Chancellor.

"Reformed Presbyterians and Open Communion." By the Rev. William Somerville, A. M.

"The Perseverance of the Saints." By the Rev. R. Dunlop.

"Christ in the Psalms." By the Rev. John McDonald, B. D.

"Regeneration: The Work of Sovereign Grace Alone." By the Rev. James Dick, M. A.

"The Descending Obligation of the British Covenants." By the Rev. J. Dick, M. A.

"Christ's Testimony to the Doctrine of Everlasting Punishment." By the Rev. J. Kerr.

"Two Objections to the Political Standing of Reformed Presbyterians Considered." By the Rev. J. Kerr.

A single copy of each of these tracts has been sent to all the Presbyterian ministers of Scotland, to the editors of all the magazines and newspapers published in Scotland, to a large number of the Presbyterian ministers of England and Ireland, and editors of many of the religious and secular papers issued in these countries. In all, three thousand five hundred and thirty packets of tracts have been distributed through the post.

Rev. James Dick, convener, gave in a verbal report on behalf of the Committee on Union with the Original United Secession Church. He stated that at a recent meeting of the joint committee, it had been agreed to ask re-appointment from their respective Synods, in order that they might prepare a final report on the negotiations that had been conducted by them with a view to an incorporating union. It had also been agreed to ask powers from the Synods for the committees to consider whether, and how far, the two Churches can co-operate on the basis of the Covenanted Reformation, in opposition to the latitudinarian tendencies of the present day. Synod agreed to re-appoint the committee with the powers sought.

Rev. James Kerr called attention to the propriety of Synod making preparations for commemorating in some public way, the bi-centenary of the battle of Drumlog, in June, 1879, and moved that a committee be appointed to consider the matter and report to the next meeting of Synod. Synod appointed a committee.

The report on the Signs of the Times is a full and carefully prepared report.

The following recognition is made of our work of National Reform:

This movement has been inaugurated by Covenant brethren on the Western Continent; and it has been carried on in the face of strong and determined opposition. But the difficulties of the work have only animated the more the zeal and strengthened the determination of those engaged in it; and it is a welcome fact surely to announce here that to such an extent have our brethren succeeded in creating a favorable sentiment on this vital question, that even now they have drawn into active sympathy and co-operation in the movement many of the most able ministers of all denominations, and not a few of the most distinguished citizens of the coun-

try. The conclusion to which an onlooker is forced to come is, that with such a good cause to labor for, and with such able and devoted men to labor for it, and with the blessing of God ensured upon it, success must at last come. A heaven, in short a covenanting heaven, is working slowly in that great mass, and by God's help the time will come when it will leaven the whole lump.

It was remitted to the Committee on the "Signs of the Times," to take into consideration what action, if any, may or can be taken by Synod in regard to matters bearing upon the subject of national reform in Britain.

The Report of the Ministerial Aid Committee shows:

That notwithstanding the depression of trade, which has existed during the past year, the liberality of the church has continued unabated, and the Committee have been able to supplement the amount of stipend paid by the smaller congregations to the full extent of the minimum.

A deputation consisting of Rev. William Dick, and Mr. John Potts, ruling elder, was present from the Irish Synod. They both made addresses. Mr. Potts referred to the effort made in Belfast in Home Mission work.

More than a year ago a few members of the congregation asked permission of Session to open a branch Sabbath school in a very neglected and populous part of the town. This was readily accorded, and the necessary steps were taken at once. A dwelling-house was rented and a Sabbath school commenced, but it was soon found that this house was too small, and they have now built a large Mission House in the same street—Brownlow street—which was opened in February last. They have a flourishing Sabbath school, with an average attendance of about a hundred scholars, and a staff of good teachers numbering about twenty-six. They have also a weekly service in it, and many useful meetings.

Mr. Dick made an earnest and seasonable address, the subject, The Church in its relation to Worldly Glory and to Truth. The following is a portion of his remarks:

The true glory of a church does not consist in *numbers*. Do not pagans outnumber Christians, and Romanists Protestants, and is not the Greek Church larger than the Lutheran or the Calvinistic community? Is not Evangelicalism in a minority among Protestants? And yet there is a stronger desire in the present day for outward growth in a church than for growth in knowledge, holiness, love of truth, or influence upon the world. * * * The glory of a church does not consist in mere influence. Unless that influence is for good it is nothing, and worse than nothing. Many are disposed to accommodate everything to a corrupt taste which they are divinely appointed to correct. * * * The church is managed as if it were a human institution, and is wisely adapted to the varying whims of the multitude. The earnestness required by God is frowned down, and is supplanted by the earnestness of sanctimonious pretence (that is, enthusiasm in regard to as much truth as is observed to be popular at the time), and by the earnestness of assault on some unpopular truth, which is conducted, like every pious fraud, ostensibly in the interests of God's kingdom and glory, but really for the interests and glory of men. * * * The church that is resolved, above all, to preserve its wholeness from division, and to add to its numbers, will have its ingenuity in compromise, and its forbearance towards error taxed to the utmost by the power of Satan in the hearts of a few innovators. The compromise that reaches to the necessities of mechanical union to-day may be far too short to reach to those necessities to-morrow. Every succeeding difficulty will relate to some "one small matter." * * * Men are called to contend earnestly for the faith once delivered to the saints, and yet they often deem the possibility of contention a decisive reason why some conscientious scruple should be given up. * * * When this is accompanied with the kind-hearted expostulations of Christian outsiders respecting our extreme position; when there is great pressure exercised by friends or relatives without the church; when there is a perhaps just sympathy with many without, and but little complacency in many within the church; when there is a consciousness that few know of, and fewer care for, your self-denial; when there are instances, happily few, in which a Christian congregation in defence of its own niggardliness will actually attribute self-seeking views to the most self-denying ministry; when there is a conviction that no one believes you are being tested at all, or will give you the least credit for fidelity; and when by thoughtlessness you have come almost to forget the moral grandeur of a witnessing position, and estimate it increasingly by a worldly eye; we ask, is not this

as likely as any terrorism to make men surrender piecemeal the testimony of their fathers? * * * A church that retains its separate position after giving up its distinctive principles—especially after giving up its *differentia*—loses its true honor, and reaches not to the worldly glory that tempted it aside. It becomes doubly poor, doubly mean even in the eyes of the world, doubly weighted with humiliation. It is frowned upon by a noble past; it drags the heavy clog of a present unrelieved and inexplicable obscurity, and has no hope for itself as a denomination in the future. Having “gone in for” accommodation to the world, it may henceforth be well ashamed of its inferior meeting-houses, its small audiences, its wretched finances, its second-rate or third-rate everything. * * * The Covenanter who has no eye to see the prestige which truth confers—a prestige in proportion to the breadth of the platform of truth, and especially to the fidelity with which unpopular truth is maintained, and who sighs rather for the prestige connected with numbers and wealth—may be tempted to give up some crown jewels of his church to buy some vulgar baubles in Vanity Fair; but he will not only give what is glorious to obtain what is vile—the birthright going for the mess of pottage—but will find, unless he immediately enters thereupon some richer church, that the returns, even in the baser kind, are exceedingly limited—that the mess of pottage is exceedingly small. An unfaithful minister, without the object of his ambition, is the most wretched waif in Christendom. He is, of all ecclesiastical men, the most miserable. The great duty of a church—and especially of a professedly Witnessing Church—is to maintain its distinctive principles. It is peculiarly dangerous for it to conciliate numbers at the expense of principle. * * * Those who would stupidly tinsel it over, diminish or neutralize the moral influence of a witnessing position, i. e., the moral influence of a *manifest* self-sacrificing fidelity, while in a social point of view they only get more contempt, and that a contempt that is deserved, for they show that they are ashamed of being in a minority, and of suffering shame for the name's sake of a despised but exalted Master. Thus they are unjust to themselves, unjust to the world, unjust to a noble cause, and unjust to Christ himself.

The Messrs. McDonald, the deputation to our church last year, addressed the court with reference to their visit, giving an account of the great kindness they had received, and presenting a short narrative of the condition of the church.

It was moved, seconded, and unanimously agreed to—“That the Synod express its great gratification at the cheering statements of the deputation with regard to the vigorous and prosperous condition of the R. P. Church in the United States, and the important work it is doing in the country. Synod would also express its very great satisfaction at the prospect of the Rev. Joseph Beattie, of the American R. P. Mission, Syria, visiting this country this summer, on his way returning to Syria to resume his labors there; and it desires to reciprocate those expressions of kindness and fraternal sympathy addressed to this court, through our deputation, by the American Church; and heartily, and with gratitude to God, congratulates that Synod on its earnestness and energy in the work of making known the great salvation, and also on its manifest fidelity to the grand Scriptural principles of the Reformation.”

Rev. James Dick, convener, reported on behalf of the Committee on Covenant Renovation, and submitted a “Draft Preamble, Confession of Sins, Bond of Adherence, and Engagement to Duties.” After consideration it was agreed to hold an adjourned meeting of Synod on the second Wednesday of July next, at 11 o'clock forenoon, in the present place of meeting, chiefly to take into consideration this paper on Covenant Renovation, and to have a conference on the state of religion.

The next regular meeting of Synod is to be held in the same place on the Monday after the first Sabbath of May, 1878.

PROCEEDINGS OF THE IRISH SYNOD.

THE Synod of the Reformed Presbyterian Church in Ireland met at Londonderry, Monday, June 11th, at 7 P. M. Rev. Wm. Russell, the former Moderator, preached the opening sermon from Zech. 6 : 13, first clause—“Even he shall build the temple of the Lord, and he shall bear the glory.” The roll

embraces the names of twenty-nine ministers. Rev. R. A. McFarlane was elected Moderator.

The following minute was made of the death of Rev. J. P. Sweeney :

Synod, in putting on their records a reference to the decease of the Rev. J. P. Sweeney, late pastor of the Faughan congregation, which took place on 4th May last at a very advanced age, are desirous at the same time to give glory to God who sustained him so long in the ministry of the gospel, and made him an instrument, as we trust, of effecting much good in his day. Having attached himself in early life to the Reformed Presbyterian Church, he was ever ready to defend her principles and position with unflinching fidelity. While missing his well-known presence and his brotherly co-operation, and mourning the loss his congregation and the church have sustained by his removal, it is our earnest prayer that the solemn event may have the effect, under the divine blessing, of stirring us all up to increased diligence in our Master's work, and that, instead of fathers, he would take sons, and make them princes in all the earth.

Revs. J. A. Chancellor and R. Nevin were appointed to attend the Edinburgh Council.

The Annual Report of the Foreign and Jewish Mission was read by Rev. Dr. Houston. We take from it the following :

" While Dr. Martin and his family were still residing at Latakiyeh, towards the end of the year 1876, he visited Antioch, rented a house for a school, and engaged two male teachers, who appeared to be well qualified and were highly recommended. This supply of an educational want in Antioch was duly appreciated, and, in a short time, the school was attended by a considerable number of pupils of different races—the children of Greek Christians, Armenians, Jews, and Fellahs. * * *

Towards the end of autumn last year he took up his abode at Antioch, and since then up to the present time he has been prosecuting the work of his mission in its different departments with wisdom and untiring energy, courageously encountering difficulties and opposition that were to be anticipated, with a gratifying measure of success. * * *

The Commission agreed to encourage Dr. Martin to open a medical dispensary in Antioch, to be conducted on the plan of Medical Missions, in which the free treatment of patients and dispensing of medicines is preceded by devotional exercises and brief discourses; and as soon as he might find it suitable to enter on this work, to grant him such a sum regularly as would meet the necessary expenditure. Our brethren of the Scottish Mission Committee readily concurred with us in this resolution, and at their late meeting of Synod, voted a definite sum for this special purpose. At the March meeting of Commission it was ordered to remit to Dr. Metheny, out of the Mission fund, the sum of *twenty pounds*, in support of the boarding school for Ansairiyeh pupils at Latakiyeh, as this money had been expressly contributed for the yearly education of two pupils; and the Secretary was further instructed to convey to Dr. M. the sincere sympathy and condolence of the Commission in relation to the death of his late excellent wife. Dr. M. expressed, in reply, his cordial gratitude for these fraternal expressions of interest in his trials and work. In a former communication he had expressed thanks for having received from Dr. Martin, prior to his removal to Antioch, the sum of *thirty-three Turkish pounds and one piastre*, which he had handed to him for the support of the Boarding Schools, out of the remittance which had been sent to him by our two Synods in aid of Syrian schools. We have thus sought to manifest our cordial interest in the work which our beloved brethren of the American Church have so vigorously prosecuted at Latakiyeh, and the surrounding districts, with abundant tokens of the divine blessing. * * *

In the month of February last some one hundred and twenty pupils were attending the boys' school, and at a later period, besides Greeks, Armenians, and a few Ansairiyeh, there were seventeen Jewish children receiving instruction in the school. A night school was also opened in April last, and for a time increased rapidly in the attendance of pupils, so many as thirty being present at once; but when the Greek priests set on foot active opposition, it declined to about ten scholars. It afterwards increased again, and there is hope of it being in some time again largely attended. * * *

The latest communication received from Dr. Martin, under date of May 14th, gives a pleasing account of a public examination of the boys' school, which bears

gratifying testimony of the favorable impression made among the natives by the educational work of the Mission:—"On Saturday week our examination of the principal boys' school was held in presence of a large assembly of nearly a hundred men and boys, and perhaps fifty women and girls. The exhibition made by the pupils was highly effective, and did credit to themselves and especially to the teacher. The Jewish Hakem, the Persian Consul, and several prominent persons, sat on an elevated place. My friend, the Ansairiyeh chief, whom they call 'The Doctor,' was also present. The principal visitors seemed to wonder at the answering of the pupils. The teacher gave frequent opportunities to visitors to examine, of which, however, few availed themselves. An oration was delivered by teacher Ibrahim, on the advantages of learning, which was listened to with much apparent interest, and was applauded by the assembly. In the course of his address, he briefly sketched the history of Sir Isaac Newton. The twenty-fourth Psalm was sung throughout by a class of boys at the conclusion, to a tune which they had been taught. Already the interest in our schools seems to be distinctly revived since the examinations and the attendance has kept up better than we expected for the season and the circumstances. We thought it inexpedient to hold any examination of the girls' school, it being so short a time in operation. Nevertheless, I have as much satisfaction in the progress of the girls' school as in that of the boys. They can now answer a great number of questions in religious knowledge, and have commenced to commit psalms to memory. The desire to learn to sing our psalm tunes is expressed not only in the day schools, but also in the night school; and the Jewish Hakem especially desires that his little daughter may learn to sing as he heard us do, when he was present at our public worship. I give a lesson or two in music in our night school weekly, and occasionally conduct devotional exercises, making a brief comment on a portion of Scripture. The four teachers Waakaed have given me much satisfaction; their genial and social character has been favorable to the success of our work more ways than one."

Soon after Dr. Martin took up his abode in Antioch, he commenced preaching the gospel regularly on Sabbaths, and has continued since, up to the date of his last letter. His audiences consist of persons of different races, and have been occasionally diminished through the active opposition of the Greek priesthood. They now vary from fifteen to thirty persons. * * *

Prompted by an anxious desire to do something for the spiritual benefit of the Ansairiyeh residing in the neighborhood of Antioch, who belong, for the most part, to the Shemalayet sect and are specially difficult of access, Dr. Martin began on Monday evening, the 26th February, open-air preaching, and this service he has continued since on every Monday evening, in one end of the town or another, where the Ansairiyeh reside. The audiences differ from thirty to one hundred. The attendance at different times at these discourses has embraced some two hundred individuals. Women as well as men assemble, and good attention is given to the word preached. At the desire of the people in one Ansairiyeh quarter, a school for the children was commenced, but this had to be discontinued in a short time, through a false alarm, and the misrepresentations of the Greek Catholics. The Ansairiyeh Sheik, however, has written to Dr. Martin, deploring the ignorance of his people in breaking up the school. * * * Dr. Martin has strongly expressed his desire to have two additional male teachers appointed for the Ansairiyeh. He has pressed upon the Mission Committee the great necessity of looking out for a second missionary for Syria.

During the last four months Dr. Martin has put into circulation and sold to the natives a number of copies of the Scriptures in Arabic.

We feel gratified in reporting that again the Jewish Missionary Association of the congregation of Geelong, Australia, has remitted the sum of £14 10s. in aid of the Syrian mission schools. This was accompanied by a remittance from the same Association of £12 10s. to aid the cause of Syrian evangelization. This example of active effort and liberality on the part of a small congregation of brethren, on the other side of the globe, who, at the same time, contribute most generously for ministerial support, should rebuke and stimulate other congregations to imitate such zeal and enlarged Christian benevolence. The annual contribution of ten guineas, from the members of Kilraughts congregation, for the training of a native Syrian convert to the work of the ministry, was duly received, and lodged with the Synod's trustees, to be drawn forth and applied so soon as a suitable person shall be found for the service.

After the reading and adoption of the foregoing Report, the follow-

ing resolutions were unanimously agreed to, on motion of the Secretary :

1. Synod strongly recommend to all the ministers and congregations of the church to adopt forthwith such measures as they may consider most suitable, for raising regular annual contributions in aid of the Mission Schools in Syria ; and likewise recommend to the Mission Committee to use diligence in their efforts to obtain the services of a second missionary for the work of the Syrian Mission.

2. Synod tenders to the Rev. Joseph Beattie its cordial invitation to visit the church in this country, on his return from America to Syria, and to address as many of the congregations as possible on the subject of the Mission in Syria—the arrangements for the places to be visited to be made through the Secretary of the Foreign and Jewish Mission.

Dr. Houston, as Secretary and Treasurer of the Foreign and Jewish Mission, was authorized to defray the travelling expenses of the Rev. Joseph Beattie, while in Ireland, should he visit it.

The Report of the Colonial Mission refers to the presence of Rev. Robert Stewart, of Wilmot, Nova Scotia. It then proceeds :

The most important event in the history of our Colonial Presbytery during the year now closing, is the decision that, owing to certain difficulties in their way, our brethren have felt compelled, for a time, to abandon the proposed annexation with the United States Synod. The Minute of Presbytery reads—"That we highly appreciate the fraternal spirit in which our proposal of union with the Synod of the United States was met ; but inasmuch as our congregations could not fulfil the conditions of the Sustentation Scheme, we are constrained for the present to abandon the hope of organic union with that Synod."

The condition of the Sustentation Scheme referred to is, that every aid-receiving congregation shall contribute an average of eight dollars to each member, upon which a supplement will be given to the amount of eight hundred dollars per annum. Our congregations considered themselves unable to rise to this scale of payment, and, as ordinances could not be continued without aid from some quarter, it was decided that no change of relation should at present be made. Other difficulties in the way of the proposed change also existed, and the matter for the time is allowed to drop, our brethren, and we as a Synod, enjoying the connection which has so happily existed since the origin of the work.

The vacant Mission Stations of Littleton and Queens will receive such an amount of supplies as Presbytery is able to render, but all insufficient to satisfy the longings of the brethren in these places, and to build up the cause of our Lord. Our father, Mr. Somerville, continues to visit Horton and preach once a month, but how long his strength may be equal to this is questionable—not to speak of other posts where occasional preaching is given, and where there is an earnest desire for much more. There is abundance of work for him to do in the stations we have mentioned alone ; and specially is it our duty to try and relieve an aged father of the double charge of Cornwallis and Horton, lying 26 miles apart. The resources of the church at home might be taxed somewhat heavily at the commencement, but surely the time has come when we should augment our ministerial staff in Nova Scotia and New Brunswick by at least one minister.

Speaking of the work in Australia, the report says :

In an interesting communication from our brother, Mr. Moore, just received, he informs us of the dispensation of the Lord's supper, on the first Sabbath in April, which was accompanied with signs both of external and internal prosperity. Four new members were added to the church, and communicants travelled long distances to be present. From Melbourne, as well as western parts of the province of Victoria, frequent inquiries are made after the church represented by our brother, and earnest desires expressed for ministerial supplies by us. Melbourne, especially, is a neglected field, which would give an abundant harvest. It is said by some that had our missionary begun his labors there nineteen years ago, instead of Geelong, he would have had an overflowing congregation by this time. Mr. Moore visited Melbourne for a time, in hope that another laborer would follow, from the church

at home, and prosecute the work vigorously; but on account of delay, and other difficulties, this work has not been so much persevered in.

The call is renewed loud and strong—"Send out one or two of your ablest men to take possession of some of the large centres of population." Recent union movements in Australia, and manifold innovations on our pure, scriptural system of worship, have created strong dissatisfaction in the minds of many who now cry for a pure, evangelical Presbyterian Church. Were we able to plant a minister in Melbourne at present, Mr. Moore writes confidently of his success, under the blessing of God. Families who have left the Mother Church recently, and more distantly, are lost to our communion through want of ministerial supplies.

The Northern Presbytery states:

It is gratifying to the Presbytery to be able to report that on the 5th day of July last the Rev. James Littlejohn was installed in the congregation of Garvagh, with every prospect of success.

The Southern Presbytery encouragingly says:

On account of the unusually great scarcity of licentiates, we have not been able to send adequate supplies of preachers to our vacant congregations and Mission stations.

There are two students under the care of Presbytery, viz., Mr. John Dick, A. M., who has completed his under-graduate and theological course, and is ready to take license, and Mr. Robert John Morell, who has attended one session of the Theological Hall.

It is gratifying to report that in some of our congregations young persons are making preparations for the ministry of reconciliation.

The Eastern Presbytery reports:

Presbytery, through scarcity of preachers, found some difficulty in supplying the only vacant congregation under our care.

The congregation of Dromara, which continues to prosper, by spirited effort has succeeded in the erection of a large and accommodating house of worship, which is now in use, having been opened on the last Sabbath of February.

The Liverpool congregation also continues to prosper; about fifty members have been added to the roll since Mr. Maxwell's installation.

The Western Presbytery reports:

The congregation of Mulvin having renewed their call to Mr. William Scott, and he having accepted it, he was, after the usual preliminary steps, ordained there on the 4th day of January.

The Theological Hall had one student, Mr. Morell. The full course of instruction was given by Drs. Dick and Houston.

A copy of a letter which had been sent to the Synod in the United States of America, sanctioned by the Commission of Synod, and in its name, was read. No reply had reached them yet, but the clerk was instructed to print the reply in the minutes along with this letter, when the former arrives. The clerk was also directed to write the letter for the American Synod next year.

The Moderator, who had recently paid a lengthened visit to the United States, addressed the court in reference to the most cordial reception he had met from the Synod there, when he appeared among them as a delegate from the Synod here, and in regard to his transatlantic experience generally.

Mr. McDonald, who had recently visited America, both the United States and the British Provinces, at an invitation from the chair, presented also some reminiscences of his visit.

After these addresses, the following resolution, proposed by Mr. Chancellor, seconded by Mr. Brown, was passed by acclamation:—

That this Synod have also heard with much satisfaction the addresses of our Moderator and of Mr. John McDonald, giving an account of their recep-

tion by the sister Synod in the United States, and of the prosperous and promising state of religion in that country: and do hereby express their thanks to these brethren for the cheering information they have brought us, and to the members of the Church and Synod in America, for the kindness and hospitality extended to them as the representatives of the churches in these countries.

The causes of Thanksgiving and Fasting were read by Rev. Dr. Houston. Item 3 of the Causes of Thanksgiving relates to the testimony of the church, and is as follows:

We desire to unfeignedly rejoice in the preservation and maintenance of the Law and Testimony left in Israel, with the charge laid upon our fathers to make them known unto their children. We bless God for the honor assigned us of testifying for the crown-rights of Messiah the Prince, as Governor among the nations, and exclusive Head of the Church—on behalf of the supreme authority of his Word, and of the spiritual independence of the Church—and against all systems, persons and acts, that are opposed to these important principles. We bless the Lord for preserving in these and other lands a remnant of faithful witnesses—for giving them power to display a standard for truth, and for the assurance that their testimony will eventually triumph. From the consideration of the grace extended to us and to our fathers, we regard ourselves as laid under special obligation, in a period of prevailing laxity and declension, to hold fast that which has been committed to us, looking for the Saviour's promised and certain coming, to put down all opposing powers, and to establish gloriously and universally his kingdom.

Among the Causes of Fasting, we note:

Our own sins as individuals, and as a church, call for our first heartfelt acknowledgment; and it behooves us openly to confess them, and to be deeply penitent on account of them. Our unbelief and impenitence—our neglect of personal religious duties—our lukewarmness, formality, and breach of solemn vows, testify that with us there are many and great provocations against the Holy One of Israel. As a church, we have been barren and unfaithful in the ways of the Lord. Undue conformity to the world—negligent attendance by but a few upon the ordinances of the sanctuary—decay in the spirit of family and social worship—lack of zeal for the conversion of sinners, and the advancement of Christ's cause and testimony in the world—and want of the spirit of Christian liberality are sadly inconsistent with the church's spiritual character and profession, and tend to frustrate the great ends of her mission. "Israel is an empty vine; he bringeth forth fruit unto himself." "Grey hairs are here and there upon him, and he knoweth it not." All these sins are in us greatly aggravated because of our high profession—our sacred oft-repeated vows, and our manifold privileges. * * *

The rage for ecclesiastical union, on the very broadest and most undefined basis, is widely manifested, setting at nought precious doctrines of the Word, and rendering greatly more difficult than formerly the position of faithful witnesses for all Scriptural attainments. It need not be wondered at that, with such laxity of principles, there should be prevalent lax practice throughout the churches.

The national sins of these covenanted lands should form special matter of public confession and penitential sorrow with all who recognize the Redeemer's claims and are concerned for his glory. The practical ignoring of the doctrine of the Redeemer's universal Headship, and of the supreme authority of his Word—perseverance in Covenant-breaking—promoting and fostering Popery, by public measures and national endowments—and legislation, in many instances, in palpable disregard of God's word, discover plainly the unscriptural character of British rule and administration, and the aggravated sins of the national society. These things, too, call upon the witnesses for truth to maintain firmly separation from corrupt civil systems, and to seek in prayer that the spirit of repentance for national sins may be poured out upon all classes, so that glory may yet dwell in our land.

The Committee on Union with the Eastern Synod reported as follows:

Your committee has to report that, having ascertained the most substantial and happy agreement on all other points that came up for consideration, they have now found that considerable divergence obtains between the two churches on a point involving the practical application of our time-honored Testimony. But, inasmuch as our negotiations on this point have not yet been completed, we have simply to ask the re-appointment of this committee.

The Committee was re-appointed.

Dr. Houston gave notice that next year he would move the appointment of a committee for the publication of a Series of Tracts in explanation and defence of the principles and position of the church.

The Synod adjourned to meet in Belfast on the second Monday in June, 1878.

LAKES PRESBYTERY.

THE Lakes Presbytery met at the new church at State Line, August 28, 1877. Most of the time of Presbytery for two days was consumed in an attempt to adjust the difficulty between the two branches of this congregation, originating in the building of the church. Their differences were settled, and we trust the condition of the congregation is more hopeful than it has been for some years. They have a fine church, beautifully frescoed and carpeted throughout. It is situated in a young and thrifty village, and a wide door is opened before them.

Presbytery adjourned to meet in United Miami, on the second Tuesday of April, 1878.

J. McC., Clerk.

COMMUNIONS AND ASSISTANTS.—October, 1st Sab., Pittsburgh, Rev. A. J. McFarland.

October, 2d Sab., 1st Philadelphia, Rev. Dr. Milligan.

October, 3d Sab., Allegheny, Rev. Dr. Milligan; West Hebron, Rev. D. C. Faris; Nov., 1st Sab., Syracuse, Rev. T. J. Allen; Nov., 3d Sab., Sterling, Rev. W. McFarland.

HOME CIRCLE.

ENIGMAS.

My 1st is in might, but not in power.
 My 2d is in minute, but not in hour.
 My 8d is in sleep, but not in wake.
 My 4th is in sea, but not in lake.
 My 5th is in hill, but not in vale.
 My 6th is in snow, but not in hail.
 My 7th is in strength, but not in might.
 My 8th is in dark, but not in light.
 My 9th is in cord, but not in line,
 My 10th is in yew, but not in pine.
 My 11th is in bring, but not in take.
 My 12th is in knead, but not in bake.
 My 18th is in talk, but not in think.
 My 14th is in eat, but not in drink.
 My 15th is in rail, but not in tree.
 My 16th is in look, but not in see.
 My 17th is in wail, but not in weep.
 My 18th is in get, but not in keep.
 My 19th is in marble, but not in toy.
 My 20th is in man, but not in boy.
 My 21st is in can, but not in will.
 My 22d is in note, but not in bill.

My whole in these pages you oftentimes find,
 'Tis improving and pleasant, and just to my mind.

ROBERT S. MAGEE.

My 1st is the sorcerer they found after they passed through the Isle of Paphos.
 My 2d is the father of Jesse.
 My 3d is the wife of Nabal.
 My 4th is the son of Cush
 My whole is an ancestor of David.

M. E. F.

CLERICAL PUZZLE.

Here are some of our ministers. How many can tell who they are?

1. Join to one of the seasons four, the French word for city, you need no more.
2. A Scottish prefix; a fraction of American currency; and a girl's name.
3. A prefix; a performance; goes astray,
4. Although to say so, may seem like fun; I mean sometimes a rule, but often a gun.
5. A boy's name and part of a church.
6. Pointed and bright, you'll guess me at first sight.
7. A body of water and a beverage.
8. Something used in archery and a retreat.
9. The first Christian martyr and a male relative.
10. Part of the name of a celebrated songstress.
11. A weapon used in war and hunting.
12. This name may be rather hard to find;
 But quickly run over in your mind
 The *largest* cities in our land,
 In the one, which *head* of all doth stand
 For size, his home is now and has been for years,
 That you'll guess it now, I have no fears.
13. A young horse and to wander from the right way.
14. Younger than the oldest; older than the youngest; in fact, between the youngest and the oldest.
15. Determination and relationship.
16. The first and last letters of number six, now in order you may fix; to this add a character or a part, played by an actor; 'twill take little art, to find this name, though the rhyme be lame; but if you don't like this pronunciation, from any cause or association, just change my last part to a bird; perhaps this one will by you be preferred.

QUI.

A STRANGE BIRD STORY.

L. Page and son, cutting wood near San Jose, noticed for several days that a number of birds remained constantly upon a tree near them, some going and coming from time to time. Upon cutting down the tree they discovered a limb with a cavity some two feet in length and three or four inches in diameter, in which were two full-grown birds of some goodly-sized species. There was a small aperture through which the birds were supplied with food from their mates. The limb was cut and the birds liberated. They were neither of them able to fly, having evidently never been out of their imprisonment. How they came inside is a question. It is probable that the mother bird was small, and though able to make her nest in the hollow of the tree and rear her young, could not extricate them, and they did not gain strength enough to help themselves until the hollow had so closed that escape was impossible. Those who examined the birds think they are about two years old. They had been fed from their birth by their bird-fellows through the aperture in the limb of the tree. A nobler instance of devotion even the human family never exhibited.—*N. Y. Weekly Witness*, July 5, 1877.

ANSWERS.

WORD SQUARE.

F A I T H
 A R B R O
 I B H A R
 T R A C E
 H O R E B

CROSS WORD.—M E T H U S E L A H

ENIGMA.—The nail with which Jael slew Sisera.—Judges 4 : 21.

DINNER TABLE AND GUESTS.

		Nimrod.			
Rizpah.			Deborah.		
John.		Lamb.		Jubal.	
Figs.			Grapes.		
Lydia.		Pomegranates.		Jochebed.	
Honey.			Cheese.		
Eutychus.		Tongue.		Luke.	
Delilah.	Butter.	Venison.	Quails.	Bread.	
				Caster.	Rhoda.
Elymas.				Ham.	Peter.
Olives.					Corn.
Phebe.		Onions.		Ruth.	
Almonds.			Raisins.		
Alexander.		Salt.	Fish.	Jehu.	
Vashti.				Jezebel.	

Peleg.

BIBLE QUESTIONS.

1st Series.—Ex. 7: 19; Num. 20; 1 Kings 17: 6; when Hezekiah's prayers were answered to lengthen his days.

2d Series.—In the valley of Elah; in Shiloh; Stephen; Ebal and Gerizim; Moses.

We hope our young readers will keep up their present interest in the Home Circle. Let us have from them some of the fruit of their Bible study for this department, and when the answers are worked out let them be sent on for acknowledgment. Answers were sent by Alletta Robinson (Bible Questions), R. S. Magee, (Dinner Table and Guests and Bible Questions).

MARRIAGES.

By Rev. M. Wilkin, Sept. 19, 1877, at the house of the bride's mother, in Olathe, Kansas, GEORGE W. DUGUID and ELIZABETH J. BLAIR.

By Rev. J. R. Wylie, Sept. 27, 1877, near Greenville, Pa., W. S. RODGERS and Miss SADIE WRIGHT.

By Rev. D. B. Willson, assisted by Rev. A. W. Johnston, at Philadelphia, Pa., on the 16th of October, 1877, JAMES WIGGINS, of New York City, and Miss SUSAN R. WILLSON, second daughter of the late Professor Willson.

T H E

Reformed Presbyterian and Covenanters.

VOL. XV.

DECEMBER, 1877.

No. 12.

ORIGINAL.

THE NECESSITY OF A PROFESSION OF RELIGION.

THE fact has often been remarked that but very few of those who occupy positions of influence or profit in public life are willing to make a profession of religion. Although frequently the children of church members and during their early years carefully instructed in the principles of Christianity, they, when reaching manhood, neglect or refuse by their own act to identify themselves with the church, and continue so to do, it may be, as long as they live.

The reason of this is not always hostility to religion or even indifference to its claims. Not seldom such persons are regular in their attendance upon the public ordinances of worship, and by their demeanor manifest the most profound respect for the outward forms. Some earnest and able defenders of Christianity against the assaults of its enemies have belonged to this class. None, indeed, have been more ready to express their supreme contempt for the rash scientists who from a few facts attempt to draw inferences completely subversive of the principles of revealed religion. There often is, in addition, a firm belief in what are termed the essentials of Christianity, and evidenced a willingness to defend these at all times and against all opposers. Still there is an unwillingness to assume the obligations a profession necessarily carries with it.

There appears to be a theory in many quarters that not only should politics and religion be divorced, but also all who are connected directly with political affairs, and religion; that such is the incompatibility between the two, those engaged in the former can best advance the interests of the latter by standing entirely aloof from it. Perhaps this is a chief reason why a nominally Christian people are entirely satisfied that by their suffrages the highest positions in their power to bestow shall be occupied by persons who, as a rule, so far as profession is concerned, do not accept for themselves, however much they may respect and honor, the principles of Christianity. No doubt a fear that identification with any of the religious organizations in the land would interfere with political preferment deters some from such identification. In all things they have reference exclusively to their own advancement, and are ready to sacrifice

convictions of duty to accomplish this, as well as everything else. Indifference, pressure of business, the numerous sects, secret or open hostility, have influence with others. Whatever may be the reason, no one can successfully call in question the fact as already stated.

That it is the duty of all to publicly confess Christ and identify themselves with his body, the church, surely they who take the word of God for the rule of their conduct will admit. Our Lord's words are plain. "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." Paul, in his explanation and application of a quotation from the Old Testament, in the Epistle to the Romans, dwells upon the necessity of an outward profession, as well as a belief in the heart. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In the light of such pointed utterances, a neglect to make a profession of religion, even if no disrespect be intended, when an opportunity is afforded, is wholly inexcusable. No personal considerations, no fear of ridicule, no questions of expediency, or of profit, no pressing duties, no hypocrisy on the part of others, can be successfully pleaded as sufficient ground of justification for such a course. It is wrong, and none should attempt either to defend or extenuate it.

Such persons as persist in thus neglecting an important duty, do, it may be irreparable, injury to themselves, influence for bad such as come in contact with them, and greatly dishonor the Lord Jesus Christ. It would be very wrong to affirm that such as live and die refusing to confess Christ before men can never participate in any of the blessings of his redemption. We should be very careful about limiting the mercy of God, or daring to exercise his prerogative and judgment on our fellow men. It is not necessary when the general principle is stated that the application be made. All the facts are known only to one, and when he judges, just judgment will be rendered. It is a fact that drunkards shall not inherit the kingdom of God. This important principle should be widely proclaimed. The determining of the condition of those who all their lives have been intemperate is not our province. While not allowing us to pronounce judgment in any concrete case, the Scripture warrants the assertion that they who persist in refusing to confess the Lord Jesus Christ are pursuing a course of conduct connected with which are promised no blessings, but are threatened judgments. If as a rule, and who dare question it, faith in the heart will evidence its presence by confession with the lips, surely there is but little encouragement to believe in the existence of the former when the latter is wanting. The presumptive evidence is all the other way. How can there be much faith in or love for a redeemer, if there be a persistent refusal to acknowledge a hope in him? Non-professors are certainly in a dangerous way,

and should kindly but plainly be told of their danger. They are living in sin, in known sin, and sin of a most aggravated kind. So living, they have no right to expect a blessing, for they are not in the way to receive one. To encourage those to continue in such a course, to extenuate their conduct or defend it after they have gone to render their account, is to do great harm to the souls of men. Any blessing such persons can possibly secure is only at best a maimed one. They place themselves in a position where they cannot plead the fulfillment of certain promises. Deliberately disobeying one positive command, they surround themselves with the darkness that always accompanies commission of sin, and lessen the sense of obligation to obey other commands. It is utterly impossible that they walk in the fullness of light furnished to those who strive to render an obedience to all the law of the Lord.

How hurtful their example, especially if occupying positions of honor or trust, and of great moral excellence in their private lives! Whatever may be their intention, their whole influence is against a profession of Christianity, and to that extent against Christianity itself. Thousands are ready to avail themselves of such a pretext to neglect duty, and, if conscience warns, successfully stop its voice by referring to such examples. Not suspecting it, these persons often shield and protect others in their disobedience of whom they may never have heard.

How dishonoring to Christ for men to allow anything to interfere with their testifying in the manner he has directed to his claims; to show by their actions that, viewed in their true light, the most insignificant and trifling things are esteemed of more value than the honor of his name!

Of all persons, none should be so willing to confess Christ as those who occupy prominent positions in public life. "Thou shalt provide," is the direction, "out of all the people able men, such as fear God, men of truth, hating covetousness." They who refuse to identify themselves with Christ's followers forfeit their support. By the teachings of the Bible they are disqualified from being over his people.

Attention now should be directed to the necessity of a profession of religion. The custom is becoming very common to ignore all reference to this in funeral services, where such a profession has not been made, or to treat the neglect as of small importance. A minister at a funeral of a distinguished citizen who had often declared he had not entered the church for thirty years and yet who stood high in the community, without uttering a word of warning comforted the hearts of mourning friends with the statement, "I cannot but think he is now in heaven." Within the past few years a number of our most prominent public characters have passed away. In but few cases was a profession of religion made. Some requested ministers to be present with them during their last sickness. Others tolerated their presence. None, so far as made public, regretted their neglect to confess Christ before men when engaged in the active duties of life. In almost every case by ministers eulogies were pronounced or sermons preached in memory of the dead, and nothing said calculated to deter others from walking

in their footsteps. This is wrong. Harsh, unkind utterances accomplish no good. But faithfulness demands that words of warning be uttered that the effect of bad example shall so far as possible be neutralized. Christianity recognizes no privileged class. To attempt to make such is to that extent treason to the Master. It is Christ himself who has declared that they who are ashamed of him now, of them he will be ashamed hereafter, and Christ's servants should not hesitate to emphasize, when occasion requires, this important truth.

THE PROMISE TO PARENTS AND THEIR CHILDREN.

THE words uttered by Peter to the anxious inquirers on the day of Pentecost, "The promise is unto you and to your children" (Acts 2: 39), are frequently introduced in the controversy respecting the proper subjects of baptism. Those who deny the right of the children of believing parents to be baptized, employ a good deal of ingenuity in endeavoring to explain them in harmony with their views. It is the object of this paper to inquire into their import, and discover what light they shed on the subject in dispute.

It is important at the outset to ascertain to what promise Peter refers. And perhaps it will be agreed on both sides that it is in the first instance the promise in the preceding verse, "Ye shall receive the gift of the Holy Ghost." The particle *γάρ*, "for," indicates that what follows it gives the reason and proof of what precedes. They shall receive the Holy Ghost, as the fulfillment of a promise for which the word of God was pledged. That promise is found in verse 33, as verified before their eyes on that memorable day. Jesus having received the promise of the Holy Ghost, "hath shed forth this which ye now see and hear." Our Lord just before his ascension called it "the promise of the Father." Acts 1: 4. And with it he had comforted his disciples before his death. John 14: 16: 17: 26.

Was this promise given to the church before the Son of God came in the flesh? Undoubtedly it was. The application by Peter of Joel 2: 28-30, to the phenomena of the day of Pentecost, is proof of this. The utterance of the prophet, let it be noticed, however, had reference to the extraordinary work of the Spirit as seen and heard on that occasion, as well as to his ordinary and gracious work in bringing sinners into the kingdom of Jesus Christ. And it is to this last that the promise under consideration as applicable to us, refers, for we are not to expect now a repetition of the miraculous scenes of the day of Pentecost.

Does the promise in Joel refer to any antecedent promise of which it was a renewal, and to the fulfillment of which it pointed? This is a question of importance in prosecuting our investigation. Observe the terms of the promise—"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." We find a promise of similar import in Isaiah 59: 21: "This is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." We have the same truth stated by David, Psalm

103: 17, 18: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children, to such as keep his covenant, and to them that remember his commandments to do them."

But we must go farther back to find the origin of this comprehensive promise. It will not be disputed that "children's children," in the Psalms, "sons and daughters," in Joel, and "seed and seed's seed" in Isaiah, mean the same class of persons as "your children" in the utterance of Peter. As God calls the promise in Isaiah, "My covenant with them," and in the Psalm, the righteousness to children's children is "to such as keep his covenant," we are led back to the origin of the Israelites as God's covenant people. The first distinct record of this, we find in Gen. 18 : 7, where God said to Abraham, "I will establish my covenant between me and thee, and thy seed after thee in their generations, to be a God unto thee, and to thy seed after thee." That the blessings of this covenant extend beyond the literal seed of Abraham, and continued after the close of the Old Testament dispensation, is manifest from Rom. 4 : 9-13 ; and Gal. 3 : 14-18. In verse 29 of the last quoted chapter they are summed up in a single sentence : "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We now find, connected by an unbroken chain, the promise in the utterance of Peter and that in God's covenant with Abraham. The promise to the parents whom Peter addressed, was, in substance, "I will be a God unto you and to your seed after you." A believer can now claim the Lord to be his God and the God of his seed, as truly as could Abraham or any pious Israelite. "The covenant which was confirmed before of God in Christ, the law which was after could not disannul, that it should make the promise of none effect." Gal. 3 : 17. Neither did the gospel disannul it. "The scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, "In thee shall all nations be blessed." Gal. 3 : 8. This was Peter's authority for extending the promise "to all that are afar off, even to as many as the Lord our God shall call."

Did God give to Abraham a visible seal by which he confirmed his covenant with him? He did; and that seal was circumcision, to be applied to all his male offspring. "This is my covenant which ye shall keep, between me and you and thy seed after thee; every male child among you shall be circumcised." Gen. 18 : 10. The meaning of this rite is unfolded by Paul : "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." Rom. 4 : 11. Circumcision was to Abraham a sign that sealed to him the righteousness of faith for his personal justification; and it was a visible seal confirming to him the gracious promise of God that he would be his God and the God of his seed.

The inquiry now presents itself, Does this promise, iterated by Peter, exclude any outward sign by which it is confirmed to those who be-

lieve it? We maintain that it does not, but that there is strong presumptive proof that a sign is included. Immediately preceding the promise and closely connected with it, we find the direction to the awakened inquirers, "Repent and be baptized every one of you in the name of Christ, and ye shall receive the Holy Ghost." In the application of this to adults, Baptists agree with us. But we go farther and maintain that the promise to their children was to be confirmed by a visible seal to the faith of parents as well as the promise to themselves. If the baptism of an adult is needed to establish him in the belief that the Lord is *his* God, much more is the baptism of his children needed to assure him that he is *their* God. A believing Jew might naturally ask, What is there to confirm my faith that God will be the God of my seed now, when circumcision that was designed for that end is no longer to be observed? This inquiry, we know, did occupy the thoughts of the Jewish converts, and occasioned no little trouble to the apostolic church. Close attention to the words of Peter might have relieved their anxiety. "Be baptized every one of you; for the promise is unto you and to your children." We have already seen that the substance of the promise is, "I will be thy God, and the God of thy seed." The circumcision of Abraham sealed this promise to himself, the circumcision of his children sealed to him as well as to them the same promise. When Peter said, "Be baptized every one of you," had he added only, "for the promise is unto you," it would have been clear that parents and other adults were to be baptized; but when he said further, "and the promise is to your children," how reasonable is the inference, that as by circumcision the children under the former dispensation were sealed to be the Lord's, this is done under the present dispensation by baptism. And when we take into the account, that there is no curtailment, but an enlargement of privileges under the New Testament dispensation, we feel that the position is impregnable, that children are to be baptized in order to confirm the faith of parents in the truth that the Lord is the God of their seed.

We do not forget the objection by Baptists, that inasmuch as the same persons who are baptized are commanded to repent, and as infants cannot repent, they should not be baptized. The sophism in this reasoning is, that it extends the command in a prohibitory sense to a class of persons to whom it was not addressed. We admit that all to whom Peter gave the command were required both to repent and to be baptized, and that repentance was necessary to their baptism. If there were infants present, of course they were not addressed, and to them the command did not apply. But it is urged that Peter by connecting baptism with repentance taught that none should be baptized who were incapable of repentance, and therefore infants are excluded. We answer, that this rule is to be applied only to the class to whom the command is given—in this case, to adults. It leaves the question of the baptism of infants untouched. Their right to baptism is found in the annexed statement: "The promise is to your children." And there, too, we find the duty of parents to have their children baptized.

This rule of interpretation will make sad work with children in

regard to another duty. The command, "Believe on the Lord Jesus Christ and thou shalt be saved," according to it, would exclude infants from heaven. Believing is essential to salvation; but they cannot believe; who will accept the conclusion? When it is considered that the command is to those only who are capable of believing, the difficulty disappears. We believe, and so do Baptists, that the Holy Spirit can and does implant the principle of both faith and repentance in the souls of infants; and we believe, but Baptists do not, that the prayers of parents offered up in faith, in connection with the baptism of their children, are blessed by the Spirit as means to this end.

It is objected also to this interpretation of the promise, that "all who are afar off, as many as the Lord our God shall call," are connected with children as the objects of the promise. It is argued, that if the promise to children requires parents to present their offspring to God in baptism, the same promise "to all who are afar off"—the heathen—imposes on parents the same duty in regard to them. This objection is intended to be a *reductio ad absurdum*; an argument that proves too much, proves nothing. The objector overlooks the word "your" connected with "children." The children to whom the promise is, are in a most intimate relation to their parents. Peter says, "your children," but he does not say "your all who are afar off," "your heathen." It does not require much logical acumen to detect the fallacy of changing the premises, and deducing the same conclusion. Moreover, correct punctuation, as in Alford's Greek Testament, will show that there are but two classes to whom the promise is made—parents and their children, members of the church, one class; and those who are afar off, the heathen, the other. Remove the comma after "your," and the whole is perfectly plain. A literal rendering, retaining the order of the words, is, "For to you is the promise and to your children, and to all that are afar off." And that we are correct in making the objects of the promise consist of two classes, will appear by placing the promises to Abraham in juxtaposition with the same promises, as reproduced by Peter—"I will be a God unto thee, and to thy seed after thee," Gen. 17: 7; "In thee shall all the families of the earth be blessed," Gen. 12: 3; "The promise is unto you and to your children,"—and the promise is "to all that are afar off, as many as the Lord our God shall call." To the first class, parents and their children, the promise is, "I will be a God unto thee, and to thy seed after thee." To the second class, "such as are afar off," it is, "in thee shall all the families of the earth be blessed." And this Peter emphasizes, in a subsequent address to a Jewish audience—"Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the nations of the earth be blessed.'" Acts 3: 25. And the testimony of Paul is to the same effect: "The scripture, seeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, 'In thee shall all nations of the earth be blessed.'" Gal. 3: 8.

T. S.

JESUS WATCHING.*

BY REV. J. C. M'FEETERS.

"These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass."—REV. ii : 18.

Thyatira was honored with a new church. Christianity had marched triumphantly into this city of pagandom, had unfurled her banner in its midst, and had won there many friends and defendants. God for a while held back the powers of persecution, and the young church flourished like a garden of the tropics. The first love was at its full tide, and on its transparent bosom the precious cargoes of charity were gliding steadily to the shores of the needy. Faith grew strong, and portly and defiant, as she fortified herself in works, and measured her strength by her efforts. And the truth of Jesus, as it was guided by the Spirit, made steady advancement, entering the homes of such as sat in the gloom of death, breaking down the household shrines, casting their idols into the streets, and translating those families into the kingdom of God. But prosperity needs to be watched and guarded by prayer and thanksgiving, else it will yield griefs as well as joys, and produce thorns amongst its roses. Flushed with success, this new organization overstepped the prescribed limits of liberality. To embrace a large and overflowing membership, seemed to be worthy of some sacrifice. To reach around and gather in the frigid to be revived in the sun-warmth of love, and the dying to be healed with the balm of Gilead, and the vile to be cleansed in the crimson laver of the temple, seemed to justify a little compromise. Therefore, to accommodate a class of adherents, it seems that some of the more fascinating adornments of idolatry were lopped off paganism and attached to the religion of Christ. And the narrow way was repaired and made broader, and the straight gate was improved and made wider, and Jezebel, with her children, some extraneous society or semi-religious sect, was permitted to enter with her seductions and heresies. But condemn this policy as you will, was there not something in it pleasing, something magnanimous and praiseworthy? Was there not something here that illustrated the humbleness and charity and far-sighted wisdom of these primitive Christians? Humility, in coming down and standing on the plane occupied by those of an inferior faith; charity, in overlooking all doctrinal errors and inconsistencies; and wisdom, in bringing such persons into the communion of saints, for where else might they be cleansed and instructed and redeemed? Most probably that young church flattered herself in this very persuasion, and her ambitious heart fluttered with delight as the applause of outsiders was showered upon her large-hearted liberality. But what pleased herself and pleased the world, pleased not her King, the Son of God. This message from the Isle of Patmos introduces to her that royal One, "who has his eyes like unto a flame of fire." He confronts her in her sin. He reproves her for her leniency. He stays her in her decline. He turns her about and leads her back again to the summit of the mount which is most holy, and establishes her once more in the purity of doc-

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trine and discipline. And having given her new tokens of his love, and a promise that held the morning star and a royal scepter, he turns away to speak to another church. The sun has been shining from that day to this, yet his flames are bright as ever. Those flaming eyes have been flashing their brightness through all the earth since the world began, and as yet neither dimness nor fatigue withholds their sight. Look through the light of the text, and you will see the Omniscient One watching the church—

I. To see the private conduct of her members.

II. To receive her religious services.

III. To preserve her purity in doctrine and discipline.

I. He watches to see your every day life. On ordinary occasions we feel that Christ is a good way off. But cast a glance through this divine telescope and it will bring his bright throne right into your presence, so that you can see his lovely form and brilliant eye. You can see his countenance beaming upon his people, as he commends their works of faith and sends them the acknowledgement, "I know thy works." The church serves a thankful Master. He pays his employees in full. And when he enriches his servants with the wages won, he sweetens the heart with a smile. Man may grudge to give the just compensation to his hireling; he may be absent and not have seen the merits of the service. Christ's flaming eyes are ever watching the worthy behavior of his people; his throbbing heart is ever sending them congratulations. The toil may be so hard as to force the sweat through all the pores, but the weariest flesh shall be moistened again with the dews of divine love. The labor may jade the mind and waste its energies, but it will be refreshed again as it lies down to rest on the easy and pleasant bed of heavenly smiles. The soul may be buffeted and bruised as it passes through the conflicts of temptation, but the "well done" coming from the lips of an approving Saviour, rests upon it like a healing balm and quickly restores its strength. When the day has been well spent, and evening draws her curtains around the scenes of labor, the wearied worker, retiring from his service, has untold satisfaction, as faith catches these words dropping from the Master above, "I have seen." And this compliment is won not only by those who visit the sick and comfort the afflicted, who write sermons and administer ordinances. It rests like a fadeless laurel upon the brow of each whose life reflects the grace of God. The gardener as he wipes the sweat from off his brow; the mechanic as he retires to his home; the teacher as he locks the schoolroom door in the evening; the merchant as he turns down the light and shuts up for the night, if the eye has been fixed on the Lord and the heart beat in love for him through the countless scenes of business, each may have the happy assurance that Christ has seen, and is well pleased. Every-day life, and every day's work shine in the approbation of God, or lie blackened and crisped under his censures. True, all that we do is not alike brilliant in faith, and beautiful in love, yet all our doings should be tinged and tinselled with the golden touches of our religion. In the country that stretches away from the city of Boston and along

the ocean coast, large rocks are piled up rough and irregular; gray with age and grand in their antiquity. When evening came it seemed as if the sunset had burst upon them, and scattered its gorgeous colorings over rock and hill and shrubbery, till they were clad in every variety of beauty and dripping with glory. Here was pearly brightness; there a deep green; yonder an orange tint, and everywhere the changing hues spread their enchantment. So in the various efforts and duties of the day. When the evening sun pours the streams of light across the fields of employment to review what has been done, the scene will show a variety of colors; yet every part, every deed should possess its own beauty, and reflect the glory of God in gold or pearl, in orange or crimson, in iron-gray or other hue; and the labors of the entire day should exhibit the tints and touches of grace, so as to present a scene of worth and merit before him "who hath his eyes like unto a flame of fire."

II. Jesus is watching to receive the religious services of his church. He has special delight in the religious works of his people. He has pleasure in the first stirrings of the soul; in its gasping after mercy; in its panting after the water of life; in its seeking the face of God. The angels rejoice in seeing the sinner bedewed with tears returning to his Father's house. How much more he who yearns for souls as a mother for her children. Conviction, conversion, confession and prayer are the four corner-stones of the Christian's life, and the sound of the hammer and the noise of labor in laying these are as the music of harps in the ears of him who sits above looking down. And those ~~who~~ have these well laid are prepared for building up, under the eye and guidance of him, a successful life. They know where to find the quarry that furnishes the precious stones; they have learned the way to the veins that supply the silver; they have trodden the path that leads to the place where gold is found, and they receive wisdom and skill from the Master-builder to discard the wood, the hay and the stubble; vows that contain nothing but sounds; promises that are dead as soon as the words are said; services cold as the stones beneath the altar, and praises that would tinge the cheek with shame, could we catch the eye of God, and forms of belief corrupted enough to drag the soul down, down to perdition. They understand how to rear up the morning and evening pillars of worship; to support the toils and trials and dangers of the day, that they may work comfortably without oppression, and safely without being crushed under weighty cares or startling events. They know how to adorn the hours with the gems of holy silent meditation, supplication and admiration. They know how to throw the perfume of sweet incense around all their doings, so that every deed is "an odor of a sweet smell, a sacrifice acceptable, well-pleasing unto God." They know how to fascinate the eye of flame, and hold Jesus rapture-bound in the galleries. But Christ does not admire human works or the exhibition of human greatness. They are not the production of man's native energies, but of derived efficiency of the love and wisdom and power that God has invested in him. In the Western desert certain streams flow awhile, then disappear in the sand; and

again their waters burst out into view, pure, clear and cold. But you give not the desert the credit of furnishing those waters. It concealed them and suppressed them, till it could hold them no longer. So give not man, that is but of the dust of the ground, credit for the faith and virtue and religion seen in his works. It is the grace of God you see ; grace that cannot be contained ; grace rising at the Fountain-head, and streaming through its human channel with a resistless flow. The School of Design of Pittsburgh exhibits specimens of drawings, and on certain occasions the rooms are decorated with the trophies of the skill of the pupils. Of the pupils? No. Trophies of the skill of teachers. The drawings and pencilings are but the taste and genius and education of the instructors reproduced in the scholars. And as Christ sits in the church, and sees the walls hung about with the works of love and achievements of faith, he sees his own perfections reproduced ; he sees the communicable attributes of Jehovah fashioned in earthly mould ; and though imperfect, yet divine ; though marred by human infirmity, yet designed with matchless skill. And you who have pews in the sanctuary have a part of the wall to adorn. What kind of works will you hang up ? What kind of a memorial will you leave behind, when you shall be promoted and pass on to the upper building ? Are you willing to have your past lives put on exhibition, before him whose eyes are as a flame of fire, as a testimony of your proficiency in the art of holiness ? If not, then let us arise and double our diligence in working out our salvation ; for thus saith the Son of God, "I know thy works." And let the idle take warning. A worthless life is most dangerous. The fruitless tree richly foliated attracts the Saviour's eye. He comes. He looks, but there is nothing but leaves. And the axe of judgment smites it dead that very day. And he looks upon every tree of his garden for fruit ; he looks on every professor for a precious yield of grace ; he looks, for he is hungry. And nothing but leaves, *nothing but leaves*. NOTHING BUT LEAVES, every time he comes around, will finally force from him the awful sentence, "Cut it down. Why cumbereth it the ground?" Ah ! hear the dead branches as the husbandman tosses them over the wall and burns them in the crackling fire, and let those who love the works of darkness take heed. They are watched. They are witnessed in their mock-devotions in the secret orders. Though concealed behind the blinded windows and bolted doors, yet they are seen from above. Though surrounded by admirers and defendants, where there is none to utter a warning word, or reprove their unbecoming conduct, yet they are watched from above, and they shall yet be awakened out of the fascination of their folly, when in an unsuspected moment he shall drop his words of thunder in upon them, saying, "I know thy works." And let those trusting in the fair robes of hypocrisy take warning. The bloody Charles who signed the death warrant of the thousands that fell in the Bartholomew massacre, was haunted with the sight of that carnage till death. In his chamber, in his palace, in the streets ; everywhere he saw in imagination faces dripping with blood, and eyes staring upon him fiercely. And he died miserably. But the angry countenance of Jesus and his flaming eye

falling upon the treacherous professor in the hour of death must be more terrible still. Thank God that the delirious sight of such a death-bed is shut out from our view ; that he has spread his mysterious covering so as to screen from our gaze what we could not endure to see. No sadder sight could meet the eye than a bad man in the death agony. It curdles the blood to see the outer sight, and it would be death itself to look upon the inner scene ; hell lifting up its curtains before his view ; its cloven tongues of flame striking across his couch, and his heart ; devils laughing with fiendish joy in his face, or dragging him down as a prey into their fiery pit ; all pleasures and comforts receding, and privileges and opportunities swimming away from his swooning soul ; sins coming up behind like a troop, shaking the earth with their heaving tread, each one with its sword furbished to be bathed in his blood ; and Jesus standing above, terrible in the fierceness of his justice, his eye flashing flame upon the death-bed, and his voice filling the dying with terror as he affirms, "I know thy works." But let us turn away from the sight. And let us labor with intense diligence to avoid such an experience, when weeping friends are holding the pulse and watching the breath, and the death-room quivers with pain at the announcement "gone." Toil patiently in the vocation of life, and in the vocation of faith, and Jesus who is ever watching will give you a peaceful death-bed and a glorious rest.

III. Christ is watching to keep his church steadfast in doctrine and discipline. Those eyes which are like unto a flame of fire, are fixed with awful keenness on the false teachers and perfidious members of the church. He who is the truth is jealous of its purity, and will not have it blurred and sullied, and mutilated at the caprice of man. How the Jezebels of erroneous faith and practice got into the church, he does not enquire. But having found them there he promptly demands that they reform or depart. And if compliance would not be granted, if the church authorities would not enforce discipline, he promises to take the work into his own hands, and administer judgment aright ; and do it too, not with his gentle touches, but with dreadful severity. His first stroke would sprinkle the sanctuary with blood, and lay the worshipper on the reeking altar beside the sacrifice. "I will kill her children with death." Such was his zeal for the purity of that church and for the Christians of Thyatira. But we are apt to think that he has *lost* this zeal ; that it was only a high-strung impulse that belonged to Christianity in her youthful years. That it now lies somewhere amongst the rubbish of the former ages, or that at least its fine edge has been worn down by the revolving centuries, so that it can kill no one now. But let us not be deceived. One royal insignia that King Jesus wears is "immutability." He is the same yesterday, to-day and forever, without the shadow of turning ; jealous now for his Father's house as when he drove the profane out of the temple with a whip. The church is the place for believers, not for quibblers ; a place where the truth must be received with reverence and not challenged in doubt ; a place where it must be taught in its purity, and not corrupted with conceited notions and fancied errors. And they who get in, are re-

quired to conform to the law of the house, under pain of death. "I will kill her children." But because judgment is not speedily executed, men become hardened. Because they see not the advocates of error falling with the censer in their hand like Nadab and Abihu; because they see not the blood of false teachers sprinkled upon the wall like that of Jezebel; because they see not the fields running red with the life currents of the multitudes who worship God by idols and other ways not appointed in his word, they conclude that Christ meant not what he said; that it was only a jest to see how they would take it. But ah! it is a mistake. Christ kills though he smites not with the sword. He slays, though he rains not fire and brimstone upon the people. He strikes down the mutilators of his truth with the talisman of his justice, and spoils them of their religious life, because they used it not aright; and withdraws the sentiments of piety and grace from their heart, because of their treachery; and recalls the influences of his Spirit because of their perverseness and willful presumption. Thus he kills them. And then, like Lot's wife, they become standing monuments of his anger, petrified forms of Christianity, cold and carnal members of the church, loudly professing godliness, but defiantly denying its power, wresting the truth of God more and more to their own destruction, and waxing worse, deceiving and being deceived. And when such predominate in the church, and wield the controlling power, then her pathway is marked with blood. The faithful become fuel for the fires of persecution, and their necks furnish employment for the flashing knife of the guillotine. We see her red-stained footsteps as she comes faint and bleeding through the centuries of the past, and the pools of crimson where she sat down in her wounds, in the valleys of Piedmont, on the slopes of France, and in the morasses of Scotland. During those years of pain and agony, of fire and blood, Christ was smiting false teachers, and their children with spiritual death and hardness of heart; and, in turn, they were wreaking out vengeance upon his servants with the implements of torture. And perhaps a part of the sufferings of persecution was a chastisement on the church, for the liberality of her courts and the leniency of her sessions in receiving into the fellowship of the saints such as were unworthy. The visible church is Christ's. His elders are the overseers of his house, and in that office they act for him, and dare not receive any but those who comply with the conditions divinely prescribed. And if they admit others, it is at the peril of themselves losing their crown, and of the church losing her peace, and of her members losing their lives. They are the watchmen, and dare not retain in their communion any that corrupt the worship of God, else the Lord Jesus will send his angel and the camp may be strewn with corpses. And does it not seem that the Christian church is suffering now from this very calamity, death by the hand of him who is the Prince of life? Pass through her borders from Dan unto Beersheba, from the center to the outer lines, where you can scarcely tell whether the religion be of God or of the Devil, and is it not a journey through the valley of Ezekiel's vision?

How long it may thus continue we cannot tell. But history predicts that this heavy cumbrance of formal Christianity under which holy religion and earnest piety are groaning, may be cast off only through a paroxysm of blood; that this nauseous load that has some way found entrance into the body of Christ, and is making the heart faint and the hands feeble, shall be ejected only through painful convulsions. Not that the tares shall be separated from the wheat in this world, but that errorists and false teachers shall not be clothed with office long enough, nor become strong enough to make the house of God a place of popular entertainment, or a gigantic system for robbing the poor. He that sits on the circle of heaven, and hath his eyes like unto a flame of fire, watches that his church loses not her identity, as vain man attempts to reform and remodel her to suit his own fancy. He watches to preserve her a visible organization, and to guard her against corruptions within and encroachments without. He watches to keep her ordinances pure and uninjured by human inventions, to have them administered in his fear and with his approbation, and to make them a table richly laden, and spread for his people in the sight of their foes. He watches to keep his house free from error and his people firm in the truth. And such churches as will not watch with him shall feel the keen edge of the sword that is sheathed in this text. Let every ecclesiastical court hear the voice from above, "I know thy works." And if false teachers be found in their precincts, let them reform, or be dismissed. They are neither strength nor credit to a church. They bring a leprosy with them, which will spread and sicken the whole body. They will bring down the censures of Christ which will fall upon the people of that organization like frost upon the tender grass. Let us all take warning. The omniscient eye is upon us. All our works are seen. All our designs are scanned. All our thoughts are witnessed. All are viewed by him who forgets nothing. The other day the U. S. Patent Office disappeared in flames. The models and drawings and papers were burned, and man could see only the flame and smoke and ashes. God in the smoke could read those papers; in the flame could see those drawings; in the ashes could measure those models. Nothing is wrested out of his hand, nothing erased out of his mind. You do a deed, and it is soon forgotten, but he will mind it till the day of judgment. You speak a word and the sound soon dies away, but he will hear it till the last trumpet shall awake the dead. You think a thought and it soon vanishes from the mind, but he will hold it firm till you give an account of it. What manner of persons ought we to be? All our works, as soon as they are finished, are removed into the exposition building of Divine omniscience, for future inspection, and we will be required to walk up and down, with the Judge for our guide, and review them every one. Let each and all fill their apartment with the works of faith and love, and the judgment will be a joy forever.

A SHORT REVIEW.

BY S. A. STERRETT, M. D.

A short review of the criticisms made in your last number by one who signs himself W. P. Johnston, is all that is intended in this brief article.

When it was declared on the floor of our last Synod, by several clerical members, that we had no Bible law on the exchange of pulpits with preachers of other denominations, a delegate had the presumption to rise and say that he thought that we had explicit Bible law on the subject, at the same time quoting Romans xvi: 17, 18—"Now I beseech you, brethren, *mark* them which cause divisions and offenses contrary to the doctrine which ye have learned; and (what?) *avoid* them. For they that are such, serve not our Lord Jesus Christ, but their own belly." Another parallel passage is in 2 Thess. iii: 14, 15—"And if any man obey not our word, *note* that man, and have no *company* with him. (Why?) That he may be *ashamed*. Yet count him not as an enemy, but admonish him as a brother." Now, surely, it will not do to deny this man's brotherhood, for he is here expressly called a brother, though he is guilty of the same kind of offense as his Roman brethren, mentioned in the former passage.

W. P. J. quotes a number of the ancient fathers to show that the language here used—"note that man, and have no *company* with him, that he may be *ashamed*,"—may mean, "write him an epistle!" Question. If that should fail to make him ashamed, what next? Why, if he be a preacher, invite him to your pulpit; if he be a lay brother, write him another epistle!

But, says W. P. J., to apply the passage quoted from Romans to the illustrious names of some of our great and good men belonging to some of our most influential churches, or to apply it to their organizations, "is right *down wickedness*, and the person doing so is, himself, guilty of a *scandalon*."

Have not great and even good men in every age been guilty of doing many things, merely to gratify carnal appetites and worldly desires, not stopping to consider that they are violating law and order? Was it the desire to serve and obey God that induced our first parents to eat the forbidden fruit? or, was it to serve their own bellies? If the former, why were they ashamed, and why try to hide themselves amidst the trees of the garden? Was it to serve God, or was it to serve his own carnal desires that led David, the King, to do as he did in the case of Uriah and his beautiful wife? and David was a great and good man; declared to be a man after God's own heart. Yet he did not seem to think that he had done anything particularly amiss; for, when tidings came that Uriah had fallen in battle, his answer was: "The sword devoureth one as well as another." It was only when Nathan, the prophet, wisely related to him the parable of the poor man and his one little ewe lamb, and then said to him, "Thou art the man," that he saw the aggravating circumstances of his shameful cruelty and wickedness. Hence his penitential psalm—the 51st. Peter, the apostle, was

- another good and great man, yet for selfish motives, three times denied Christ, and swore profanely that he did not know him! True, he repented. "Jesus looked upon him, and when he thought upon these things, he went out and wept bitterly." And are there not in the present day many professed, and we believe, and have no doubt in our minds, in most things sincere followers of Christ who yet in some things practically deny him?

What is it but a practical denial of Christ to incorporate with a government whose written constitution ignores Christ and his law—the Bible? For he says, "he that is not with me is against me." Nor will it do to say this is a political matter, for the command is, "in all thy ways [civil matters form no exception] acknowledge him and he shall direct thy paths." Civil government is an ordinance of God, and being one of the all things put under Christ by the Father, all are under infinite obligations to acknowledge him as the "Governor of the nations;" and not to do so is placing themselves in the attitude of rebels against his government and is a practical denial of himself, and his authority, practically saying, "we will not have this man to rule over us."

How was it when slavery was dominant? Did they refrain from taking the constitutional oath which required them to return the panting fugitive slave to his cruel task master? Not they. Some excused themselves by saying that clause in the constitution did not mean slaves, but apprentices! Others, more candid, said it did mean slaves, but that slavery was right. And many of the most popular and able D. D.'s taxed their theological lore to its utmost, determined to justify slavery and to prove from the Bible that it was a divine institution! and strange to say, those churches that were the most strenuous advocates of slavery were the most zealous and efficient in the foreign mission cause. In all these examples of inconsistent conduct of all these good and great men, and many more might be added, in so far as their inconsistent conduct is concerned, and while engaged in wrong doing, they were serving—not Christ—but their own carnal appetites and worldly desires; or, as the apostle has it, "their own bellies."

Another criticism that W. P. J. makes is, "that out of all the armory of Scripture, only two passages are adduced." If two passages are sufficient, what need of more? Jesus Christ himself used only one passage of Scripture on each temptation when contending with the devil: "When he had fasted forty days and forty nights the tempter came and said to him, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is *written* that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil takes him up into the holy city and sets him on the pinnacle of the temple and says to him, if thou be the Son of God, cast thyself down, [now the devil thought he would try quoting Scripture] for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone." Psalm 91: 11, 12.

But the devil does not quote the passage fairly; like many others

even preachers of whom we might expect better—he garbles it. He here leaves out these words, “to keep thee *in all thy ways*”—a very important link in this passage. “Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. (Deut. 6: 16.) Again, the devil taketh him up into an exceeding high mountain and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him,” for he never could bear to have the Scriptures fairly quoted, though it be but a single text at a time.

“You have quoted texts,” says W. P. J., “to show that ministers of evangelical churches may not preach in Covenanting churches. Allow me,” says he, “to quote Christ’s authority, not given to the one hundred men of one church, but to tens and thousands whom we have never seen. ‘Go ye into all the world and preach the gospel to every creature.’ Of course Covenanters and their pulpits forming no exception. But what says Christ immediately in connection? ‘Teaching them to observe all things whatsoever I have commanded you.’” See Mark 16: 15, Matt. 28: 20.

In this case the path of duty is plain. If they observe the Divine injunction here given, admit them; if not, say no, and *admonish* them as (erring) brethren, “that they may be *ashamed*; but count them not as enemies.”

As it regards numbers. The Reformed Presbyterian or Covenanting Church never expected to be numerous; knowing that if she be the special witnessing church she need not calculate on great numbers in membership, neither on worldly honors and profits—not so long as the nations refuse to acknowledge the Lord Jesus Christ as the “Governor among the nations.”

But she purposes, by the grace of God, who has promised to give strength to his *few* witnesses to finish their testimony, to continue to occupy the higher platform, till other sister churches take a step higher and occupy the same ground, and especially until this, our own nation and beloved country, shall acknowledge Christ’s authority over this nation and the Bible as its higher law, by inserting such acknowledgment in its written constitution, and by so doing “crown him Lord of all.” Then, instead of being few in number—a small, despised and misrepresented minority—they will be the ruling and overwhelming majority, to last not merely for one Presidential term, but to last at least one thousand years. Then those sycophants who always wish to ride on the topmost wave of popular opinion, will say, “Did I not tell you so!—I always did believe these principles!” Then voices shall be heard in (the political) heaven, saying, “Now is come salvation—now the kingdoms of this world are *become* (what they never have been yet) the kingdoms of our Lord and his Christ.”

MEETINGS OF SYNOD.

BY REV. ROBERT SHIELDS.

THE question of the continuance or modification of the Travelling Fund, referred to a committee to report at the next meeting of Synod, and the discussions in Synod on the subject, make it evident that in some quarters the meetings of Synod are felt to be a burden from which many of our people would like to be relieved. The travelling expenses of Synod for the past ten years have been on an average more than \$3,200 each year. And so great is the difficulty of caring for the wants of so many delegates, that only a few localities are able to grapple with it. I do not suppose that those who so generously entertain the members of Synod, count it a burden, but it costs a large sum, and in some cases perhaps involves inconvenience. Cannot this cost be reduced? Ought not many congregations to share the responsibility and enjoy the pleasure of administering to the assembled elders? I think this could be easily accomplished by reducing Synod to one-half its present number of members. There are grave objections to doing this by delegation from Presbyteries. I propose the following plan. If approved, well. If not, it may go with other plans that have failed to find acceptance.

The Travelling Fund is apportioned to the congregations in proportion to numbers. That is the right way. Representation in Synod ought to follow the same rule.

Let each Presbytery make a roll of its ministers in the order in which they became members of that Presbytery, and in case there are two or more ministers who were in the Presbytery at its organization, let the order among them be that of their ordination, and let each Presbytery send to Synod one minister for each 200 communicants under the care of that Presbytery (fractions greater than one-half to count one), beginning at the head of the roll and proceeding in regular order to the foot. Provided that if any minister fails to attend Synod when entitled so to do, he shall not again have the privilege until it comes his turn in regular order.

Let those congregations which have on their roll 200 or more communicants, be each entitled to send an elder to each meeting of Synod. Let each congregation which has 100 members and less than 200, be entitled to send an elder whenever it had not one at the preceding meeting of Synod. And let each congregation which has less than 100 members, have the right to send an elder whenever it has not had an elder at Synod for the two meetings immediately preceding. Let the elders' certificate be required to state in the usual form that he has been appointed by session, and that the congregation is by the rule entitled to representation at that meeting, and also that it has contributed its full quota to the Travelling Fund.

In addition to this, let those congregations not represented in Synod by minister or elder not be required to contribute to the Travelling Fund. And let all ministers without charge be required to pay \$10 into the Fund to enable them to draw from it.

The Moderator and Clerk of the preceding meeting should be *ex officio* members of Synod. And it might perhaps be well, if each Presbytery would choose its Moderator and Clerk from those who would for that year be entitled to be members of Synod.

I think that in this way Synod could meet in almost any of the large congregations in the church, and that the business could be done more quickly than at present, and just as efficiently. And also that the discontent in regard to the unequal bearing of the travelling expenses would speedily come to an end. At the same time I do not think that the interest which the church takes in the meetings of Synod would diminish. And a part of the money that is now paid to railways might be employed in missionary effort.

SELECTED.

THANKSGIVING PROCLAMATION.

THE following proclamation for the observance of a day of Thanksgiving, the first issued by a President of the United States, will be read with interest:

By the President of the United States of America.

A PROCLAMATION.

Whereas, it is the duty of all nations to acknowledge the Providence of Almighty God, to obey his Will, to be grateful for his Benefits, and humbly to implore his Protection and Favor: And whereas both Houses of Congress have, by their joint Committee, requested me "To recommend to the People of the United States a Day of public Thanksgiving and Prayer, to be observed by acknowledging with grateful Hearts the many and signal Favors of Almighty God, especially by affording them an Opportunity peaceably to establish a Form of Government for their Safety and Happiness:"

Now therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto him our sincere and humble Thanks for his kind Care and Protection of the People of this country, previous to their becoming a Nation; for the signal and manifold Mercies, and the favorable Interpositions of his Providence in the Course and Conclusion of the late War; for the great Degree of Tranquility, Union and Plenty, which we have since enjoyed; for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted; for the civil and religious Liberty with which we are blessed, and the Means we have of acquiring and diffusing useful Knowledge; and in general, for all the great and various Favors which he hath been pleased to confer upon us.

And also, That we may there unite in most humbly offering our Prayers and Supplications to the great Lord and Ruler of Nations, and beseech him to pardon our national and other Transgressions; to enable us all, whether in public or private Stations, to perform our several and relative Duties properly and punctually; to render our national Government a Blessing to all the People, by constantly being a Government of wise, just and constitutional Laws, discreetly and faithfully executed and obeyed; to protect and guide all Sovereigns and

Nations (especially such as have shown kindness unto us), and to bless them with good Government, Peace and Concord; to promote the Knowledge and Practice of true Religion and Virtue, and the Increase of Science among them and us; and generally, to grant unto all mankind such a Degree of temporal Prosperity as he alone knows to be best.

Given under my Hand, at the City of New York, in the Year of our Lord One Thousand Seven Hundred and Eighty-nine. G. WASHINGTON.

MISSIONARY INTELLIGENCE.

SOUTHERN MISSION.

REPORT OF G. M. ELLIOTT.

BEING now seated in my own quiet home in the quiet city of Selma, I consider it my duty to return thanks to God and men for the success that has attended my travels and efforts during the summer. I left Selma for the city of Pittsburgh, on the 26th of June, at 5.40 a. m., arriving in Pittsburgh on the following day (Tuesday) at 8.00 p. m.—the quickest time I have ever made the trip.

At the regular meeting of the Central Board of Missions, held July 17th, in the Seminary building in Allegheny, I was directed to solicit subscriptions for the purpose of procuring a house of worship for the R. P. congregation of Selma. On the following day I left for the west. I first visited Northwood, spending a few days there and in that vicinity—Belle Centre and Rushsylvania. The amount paid and subscribed was \$127.50; of this amount \$20.00 were paid cash to me by the following persons:

Rev. J. McCracken.....	\$10 00	Name Unknown.....	1 00
Joseph Forsythe.....	2 00	*Rev. J. R. Wylie.....	5 00
Mrs. Mary H. Patterson.....	2 00		

From Northwood I went to Bloomington, Ind., and remained part of two days. As my time was limited, I did not go from house to house in taking subscriptions, but usually notified the pastor of the congregation what day I would be there, who called the people together, when I presented the claim of the south and Southern Mission.

The amount subscribed at Bloomington, was \$71.50—\$51.50 of which was paid to me.

Rev. D. J. Shaw.....	\$ 5 00	Nettie Latimer.....	\$ 1 00
J. R. Latimer.....	3 00	David Smith.....	5 00
S. Belle Latimer.....	5 00	Mrs. Jane Hemphill.....	5 00
John A. Russell.....	1 00	Mrs. Martha Irvin.....	5 00
Thomas Smith.....	1 00	Saml. T. Smith.....	1 00
Jam s B. Faris.....	5 00	Belle Ewing.....	2 00
Mrs. Jane Irvin.....	5 00	John Ewing.....	1 00
R. C. Smith.....	1 00	Mary J. Smith.....	1 00
Samuel R. Cathcart.....	1 00	Aggie Latimer.....	1 00
Mrs. Sarah Cathcart.....	1 00	James C. Smith.....	1 00
Mrs. Martha Craig.....	50		
		Total.....	\$51 50

From Indiana I went to St. Louis, Mo. I did not, however, take any subscriptions in this place; for at that season of the year I found that all those who would be able to assist were out of the city: so the work was left in the hands of our friend Mr. Ingram, who will attend to receiving subscriptions and money in that congregation.

I next visited the congregations in southern Illinois. At Elkhorn \$125.75 were subscribed; at Coulterville \$62.25; \$2.75 of which was paid to me by the following persons:

S. B. Owens.....	\$ 1 00	A. K. McKelvey.....	\$ 1 00
William Wisely.....	25	J. H. Hissong.....	25
Thomas Moore.....	25		
		Total.....	\$ 2 75

The amount subscribed at Bethel congregation (Sparta) was \$51.00 At Old Bethel there were subscribed \$127.00; \$24.50 of which was paid to me.

*Of Rushsylvania.

Thomas Orr.....	\$ 1 00	Mrs. Sarah Finley.....	\$ 5 00
S. R. Lyons.....	1 00	William Finley.....	5 00
Mrs. Elizabeth Newell.....	1 00	J. B. Mathews.....	5 00
Mrs. Jane Aiken.....	1 00	William Houston.....	2 00
Hugh Tweed.....	1 00		
J. W. Lyons.....	2 50	Total.....	\$24 50

I went from Illinois to Iowa. Amount subscribed in Sharon, \$153.50; cash to me, \$41.50.

E. McDonald.....	\$ 50	J. Y. Wilson.....	\$ 1 00
David Robertson.....	2 00	W. J. Crawford.....	1 00
Nathan Linton.....	1 00	John Faris.....	5 00
J. W. Baird.....	1 00	Rev. T. P. Robb.....	10 00
G. M. Montgomery.....	8 00	Jerome McKee.....	1 00
Joseph McElhiney.....	10 00		
James Wilson.....	5 00	Total.....	\$41 50
John Baird.....	1 00		

Amount at Morning Sun, \$68.00. Cash to me, \$8.00.

David Tippin.....	\$ 50	Alvin Spaulding.....	\$ 50
R. H. Caven.....	1 00	Nathan Brown.....	50
Wm. Allen.....	50		
Wm. Cubit.....	5 00	Total.....	\$ 8 00

Amount at Lind Grove, \$45.50. Cash to me, \$1.00, by Miss Rachel McKeon.

By Rehoboth congregation, \$94.00. Cash to me, \$2.00.

O. L. Samson.....	\$ 1 00	W. L. Orr.....	\$ 1 00
Subscribed by the congregation of Washington, Iowa, \$50.00. Cash received by me, \$2.00.			

I returned to Allegheny on the 18th of August, and was ordained by the Pittsburgh Presbytery on the 21st.

After this I went east to Boston, where were subscribed \$82.00. \$22.00 of which were paid to me:

J. Wilson.....	\$ 5 00	J. Larking.....	\$ 5 00
E. W. Spragg.....	5 00	Mrs. McCulloch.....	2 00
W. Gillespie.....	5 00		
		Total.....	\$22 00

From Boston, I visited the congregations in Vermont. At East Craftsbury there were subscribed \$65.00. Cash to me, \$2.00, by Mrs. Margaret Wylie.

Subscribed by the congregation of Barnett, \$34.50. Cash to me \$4.00.

Wm. Guthrie.....	\$ 1 00	Jennette Whitehill.....	\$ 1 00
C. B. Harriman.....	1 00		
John A. McClain.....	1 00	Total.....	\$ 4 00

By the congregation of Ryegate, \$67.55.

By the congregation of Topsham, \$22.82. Cash to me \$1.07.

I returned from Vermont to New York city, where I remained a week visiting the different congregations.

Subscribed by Rev. Gregg's congregation, \$115.00.

By the 2d congregation, \$389.00.

By the 1st congregation, \$78.25. Cash to me of the latter amount, \$11.25;

John Lynch.....	\$ 2 00	Parties Unknown.....	\$ 4 25
J. C. K. Milligan.....	5 00		
		Total.....	\$11 25

Received by me from Mrs. Frazer, of the 4th congregation of New York, \$5.00; by A Friend, \$2.00.

Also, received by me from Rev. Somerville, of 2d congregation, \$5.00.

From New York, I visited the congregations of Philadelphia, taking subscriptions as follows: 1st congregation, \$128.18; 2d congregation, \$218.00; 3d congregation, \$94.00. Of the latter sum, \$38.75 were paid to me, by the following persons:

Wm. Steele.....	\$ 5 00	Mrs. Steele.....	\$ 1 00
Esther Blair.....	1 00	Rev. R. J. Sharpe.....	2 00
Thomas McCandless.....	1 50	A Friend.....	50
Wm. McHatten.....	11 00	W. Kiser.....	75
Mrs. Sloane.....	50	Wm. Workman.....	2 00
Mr. Morton.....	1 00	Thomas Boggs.....	8 00
A Friend.....	1 00	Daniel Adams.....	1 50
Edward Steele.....	50	H. McCandless and Family.....	5 00
Mr. Johnson.....	50		
Mrs. Johnson.....	1 00	Total.....	\$38 75

In my travels and efforts during the summer I have been greatly blessed. My reception in every congregation has been most cordial. All the brethren whom I have visited, have heartily presented our cause, and urged the people to respond to our call for assistance. Besides the hearty reception among the friends in the different congregations, I have been blessed in other ways. Having travelled by rail four thousand seven hundred and seventy-three miles, I have not so much as seen an accident, nor at anytime during my travels have I felt the least unwell.

For all these things I need to be very thankful.

I now return to my work invigorated and encouraged; feeling that I have more to labor for than I ever had before; also rejoiced at the thought that we are going to have a house of worship in this place. Our work here was never more prosperous than at present. Our school opened with a number larger by twenty-two than at any previous opening; and they still come in. Soon we will be obliged to turn them off.

I close with an expression of deep gratitude for all the blessings experienced during the past summer, and with a sincere desire that the church will constantly remember us in this distant field.

G. M. ELLIOTT.

October 18, 1877.

EOCLESIASTICAL.

THE following resolutions were adopted by Iowa Presbytery in reference to Rev. R. Hutcheson's request to be relieved from Elliots congregation as stated supply:

- Resolved*, 1. That the request of Mr. Hutcheson be granted.
 2. That we record with gratitude to God the fact that he has been spared thirty-eight and one-half years of constant labor as an ambassador of the Cross of Christ.
 3. That we express our sympathy with Mr. Hutcheson in view of his present inability for labor, and express a hope that he may soon again be able to enter on active duties in the Master's service.

The following preamble and resolutions were also adopted:

- Resolved*, 1. That in the judgment of Presbytery it is the duty of all members of the church to adopt the plan of systematic beneficence.
 2. That we recommend to all the members of the church to appropriate not less than one-tenth of their increase to the advancement of the cause of Christ.
 3. That the pastors in our Presbytery be directed to preach on this subject, and to urge the duty of systematic beneficence.
 4. That we, as officers of the Lord's House, will go before the people and set them an example in these things.

MEETINGS OF PRESBYTERIES.

ILLINOIS PRESBYTERY.

THE Presbytery of Illinois met in the Reformed Presbyterian Church in Sparta, Ills., October 3d, 1877, at 2 o'clock P. M.

The retiring Moderator, the Rev. D. G. Thompson, delivered an excellent discourse on Zech. 4: 6, last clause, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," after which he constituted the court with prayer. Constituent members were all present except Revs. W. F. George and D. J. Shaw. Delegates were present from all the congregations. The Rev. J. R. Hill being certified from the Lakes Presbytery, his name was added to the roll of constituent members of Presbytery.

For the ensuing year the following officers were elected: Rev. J. R. Hill, Moderator; J. M. Faris, Clerk, and Rev. D. S. Faris continued Assistant Clerk.

Presbytery has but one mission station—Walnut Ridge. Rev. D. C. Martin, by appointment of Presbytery, had visited this place and obtained a subscription of \$90 for preaching, and Presbytery resolved to supplement this to the amount of \$45, and appointed Rev. D. C. Martin to supply them with preaching. All the congregations were directed to take up a collection for the supplement.

All the congregations having failed to contribute to Presbyterial missions last year were directed to attend to it yet.

In regard to Synod's direction to the Presbyteries, this Presbytery resolved to direct its pastors to urge their people to raise their full quota for all the schemes of the church, or as nearly as possible.

The only paper handed in was an appeal from one of our sessions in regard to the singing class of the congregation. Presbytery recommended the session to have the class occupy a position in the body of the congregation, as before they went up to the gallery.

The following Minute was adopted with reference to the death of the Rev. James Wallace:

"The deceased was much the oldest member of this Presbytery, by which he was ordained and installed pastor over Old Bethel congregation in 1840. He continued in the pastoral relation till 1867, when he was released to labor in National Reform. After extensively canvassing the State of Illinois and parts of adjoining States, he again returned to the ordinary work of the ministry, and was employed in watering the destitute portions of the church.

"He departed this life May 1st, 1877.

"As a pastor, Mr. Wallace had a good measure of success. His preaching made a deep impression on the life and conversation of his hearers. He was particularly successful in visiting the sick and dealing with the young.

"Mr. Wallace had his trials and difficulties, but the general effect of his pastoral work was for the edification of the church. He was very zealous for the name of Christ as Governor among the nations, and sacrificed ease and convenience to contribute his part to this cause. In the congregations and mission-stations watered by him during his last years, he took a deep interest, and had the joy to see many added to the church in good part as the result of his efforts.

"We miss this father from Presbytery as one never absent unless imperatively called elsewhere; and when present he always took a lively interest in all that concerned the welfare of Zion. He was a good man and full of the Holy Ghost, a faithful covenanter, and the last in this Presbytery of a generation that pioneered the church in our bounds.

"While mourning the loss of so faithful a co-worker in the ministry, we are rejoiced to be able to record his name as an example to ourselves and those who may come after; and would commend the bereaved wife and children to the gracious care of Him that promises to be husband of the widow and father of the fatherless."

Committees were appointed to attend to the Presbyterial visitation of all the congregations.

Presbytery, before adjourning, went into Committee of the Whole on the subject of National Reform. All the ministers and some of the elders took part in the earnest discussion.

A number of resolutions were adopted, and when the committee arose they were presented to Presbytery and were unanimously adopted. They are as follows:

Resolved, 1st. That we recommend our people to support the general National Reform movement, as furnishing the fundamental principles of Christian civil government.

2d. That we further recommend ministers to seek opportunity to preach and lecture in public in defence of our application of these principles to the present irreligious constitution of government; and that we recommend our people to find places for the delivery of such discourses, and provide means to meet the expenses.

3d. That we feel it to be our duty to declare and testify against the sinfulness of swearing to support the Constitution of the United States, and voting for those who swear such oaths.

4th. And finally we recommend that these resolutions be published in the magazines of the church and "The Christian Statesman."

Presbytery adjourned about four o'clock P. M., October 4th, with prayer, singing Psalm 133, and benediction, to meet in St. Louis, on the Monday preceding the meeting of Synod, at 7½ o'clock P. M.

J. M. FARIS, Clerk.

OHIO PRESBYTERY.

THE Ohio Presbytery met at New Concord, Ohio, on the 17th of October, 1877. All the ministerial members were present except A. McFarland. I. Faris, who was by the appointment of Synod laboring within the bounds of the Presbytery, was also present. The congregations were all represented except Brownsville and Jonathan's Creek.

The meeting was a very pleasant and harmonious one, and possessed some features of encouragement. A call from Muskingum and Tomika, upon W. S. Fulton, was before the Presbytery, and was sustained as a regular gospel call. Mr. Fulton being present, the call was presented to him and was accepted.

There was a memorial from Mansfield mission station, signed by twenty-seven persons, asking for the appointment of a session for the purpose of organizing a congregation.

T. Z. McClurkin was taken under the care of Presbytery as a student of theology.

Presbytery dissolved the pastoral relation between S. R. McClurkin and the Brownsville congregation in the interests of the Middle Wheeling congregation.

Presbytery adjourned to meet at 10 o'clock A. M., on the first Wednesday of December, at Muskingum church, for the purpose of ordaining and installing W. S. Fulton as pastor of that congregation, and to attend to whatever business may come before it.

S. R. McCLURKIN, Clerk.

REORGANIZATION OF KOSSUTH CONGREGATION.

THE commission of Iowa Presbytery appointed to reorganize the Kossuth congregation, met in the United Presbyterian church at Mediapolis, Wednesday, October 31, 1877. It was found that owing to the death last winter of Wm. O. Lindsay, but one elder remained, thus leaving the congregation without a session.

The commission proceeded to the election and ordination of one elder and deacon. Rev. T. P. Robb preached the ordination sermon from Heb. 6: 4, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." The charge to the officers elect and to the congregation was given by Rev. M. A. Gault.

A large number of the brethren from the neighboring congregations and friends in the community were present to witness the solemn ordination services.

This little flock has been for many years as sheep without a shepherd; though many of them have been scattered yet those who remain are united and earnest, and are making strong efforts to raise the banner once more.

The old church at Kossuth has been sold, and steps are being taken toward the erection of a new church at Mediapolis. This is a young and rapidly growing village, on the railroad, two miles west of Kossuth; situated in a rich country with a community high-toned and moral, in which there is a strong Reformed Presbyterian element.

It is a good field for cultivation, and with faith and persevering labor the brethren here need have no fear of success.

Com.

HOME CIRCLE.

A RECIPE.—Here is a recipe for making tattlers: Take a handful of the weed called Runabout, the same quantity of root called Nimble-tongue, a sprig of the herb Backbite (either before or after dog-days), a table-spoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy, which can be purchased at the shops of Miss Tabitha Teatable and Miss Nancy Nightwalker. Stir them well together, and simmer them half an hour over the fire of Discontent, kindled with a little Jealousy; then strain it through the rag of misconception, cork it up in the bottle of Malevolence, and hang it upon a skein of Street Yarn; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to speak all manner of evil, and that continually.—*Exchange*.

CHOIRS AND PRECENTORS.

THE trouble that exists so often with choirs and precentors in churches grows out of the fact that these leaders do not enough consider they are doing a work of God. They feel that they are engaged in assisting the congregation, and seem to have no higher aim than that of affording such music as will, in their judgment, subserve the end in view. That they have a responsible place, as related to the honor of God and his worship, they permit to pass entirely out of mind. Not only this, but they often forget the decorum worshippers ordinarily exhibit in their habits and conduct, and during the services of the Sabbath, act as if their positions as singers freed them from the obligations of gravity and devotion resting on all the others. The inevitable result of all this is to cultivate a disposition inimical to peace and concord, and favorable to pique, sullenness and strife. Let all who sing in these positions do it as called of God, and feel that, as much as if they were regularly installed officers of the church, they are required to be conscientious and exemplary.—*Exchange*.

CONTENTS OF THE SCRIPTURES.

FROM AN OLD WORK OF TORSHELL.

- Genesis*—The cabinet of the greatest antiquities.
Exodus—The sacred rule of law and justice.
Leviticus—The holy Ephemerides (daily observances).
Numbers—God's arithmetic.
Deuteronomy—The faithful mirror.
Joshua—The holy war.
Judges—The mirror of magistrates and tyrants.
Ruth—The picture of a pious widow.
Samuel, Kings—Sacred politics.
Chronicles—The holy annals.
Ezra, Nehemiah—An idea of church and state reformation.
Esther—The great example of God's providence.
Job—The school of patience.
Psalms—The soul's soliloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.
Proverbs—Divine ethics, politics, economy.
Ecclesiastes—Experience of the creature's vanity.
Canticles—The mystical bride song.
Isaiah—The evangelical prophet.
Jeremiah—The pathological mourner.
Lamentations—The voice of the turtle (turtle-dove).
Ezekiel—Urim and Thummim in Babylon.
Daniel—The apocalypse of the Old Testament.
Hosea—Sermons of faith and repentance.
Joel—The thunderer.
Amos—The plain-dealing reprover.
Obadiah—Edom's whip.
Jonah—The prophetic apostle of the Gentiles.
Micah—The wise men's star.
Nahum—The scourge of Assur (Assyria).
Habakkuk—The comforter of captives.
Zephaniah—Preparation for sad times.
Haggai—Zeal for God's house.
Zechariah—Prophetic hieroglyphics.
Malachi—The bound-stone of the two Testaments.
Matthew, Mark, Luke, John—The four trumpeters proclaiming the title of the great King.
Acts—The treasury of ecclesiastical story.
Romans—The principles of Christian faith; the catholic catechism.
I. Corinthians—Apostolical reformation.
II. Corinthians—A pattern of just apologies.
Galatians—The epistle to the Romans epitomized.
Ephesians—The opening of the great mystery of salvation.
Philippians—An apostolical parenthesis (encouragement, exhortation).
Colossians—A brief rule of faith and manners.
I. Thessalonians—Practical theology.
II. Thessalonians—Polemic theology.
I. Timothy—The sacred pastoral.
II. Timothy—The title of the Scripture pleaded.
Titus—Agenda, or church order.
Philemon—The rule of relations.
Hebrews—A commentary upon Leviticus.
James—The golden alphabet of a Christian.
I. Peter—A theological summary.
II. Peter—The encouragement of a spiritual warrior.
I. John—The glass of love, or charity.
II. John—The pattern of a pious matron.
III. John—The mirror of hospitality.
Jude—A picture of false prophets.
Revelation—

SCRIPTURAL ENIGMA.

A resting place for Israel;
 A great king who in battle fell.
 A city, in whose midst abode
 For twenty years, the ark of God.
 A river small which flowed between
 Manasseh's land and Ephraim.
 He who with Judah's king did plead,
 To help a prophet, in great need.
 One of the plagues on Egypt sent,
 Which filled all with astonishment.
 A martyr, slain by brother's hand,
 A wicked king of Syria's land.
 My whole a town—in it a cave,
 Where five kings tried themselves to save. AMERICUS.

SCRIPTURAL ENIGMA.

My name on sacred page is found ;
And hallowed mem'ries cluster round ;
While Christians meet in faith and love,
Assured of purer joys above.

Yet, strange to tell, I'm also used
In places vile ; and there abused ;
Where foes of God, and sinners go
In paths of wretchedness and woe.

I once occasioned gloom and fear
In hearts that did not deem me near ;
But soon that sorrow found relief,
And gladness took the place of grief.

Again, I'm used to represent
The good or ill by heaven sent ;
Sometimes I'm silver, sometimes gold ;
And—now—my name is almost told.

" R "

ANSWERS.

ENIGMA.—Missionary Intelligence ; Boaz.

CLERICAL PUZZLE.—Somerville, McMillen, McFeeters, Cannon, Carlisle, Beat-
tie, Sharp, Bowden, Stevenson, Lynd, Speer, Wylie, Coulter, Elder, Wilkin or
Willson, Sproull.

Answers were given by R. S. McGee, and " Lizzie," to former enigmas and ques-
tions, not acknowledged last month, Maggie J. McCartney, Maggie J. Miller.

MARRIAGES.

By Rev. J. P. Gibson, March 7, 1877, W. McCARROLL, of Walled Lake, Mich.,
and Miss MARY JANE HARMON, of Southfield, Mich.

By Rev. J. C. McFeeters, Oct. 10, ROBERT BOSS and Miss M. J. McKee, all of
Westmoreland county, Pa.

By Rev. T. A. Sproull, assisted by Rev. J. A. Black, at the residence of the bride's
parents, near New Alexandria, S. M. STEELE and Miss SADIE J. CANNON.

By Rev. John Mitchell, assisted by Rev. S. Bowden and Rev. Joseph Wood,
Wednesday, October 24, ROBERT J. HOUSTON, of East Orange, N. J., and MARY,
youngest daughter of Orlando S. Woodruff, Esq., Genesee, N. Y.

By Rev. T. Sproull, D. D., Oct. 29, FREDERICK ANDLE and Miss JANE CRUMB,
both of Allegheny.

By Rev. T. P. Robb, assisted by Rev. C. D. Trumbull, at the house of the bride's
mother, Nov. 8, 1877, R. G. ROBB and Miss SUSAN KILPATRICK, both of Linton,
Des Moines Co., Iowa.

OBITUARIES.

DIED, In Syracuse, N. Y., Tuesday, Oct. 2, DAVID HARROLD, infant child of Rev.
S. R. and M. J. Wallace.

DIED, Pittsburgh, Pa., on Monday, Nov. 12, 1877, MARTHA J. KELLY, wife of
Wm. Stavely, aged 52 years. She lived a Christian life and died full of hope.

Com.

DIED, October 2, 1877, aged 8 years and 22 days, JENNIE R. N. C., youngest child of John and Mary Calderwood, members of first Boston congregation. "He shall gather the lambs with his arms and carry them in his bosom." Com.

DIED, on Thursday, Nov. 8th, ALBERT STUART, son of Frank M. and Maggie D. Haelett, aged 8 years, 10 months and 21 days.

How much of life, how much of joy,
Is buried with our darling boy.

DIED, March 17, 1877, LIVINGSTONE Z. HAYS, son of R. A. and Martha T. Hays, in the 9th year of his age. When about five years old he was taken with heart disease. This trouble and its complications continued to increase on him until death. He bore his affliction most patiently, maintaining a remarkably cheerful spirit all the time. His knowledge of the plan of salvation was very accurate for one of his age, and he gave evidence of genuine faith in his willingness and anxiety to die. Evidently he loved his Saviour and answered the call, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

T. P. ROBB.

(Our Banner please copy.)

DIED, Aug. 23d, 1877, Mrs. MARTHA T., wife of R. A. Hays, and youngest daughter of J. Z. Willson, aged 44 years, 5 months, 2 days. She was a consistent member of the R. F. congregation of Sharon, Ia. Her last illness was very peculiar, being a singular and almost unknown complication of heart disease. She suffered most intensely, and for a period of seven weeks this indescribable suffering continued. It is deemed by the writer no mere eulogy of the departed to say, that her deathbed was one of singular interest. From the first, Mrs. Hays had no hope of recovery. Her heart was set on heaven. Her only anxiety was for the spiritual welfare of a large family, a majority of whom are yet young; for these she most earnestly prayed. Her desires extended to all—especially did she desire that those who were young should be led to the Saviour. During most of her sickness she was in a happy state of mind. This was not without its interruption. On calling to see her one day, she was found in deep trouble—temptation had so far succeeded that her soul found no communion with Christ. She could not pray. I talked with her and finally directed her attention to the words of Christ, "Be of good cheer, I have overcome the world"; she said, "yes, that is true; Christ has overcome the world and all other things." Presently she folded her hands and prayed most fervently. At the close of her prayer she said "now I have gotten the victory." From that hour, her's was a triumphant journey. Her farewell address to husband and children was an event never to be forgotten. After many wearisome days and nights, and after a sore conflict with Satan, she fell asleep in Jesus. "Blessed are the dead which die in the Lord."

T. P. ROBB.

(Our Banner please copy.)

DIED, April 7, 1877, at his home in Butler county, Pa., Mr. ALEXANDER KENEDY, in the 47th year of his age. He had been afflicted for several years with heart disease, from which he suffered severely at times; yet his seat in the church and in the social meeting was rarely vacant. He was quiet and unassuming in disposition, and hence was rather reserved when in company, and disposed to listen rather than display his gifts. At home, however, he was cheerful and affable; here, too, his piety shone the brightest. He was daily a meek follower of the Lamb of God; never returning railing for railing; never speaking an uncharitable word of any one. The influence of his example was felt by all who knew him. His loss is keenly felt by all, but especially by his wife. May the Lord, who has promised to be the widow's stay, ever be with and protect her.

"Leaving all he loved with Jesus,
That he'd fail he had no fear;
Yet we miss him, and his spirit
Oft we feel still lingers near.
In the better land he waits, waits
To greet his lonely dear ones,
Objects of his early love—
Waits till life's short scene is ended—
Waits to meet them all above."

Com.

We regret to be called to note the death of Mr. JAMES W. LONG, son of Mrs. Isabella Long and the late J. A. Long, deacon in the 2d New York congregation. He took sick on the 20th of October, and died on the evening of Tuesday, Oct. 30th. "What I do thou knowest not now; but thou shalt know hereafter."

The Board of Deacons adopted the following minute in reference to the death of JOHN YOUNG, who departed this life August 15, 1877:

We record with deep sorrow the death of our co-laborer, Mr. John Young, of the congregation of Slippery Rock. He was chosen in the congregation at the first election for deacons, and continued to serve with acceptance until his last sickness.

We appreciate his diligence and zeal in the Master's work. He has left behind him a reputation which tells of his love for the house of God on earth, and his hope of a habitation in the house of God above.

We hereby express our sense of the loss we have sustained, and we would tender our deepest sympathy to the bereaved widow and children, and commend them to him who has said, Let the widows trust in me. And we recognize that it is the voice of God, admonishing us of the uncertainty of life and urging us to renewed activity in our Master's work, and to be always ready, "for in such an hour as ye think not the Master cometh."

G. KENNEDY,
G. H. MCGEE,
GEO. MARTIN.

IN MEMORY OF MRS. SALLIE SPEER STEVENSON.

A sister has passed over,
To join the spirit band.
Another hand is beckoning
On to the "Better Land."

That land once strange and distant,
Familiar seems and near;
As one by one our dear ones
Are slowly garnered there.

Yet why it is "Our Father"
Oft plucks our sweetest flowers,
And why (no doubt in mercy)
Our treasures are not ours,

He does not please to tell us;
Perhaps we could not know,
Until these souls unfettered
Can fathom all below.

Enough—It is his pleasure,
His children should obey;
Our hearts should yield obeisance,
Our stubborn wills say yea.

The wound he gives he bindeth,
The bleeding heart can heal,
The work unfinished, finish;
He doeth all things well.

And though our tears are falling,
We know 'twill not be long
Ere we who mourn shall meet thee,
Where death no more can come.

M. J. J.

ALLEGHENY CITY, July, 1877.

THE
Reformed Presbyterian

AND

COVENANTER.

J. W. SPROULL,
D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3 : 16.
"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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ORIGINAL.

PRESIDENT HAYES.

THE fact that we do not exercise the right of suffrage, on account of the irreligion of the Constitution of the United States, is no reason why we should be wanting in interest in civil affairs. In truth, we should be most deeply concerned in all that occurs in the nation's life, looking for tokens of its willing submission to the King of kings.

Few of us have been indifferent spectators of the events of the past year in Federal affairs. The acts of the Chief Executive, especially in relation to the Southern question and the Civil Service, have challenged attention, and have necessarily come before the tribunal of the people for judgment. The tendency is to approve or condemn, as a whole, what is usually termed his policy. There is a disposition in a number of religious papers that have come under our notice to class all the opponents of the President's course together, as narrow men, disappointed politicians, thwarted aspirants; and, on the other hand, to give him unstinted praise. We see nothing but injury to the best interests of the nation in such a course. Both the President and his opponents must be judged by one standard, the grounds of opposition must be carefully examined, and motives must not be impugned.

The President entered upon his office with but little evidence of any purpose to control his action; a new man in national affairs, he was left at liberty to carry out his pledges. As the result of the past year, we find that he has alienated from his administration (we cannot say from himself, for he is personally amiable) a large proportion of the party that elected him; and that in spite of much that is gratifying in the success of his plans for the public good, for he has proved himself a friend of temperance, a friend of the Sabbath, as well as desirous of harmony between all sections of the country. This state of affairs is a matter of anxiety to those who seek the success of the Republican party. It becomes us to consider whether his course must yet be approved, viewed in other light than that of party success.

We call to mind the wisdom and moderation that marked his candidacy, and how well he bore himself after November 7th, when for many days the result

of the election hung in doubt. All this is loud in his praise. We come now to his administration. At his accession he found on duty in South Carolina and in Louisiana, Federal troops, posted in these States on account of threatened domestic violence. He withdrew the troops, and the governments in these two States changed hands, and passed under Democratic control.

It is out of our power to deal with this policy *per se*, if there be a dealing with such questions *per se*. The policy of President Hayes has other relations, in the light of which it must be discussed. And now we must go back a little. The course of Congress as to his election marks a memorable era in the history of the nation. The choice of an Electoral Commission, the submission of their decisions to Congress, the efforts of a number of Northern Democrats to delay the vote of the States, the noteworthy co-operation of the Southern members with the Republican representatives and certain of the Northern Democrats in forwarding the proceedings, the final declaration of Mr. Hayes' election by one majority—all these strange things have passed into history.

The President was inaugurated March 5th, to his praise be it said, not allowing himself to be drawn into a Sabbath inauguration on the 4th. The order for the withdrawal of the troops, already referred to as in South Carolina, was not issued for a few weeks; that affecting Louisiana not until the 20th of April. During this interval of a few weeks, now seemingly short in looking back, but then long on account of the unsettled condition of affairs, murmurs were heard from the South as to the President's delay in withdrawing the troops. These murmurs excited anger in Republican circles, as equivalent to dictation as to what the course of the President should be on the Southern question. Then, in defence of those who complained of delay, it was intimated, there was an understanding that the troops should be withdrawn. The country demanded a full disclosure; when it appeared that during the electoral contest that ended in the decision for Mr. Hayes, while the course of the Southern members was not yet fixed, certain of them approached Mr. Matthews (a relative of Mr. Hayes) and Mr. Foster, the representative from his district in Ohio, to find out, if possible, what Mr. Hayes' course would be on the Southern question. The result of the conferences then held was that Messrs. Matthews and Foster gave certain memoranda to the Southern gentlemen—Messrs. Gordon (of the Senate) and Brown (of the House). Mr. Foster gave one with his signature only, while both he and Mr. Matthews signed a second one, in somewhat different terms from the former. The matter referred to is characterized as "such a policy as will give to the people of the States of South Carolina and Louisiana the right to control their own affairs in their own way." This indefinite expression was fully understood by all the parties concerned to involve the withdrawal of the troops, and was declared by the Southern members to be so understood, and this was not denied by Messrs. Foster and Matthews. Mr. Foster's memorandum is stronger than that signed by both him and Mr. Matthews. It reads: "We feel authorized, from an acquaintance

with and knowledge of Gov. Hayes and his views on this question, to pledge ourselves to you for him that such will be his policy." This Mr. Matthews did not sign. The expression he endorsed was an assurance of "most complete confidence" that this would be Mr. Hayes' policy. When these memoranda were made public, a great storm was raised. It was sought to allay it by saying all this was a private affair, but this would not stand. The subjects treated of were national, and the persons concerned were public, representative men. At once it was asked, Did the President know of this? was he concerned in it? No, it was said on his behalf; it is only a part of the same meddling spirit that Stanley Matthews betrayed at first, (he had already tried to induce Chamberlain, of South Carolina, to resign). So the storm burst on his head, and great charity was shown to the President. Was he, in truth, involved in this? Theirs was the programme he carried out. These men knew his views. But this, of itself, does not fasten the agreement on him. The link is supplied. Just before the conference that resulted in these memoranda, Mr. Foster had said in his place in the House, that under Hayes, if inaugurated, the flag should float over States, not provinces; over freemen, not subjects. No notice was taken then of these remarks. Mr. Foster was not a conspicuous leader. No one was looking then, with the Presidency still unsettled, for intimations of a policy of a possible President, but he spoke in such a way that Mr. Hayes, by silence, really endorsed what he said. Nay, more; Mr. Foster, in his conference with Messrs. Gordon and Brown, in order to convince them that he was not presuming in speaking for Mr. Hayes, told them he had in his pocket a letter from Mr. Hayes, thanking him for his speech and endorsing it. The memoranda were drawn up, and Mr. Foster went on in good faith and made the agreement, and the policy it covered Mr. Hayes finally carried out.

It is a very mild comment on these facts to say that the reticence of Mr. Hayes, which enabled him to keep the country ignorant of his views on this important matter, should have controlled his relations with Mr. Foster, especially in such an hour. There are not a few honored men in the front rank of the Republican party who would have guarded his honor with at least as tender care as it then received. Many of the President's friends think, however, there is no call to shield his honor from complicity in this transaction. They do not think it necessary for his sake to separate between him and the acts of his friends. They boldly come forward and defend the whole proceeding. They say that the course of President Hayes is in accordance with the Republican platform and his own letter of acceptance! This will not do. Even if his letter of acceptance meant for him that such would be his policy, it does not say so; and in accepting the nomination, he accepted it on the platform of the party that nominated him. The following is the plank in this platform that refers to the South:

"The permanent pacification of the Southern section of the Union, and the complete protection of all its citizens in the free enjoyment of all their rights,

are duties to which the Republican party stands sacredly pledged. The power to provide for the enforcement of the principles embodied in the recent Constitutional Amendments is vested by those Amendments in the Congress of the United States: and we declare it to be the solemn obligation of the Government to put into immediate and vigorous exercise all its constitutional powers for removing any just causes of discontent on the part of any class, and for securing to every American citizen complete liberty and exact equality in the exercise of all civil, political, and public rights. To this end, we imperatively demand a Congress and Chief Executive whose courage and fidelity shall not falter until these results are placed beyond dispute or recall."

A glance at this shows that it is absurd to say that this commits the Republican party to the policy that President Hayes carried out. If proof were needed to the contrary, the remarks of ex-Gov. Chamberlain, at Woodstock, Conn., on the 4th of last July, would settle the question. Ignored by many, his words have not been called in question, and they will ultimately have force. They are as follows:

"It was my fortune, fellow citizens, to have written that section with my own hand, in the Committee on Resolutions at Cincinnati; but I do not place its spirit and meaning upon my personal knowledge of its history. I place it upon the plain meaning of the language used. The Committee on Resolutions at Cincinnati determined to appoint a small sub-committee, to whom should be entrusted the work of preparing a platform to be submitted to the whole committee on the following morning. I had the honor to be named upon the sub-committee, and I well remember that the venerable Col. Richard W. Thompson, of Indiana, now the Secretary of the Navy, just as the sub-committee were withdrawing to enter upon their work, said, 'On the Southern question, let our Southern friends (turning towards me), *have anything they want*. My people, and the people of the West, want Southern Republicans, white and black, *protected*, and they want an end put finally to the violence and lawlessness which exists at the South.' The sub-committee wrought in that spirit, and when the report was made to the whole committee the next morning, the only criticism urged against the section in question was, that it was not more radical and specific in its demands."

We quote this only to show that whatever the resolution intended, it certainly did not have in view what is claimed for it. The policy is Mr. Hayes' own. As to it *per se*, as we have said, we do not consider it. But was he free, as President, to act in the way he did, especially in view of the agreement that came to light, as made for him? He was voted for on a certain platform. In taking office, he was free to meet new problems with new action, and whether erring or not in such new action, he could not be condemned as violating any agreement. But occupying the place he does, he is in such relations that others must act upon his action, and these persons have to decide on his policy. They too have a responsibility. He met no new problem. The policy of the party in power was of many years' standing. Hence many of the leaders of the party blame him for such single action. He came into office privately committed to a certain course, if not by Mr. Foster's agreement, at least by his letter to Mr. Foster. He had been voted for for President, and

was either elected or not elected. That was a question solely for the laws in existence at the time of the count to decide. The Democratic party had consented to the Electoral Law. It was the law of the land for that case. The Democratic members of Congress were responsible to the country for their course under that law. There was no place for any other consideration to be given, to influence their action.

With all our esteem of President Hayes' private character, and our recognition of the wisdom that marked his public course up to his inauguration, we must condemn him in this matter. He has been silent, but he should have repudiated that agreement, and have frankly conferred with the leaders of his party. But we know that however it may be as to the agreement proper, yet as to the assurance it contained he was not free. This he could not repudiate; it were well if he could. This is no little matter. This spirit of bargaining is found everywhere—in Church and State. It deserves to be censured. It destroys a manly spirit, and undermines the confidence we ought to repose in one another. It leads to friends bartering away the rights of friends, in a certain way in their custody, and thus promoting their own interest at the expense of others; and when the event is known it is past cure. It must be accepted, or if not, greater disorders will follow. How plain all these statements are in viewing this act of Mr. Hayes' responsible friends.

There are a multitude of other questions connected with this—such as the validity of the election of the present Southern Governors in South Carolina and Louisiana; also, whether the electoral vote stands on a different basis from the vote for State officers. These questions are not for us. There is usually in all these questions, complicated though they be, a key-question, and we believe that key-question is the matter of this bargain. Had the President come into office free of complications, he could have freely conferred with the leaders of his party and have openly announced his decision to them and to the world. This consultation he could not and did not hold, bound as he was, and a breach occurred between him and many of his party. We hope it will not widen, but it is idle to say that he is not in a measure responsible for it.

We should not dwell upon this as we have done, were there not such a disposition, even in the religious papers, to denounce as "sore-headed," as it is termed, any public man who finds fault with Mr. Hayes, and also because this case shows prominently the evils of these secret understandings and private bargains, where others' interests are bartered away for personal emolument. They do incalculable mischief. If this consideration is not enough to deter us from being mixed up in them, we may rest assured that they will come to light to shame us. Here it is true that what is spoken in secret shall be proclaimed upon the house-top.

IN reference to us, as well as to the world and the church at large, the sealed book of the divine purposes is in the Saviour's hands. Could it be in better hands? We both know and love him too little, if we are not delighted with the fact, that "our times are in his hands."—*Philip*.

BIOGRAPHICAL SKETCH OF REV. JOHN CUTHBERTSON.

THE following sketch has been prepared and published, under the appointment of the United Presbyterian Presbytery of Big Spring, by the Revs. A. S. Aiken and J. M. Adair.

It is not definitely known at what time the first Covenanters came to America ; but it must have been at quite an early day, since as early as March 4th, 1744, there is an account of a General Meeting* (as given in an "old paper") of the Commissioners from the different Societies in Eastern Pennsylvania, which was held at Middle Octoraro, Lancaster county, Pa. These little societies, in the absence of a regularly organized congregation or presbytery, did what they deemed best in order to obtain the word of life. Having as yet no minister of their own, they procured the services of the Rev. Alexander Craighead, who, to some extent at least, ministered to them in word and doctrine. This will account for the fact that on the arrival of Mr. Cuthbertson, many of the societies had their "tent," where they met for worship. Although it has been claimed that Mr. Craighead at one time joined the Covenanters, yet it is my impression that he did not regularly do so, but ministered to these societies as occasion seemed to require, still continuing to be a Presbyterian minister, although largely in sympathy with Covenanter principles and usages.

In the preparation of the following biographical sketch, it is not proposed to enter fully into all that might be interesting in the life of Mr. Cuthbertson, but only to dwell on the more important items, which may cast some light on his devotion to truth and duty, and also upon the founding, organizing and growth of the early Covenanter Church in America, which was the parent of the present Reformed Presbyterian Church (Old and New School) and also of one branch of the Associate Reformed and United Presbyterian Churches.

In this work we have been mainly indebted to Mr. Cuthbertson's diary, a faithful copy of the original, to facts gleaned from some of the old people in the communities where he labored, and to such incidental occurrences as were deemed reliable.

As regards the authenticity of what is presented in the following pages, at least so far as the *dates* are concerned, we respectfully say that they cannot be called in question, since Mr. Cuthbertson regularly kept his journal from his arrival in America, explicitly giving the dates of the different transactions and also of his travels. And besides, he could have no plausible motive for keeping them inaccurately, since he did not know that they would ever be referred to by any one in future years. And as a further proof of accuracy, there are many items which agree precisely with what has been derived from other sources as authentic history.

Possibly there may be some inaccuracy by the writer in conclusions drawn from certain facts, as the diary, in giving the account of places and occurrences, is sometimes meagre and obscure. Yet every effort

* Appendix.

has been made to be accurate in every point, and we present the sketch to the public, conscious of there being literary defects, but also conscious that no effort has been spared to make it an accurate account of what it claims to be.

Rev. JOHN CUTHBERTSON was a Scotchman, and landed in America August 5th, 1751, at New Castle, Delaware, having been forty-six days at sea from Derry Loch. He praises God for his superintending care during the voyage. Mr. C. first lodged with Mr. T. Griffith. The following day he rode twenty miles to Moses Andrews', and on the day after that again rode fifteen miles to Joseph Ross'. This place, I think, was near the Pennsylvania and Maryland line. On the 8th, three days after his arrival, he appears to have met with a presbytery and conversed about certain difficulties. This, I presume, was the Presbytery of New Castle, General Assembly Presbyterians, as they were known at that time.

On the 9th of August, 1751, Mr. Cuthbertson preached his first sermon in America, which was also the first sermon preached in this country by a Reformed Presbyterian minister. His text was in the prophecy of Jonah, 2 : 8—"They that observe lying vanities forsake their own mercy." This sermon was most probably preached at Mr. Ross', referred to above, or in that immediate neighborhood. After preaching, Mr. C. rode to Joseph Walker's, Middle Octoraro, Lancaster county, Pa., and on the 11th of August, which was the Sabbath, he rode three miles to the tent, where he preached. In the exercises of worship on that day, Mr. C. paraphrased the 8th Psalm, and in the forenoon lectured from Luke 12 : 22-31; and in the afternoon, sermon from 2 Samuel 3 : 8.

On the 12th, Mr. Cuthbertson rode to James and Robert Laughead's and Mr. Craighead's. From this place he went to Humphrey Fullerton's, Pequa, where he preached on the 14th of August, 1751. Texts, Matthew 11 : 25-30, and Genesis 49 : 18. The length of services was four hours.

On the following day Mr. C. rode to Paxton township, Dauphin county, Pa., lodging at Wm. Brown's. On the following Sabbath, being August 18th, he preached somewhere in that vicinity. Texts, lecture, Luke 12 : 31-33, and sermon, Amos 4 : 12. He seems to have remained in the neighborhood for a few days, and according to his own statement, he conversed with some weak but well meaning persons; and at General Meeting on the evening of the 19th, he held session for three hours, and tried (perhaps examined) three elders, and also rebuked and admonished a certain individual. It would appear from these statements that there was at that time a *de facto* congregation at this place having the essential characteristics of an organized congregation. Mr. C. also preached here on Tuesday, the 20th, and baptized Eliza, daughter of Andrew Stuart; Helen, daughter of Matthew Taylor; and Mary Ann, daughter of Joseph McKnight. On the afternoon of this same day, Mr. Cuthbertson rode to Walter Buchanan's (Junkin Tent), near the present town of Kingston, Cumberland county, Pa., and on the following day, the 21st of August, he

preached; his text was Proverbs 8: 4; and baptized Joseph, son of Joseph Glendenning; John, son of Joseph McClelland; and Jean, daughter of Henry Swansie.

Mr. Cuthbertson passed on from Mr. Buchanan's for about twenty miles, to Andrew Ralston's, near Big Spring, where he preached on the 22d of August. His text was Matthew 17: 4. After preaching at Mr. Ralston's, Mr. C. rode twenty-two miles to James Mitchel's, near Hacketstown, which was not far from Chambersburg, and in the vicinity of Rocky Spring. There was afterwards a tent near Mr. Mitchel's, and Mr. Cuthbertson speaks of the session as the Rocky Spring Session, by which name we will designate this congregation, but not implying that it was the origin of the Presbyterian congregation of Rocky Spring. It possibly was, but most probably was not, the origin of that congregation. Mr. C. says that on the 24th of August, after long reasoning with the people, they agreed on a subscription paper. He does not state for what purpose this paper was gotten up, nor how much was subscribed; but it would seem probable that it was a subscription for his services as their pastor.

On Sabbath, the 25th of August, Mr. C. preached in this neighborhood. His texts were Luke 12: 35-41, and Amos 2: 41. He baptized Andrew and Moses, sons of James Mitchel; James and Eliza, children of James Lowry; Martha, daughter of James Thompson; Sarah, daughter of Joseph Mitchel; Rebecca, daughter of Joseph McClung.

On the 26th of August Mr. Cuthbertson rode twenty miles to Joseph Cochran's, which appears to have been in the western part of what is now Franklin county, or in Fulton county; and on the 28th he preached at James McClelland's, and baptized William, son of Robert McConnel. From this place he traveled east about forty or fifty miles, crossing South Mountain, to David Dinwiddie's, Marsh Creek, Adams county; and on September 1st, being the Sabbath, he preached at the "Tent," which was about two miles from Mr. Dinwiddie's. The texts from which he preached were Luke 12: 41-49, and Galatians 5: 1. He at this time baptized Jean, daughter of Thomas Anderson; Isabel, daughter of Robert McCullough; Rose Ann, daughter of Joseph Hutchison; James, son of Joseph Broomfield; and Mary, daughter of David Dinwiddie. This was in the vicinity of what was afterwards known as the Rock Creek congregation (now Gettysburg).

From this place Mr. C. returned to Octoraro, Lancaster county, by way of York, Lancaster and Colerain, crossing the Susquehanna river at or near Columbia, and having married Robert Love and Rachel Sloan at the river.

This was Mr. Cuthbertson's first missionary tour in America, which he made in about one month. He had travelled many miles, preached on eleven different days, and frequently two sermons, and always paraphrased or explained the opening psalm each day, baptized many children, and married one couple. It was certainly an eventful month in the history of the Covenanted Church in America.

Mr. Cuthbertson now commences his second tour, which we will follow briefly, and in the further narration only give the principal points.

On Sabbath, September 8th, he preached at the "Tent," Octoraro, and baptized Joseph, son of Joseph Kincaid; Mary, daughter of Alex. Lackey; Jean, daughter of Wm. Patterson; Hannah, daughter of Robert Galbreath; John, son of Andrew Little; Jean, daughter of Jeremiah Murray; Samuel and Andrew, sons of Joseph Walker; and Mary, daughter of Moses Laughead.

On the following Sabbath Mr. C. preached near the forks of the Brandywine, and on Monday at Dean's meeting-house, forks of Brandywine. He afterwards occasionally preached here, but to what denomination of Christians this church belonged I am not prepared to say.

From this place Mr. C. passed northward, preaching at Pequa and stopping over night at widow Carson's, Donegal, Lancaster county, to Derry, Dauphin county, lodging at David McNair's. He preached at Derry, and on the following Sabbath at Paxton. From this place Mr. C. returned *via* Lancaster to Daniel McClelland's, Colerain, about eighteen miles from Lancaster. At this place he appears to have disputed publicly, on the 24th and 25th of September, with Mr. Craighead. Mr. C. does not state what was the point of disputation, and it would seem probable, although it is not definitely stated, that Mr. Craighead was won over to Mr. Cuthbertson's views. My impression is that this was the Rev. Alexander Craighead, previously referred to.

On October 2d, 1751, Mr. Cuthbertson preached in the Muddy Run meeting-house. Text, Isaiah 28: 16; and baptized Agnes, daughter of John Reed; Joseph and Margaret, children of Joseph McMillan; Agnes, daughter of Peter Patterson. This place was in Lancaster county, and four or five miles from McCall's Ferry, on the Susquehanna river. On the 17th of this month Mr. C. travelled to the Schuylkill river, stopping at James Gilmore's and McPherson's, and from here passed on to George Gray's, forks of the Delaware river, by which he most probably means the junction of the Lehigh and Delaware rivers.

On Sabbath, the 20th, he preached in this vicinity. Texts, Galatians 2: 6-11, and Jeremiah 2: 19.

On Monday Mr. C. rode three miles to and from the Indian wigwam, and also conversed with several persons concerning some important church doctrine. On the following Wednesday he preached at Mitchel Clyde's, and also remained in this neighborhood over the next Sabbath, preaching, and baptizing George, son of James Gray, and Jean, daughter of Mitchel Clyde.

From this place, which I think was near Easton, Pa., Mr. C. appears to have travelled westward through the counties of Lehigh, Berks, Schuylkill and Lebanon, for a distance of ninety or one hundred miles, and then passed south to Little Swatara Creek, lodging on the last evening at David Mitchel's. On the Sabbath he preached at Derry, Dauphin county, and on Monday rode to Alexander Swan's, on the Blue Mountain, Manibee township, where he preached on Tuesday, and baptized James, son of John Thompson, and Agnes, daughter of Alexander Swan. From this place Mr. C. rode to Wm. Brown's,

Paxton, and after preaching in this neighborhood he went to Andrew Ralston's, Big Spring, and then to Walter Buchanan's, and then to Joseph Patterson's, Carlisle, where on the Sabbath, Nov. 10th, 1751, he preached—texts, Galatians 3 : 1-5, and Jeremiah 3 : 19—and baptized Robert, son of Horace Bratton.

On the following Tuesday, after having traveled up the valley about eighteen or twenty miles, Mr. C. preached at the Pennsborough meeting-house, which, I believe, is not far from Big Spring. Several children were baptized at this time. From this place Mr. C. passed up the valley about twenty miles to a Mr. McFadden's, and preached at Joseph Reed's, baptizing Janet and Hugh, children of James Reed. From Mr. Reed's he went to James Mitchel's, and preached in that neighborhood (Rocky Spring) the following Sabbath, and then rode to James Wilson's, Licking Creek, Fulton county, Pa., preaching there on November 19th, 1751—text, Jeremiah 3 : 7—and baptizing Hannah, daughter of James McMiham; Martha and James, children of Joseph Martin; George, son of Joseph Cochrane; Eliza, daughter of John Wilson; and Elizabeth, daughter of James Wilson.

Mr. Cuthbertson now appears to have taken a tour into Maryland and Virginia. In his journey he crossed the Conococheague Creek and the Potomac river, and visited Lemons, Fredericktown, and Morgan's Mills, preaching on Sabbath, the 24th of November, at Clear Creek meeting-house, and on the 27th at Opicken church, having lodged at a Mr. David Logan's and a Mr. Campbell's, returning to James Wilson's, Licking Creek, on the 29th, having travelled about two hundred miles. From James Wilson's Mr. C. went to Joseph Wilson's, in the Big Cove, where he preached December 2d—text, Luke 24 : 28-30—and baptized John and Robert, sons of Joseph McMeehan. From the Cove Mr. C. travelled east about twenty miles to George Ronald's, in whose neighborhood he preached, and also baptized John and Elizabeth, children of George Reynalds. This was probably in the vicinity of Greencastle, Franklin county.

From this place Mr. C. rode to David Dinwiddie's, Marsh Creek, where he preached on the following Sabbath. He says in his diary that there was a great snow at this time.

On the 9th of December Mr. C. rode thirty-two miles to Chambers' tavern, York, and on the following day he preached in York; text, Acts 16 : 31. From York he rode about eighteen miles to Wm. Wilson's, Chanceford, where he preached on the 12th of December, 1751; text, Isaiah 45 : 22. From Mr. Wilson's Mr. C. passed south about ten miles, and on the following Sabbath, as I understand it, he preached for the Rev. Mr. Whittlessey, most probably at his church. This was the original Slate Ridge Presbyterian church, situated at that time in Peach Bottom township, York county, near the bend of Muddy Creek, and about one mile from Bryansville. The Rev. Mr. W. was the first pastor of this Presbyterian church.

From York county Mr. Cuthbertson crossed the Susquehanna river to Lancaster county, where he preached at Muddy Run, Octoraro, etc.

Now, by viewing a State map of Pennsylvania, and tracing out Mr.

Cuthbertson's course of travel, something will be readily seen of the vastness of the work that he was doing, and which he continued to perform almost unaided and alone for more than twenty years.

Beginning at Octoraro and Muddy Run, in the southern part of Lancaster county, then passing north through the county *via* Pequa and Donegal to Paxton and Derry, in Dauphin county, and then crossing the Susquehanna river at or near where Harrisburg now stands, to Cumberland county, and taking in order the Junkin Tent, Carlisle and Big Spring, and then passing up the Cumberland valley to Franklin and over the mountains to Fulton county, preaching at Rocky Spring, Chambersburg, Greencastle, Cove and Licking Creek, and thence passing east again to Rock Creek (Gettysburg), Adams county, and then to Lower Chanceford, in the southeastern part of York county, and from York county crossing the Susquehanna river to Lancaster county, making a circuit of not less than about two hundred miles—all of which was performed on horseback. Steam engines and palace cars would doubtless have been considered a nuisance in those days of pioneer life. This was quite a circuit for one man. It embraced not less than twelve or fifteen preaching stations, and much preaching in sparse neighborhoods besides. Mr. C. visited and preached in all these different places before the 1st of January, 1752, and in the most of them two or three times. This was certainly a very important five months spent in proclaiming the gospel message. The good done we cannot measure; the evil of leaving it undone we cannot estimate.

The principal preaching stations which were visited in the latter part of 1751 were as follows: Lancaster county, Pa.—Octoraro, Muddy Run, Pequa; York county—Lower Chanceford; Dauphin county—Paxton; Cumberland county—The Junkin Tent, Big Spring, Carlisle; Adams county—Rock Creek (Gettysburg); Franklin county—Rocky Spring, Greencastle; Fulton county—The Cove, Licking Creek. Octoraro was Mr. C.'s headquarters, and it, together with Pequa, Paxton, Junkin Tent, Big Spring, Rocky Spring, Rock Creek and Lower Chanceford, were the places where he seemed to preach most frequently, yet the time devoted to any one place does not appear to have been definitely defined; but he was governed a good deal by circumstances. Mr. Cuthbertson alone, except for a brief period, ministered to the people in these different stations for more than twenty years, until the Rev. Messrs. Lind and Dobbin came to this country, in 1771.

And not only did he hold up the word of life in these places, but also in many adjoining localities, even to Maryland and Virginia, Chester county, Pa., Philadelphia, Albany, N. Y., Connecticut, and once to Pittsburgh.

He appeared to search diligently for souls, and endeavored to carry the gospel to his covenanted brethren, wherever he could find them or hear of them. This first five months' work was mostly exploration; afterwards the work of building up and organization commences. During the winter and spring of 1752, Mr. C. held what he calls examinations, which I understand to mean the examination of church mem-

bers and their children, and others who desired to participate, in the catechism and principles of the church. These examinations were held in the stations in Lancaster and Cumberland counties, and there were generally present at the different meetings for examination from fifteen to forty persons. The manner of conducting them was first to preach a sermon and afterwards hold the examination. April 15th, 1752, Mr. Cuthbertson preached at Lower Chanceford, and baptized George, son of John Buchanan. This was his first baptism in that neighborhood. On the 24th of June he seems to have been in Sherman's Valley, Perry county, Pa., at John Glendenning's, and on the 25th he preached at Joseph Kelough's—text, Mark 10: 16—and baptized John, son of Loderick Laird. These are the principal items during the first year of his labor in this country. Surely it was an eventful one.

On the 29th of July he says that he has preached 120 days, rode 2,460 miles, baptized 110 children, and married 10 couples since coming to America. This wanted but a few days of a year.

BEGINNING OF SECOND YEAR.

In the further narrative, we will not follow Mr. Cuthbertson constantly in his travels, but only give the more important items as they occur:

On the 23d of August, 1752, according to previous appointment, he held his first communion in America. I understand this to have been at the Junkin Tent (Walter Buchanan's neighborhood), although it is not explicitly stated to have been there, nor is it definitely stated by Mr. C. where it was, but circumstantial evidence seems to point to this place. In the communion services, Mr. C. preached on the preceding Thursday—text, Genesis 24: 58—"And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."

It was observed as a fast day, and most probably better observed than many persons observe the Sabbath nowadays.

The "tokens" of admission to the Lord's table were distributed, and the communicants exhorted. Mr. C. examined and admitted to membership six or eight persons. There seems to have been no services held on Friday and Saturday.

In the services on the Sabbath, Mr. C. paraphrased the 15th Psalm and preached from John 3: 35—"The Father loveth the Son, and hath given all things into his hand." After the sermon there was prayer and singing, and then discoursed concerning the sacrament—debarred and invited to the table of the Lord. The communicants came to the table while singing the 24th Psalm, after which there were the usual table services, of which there were four in all, Mr. C. communing at the second. After the table services were concluded, Mr. C. exhorted the communicants and led in prayer, and also a part of the 103d Psalm was sung. Then, after an interval of thirty minutes, he again preached another sermon in the afternoon—text, John 16: 31—"Jesus answered them, Do ye now believe?" The entire services of that communion Sabbath were about nine hours.

Mr. C. preached on Monday—text, Ephesians 5: 15—"See that ye walk circumspectly, not as fools, but as wise."

At this communion occasion there were about two hundred and fifty communed. They evidently did not all belong at that place, but many, no doubt, came a long distance in order to attend the services. And doubtless a precious communion season it was to those pioneers, who most probably had not enjoyed such a privilege since leaving their native Scotland and Ireland.

The next item of interest is, that on the 3d of November, 1752, Mr. C. bought one hundred acres of land. This was situated somewhere between Antietam and Marsh Creek—being about eight or ten miles from the latter place. He frequently mentions this plantation.

On the 8th of April, 1753, Mr. Cuthbertson preached, and ordained six ruling elders. Their names are as follows: James Wilson, George Wilson, George Mitchel, Jeremiah Murray, David Dinwiddie and Thomas Walker. This was at James Mitchel's, Rocky Spring, or at least the coinciding evidence points to this place. The Messrs. Wilson evidently belonged to the Licking Creek settlement, George Mitchel to the Cumberland Valley at Rocky Spring, and the Messrs. Murray and Dinwiddie, at Rock Creek, Adams county. They had doubtless come to this central locality to have the matter of ordination attended to, since it would be a matter of convenience to all concerned to thus meet together in the transaction of this business. This same plan was subsequently followed in a few instances.

August 15th, 1753, Mr. C. preached at William Wilson's, York county, and examined fifteen persons.

October 14th, 1753, the sacrament of the Lord's supper was dispensed at Paxton. The text was John 19: 5—"Behold the man." About two hundred persons communed.

November 29th, 1753, Mr. C. says he presided in the moderation of ten persons for ruling elders, but does not say who they were, nor at what place. It is probable that it was at Octoraro, since on the 11th of December, at Robert Laughead's, which was in that neighborhood, Mr. C. says he tried—I suppose he means examined—the persons elected elders.

December 12, 1753, at the widow Galbreath's, Mr. C. conversed with the Seceders. I suppose he means the Rev. Messrs. Gellatly and Arnot, who, on good authority, came to America during the latter part of 1753. Although Mr. Gellatly was located at Octoraro Associate church, yet Mr. C., in his diary, does not mention him particularly.

August 25th, 1754, communion at Paxton, and about two hundred and fifty communed. He says that an awful thunder-storm, with lightning, occurred during the blessing of the elements, and that four horses and a dog were killed, and a tree shattered, not more than forty yards from the tent. Mr. C. mentions that on the following Sabbath he had some unusual appearances of death.

September 13th, 1754, at Rock Creek, Mr. C. says, held session ten hours, rectifying disorders and removing differences, etc.

CAUSES OF FASTING.

GOD giveth grace unto the humble. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." It is our privilege to confess sin to God our Father, who for Christ's sake forgives freely our transgressions, and by his Holy Spirit purifies us from all iniquity. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse from all unrighteousness." While we ought day by day to confess and forsake sin, it is appropriate for God's people to enumerate special evils, from which they want to be delivered, and to set apart special times for united prayer, that God would pour out his Holy Spirit in reforming society, converting sinners and sanctifying saints.

We desire to be humbled for our natural depravity and our sinful lives, our forgetfulness of God and our worldly mindedness, the coldness of our love to God and the feebleness of our efforts to glorify him, for the weakness of our faith and the meagre benefit we derive from the ordinances of Divine grace. We confess that we have not rendered according to the benefits conferred upon us, but have been unthankful and unholy.

We mourn over the errors in doctrine and the laxity in practice that prevail among many professing Christians ; the indifference of many to the Mediator's claims to universal authority ; the corruption of his worship by instrumental music, and the substitution of songs devised by men instead of the psalms indited by the Spirit of God ; and the failure of parents to teach their children spiritual truth, and to train them for Christ.

We lament that immorality and wickedness abound ; that there is much profanity and Sabbath breaking ; a growing disregard of parental, ecclesiastical and civil authority ; that idleness, licentiousness and intemperance are yearly destroying thousands ; that in public trusts, dishonesty and fraud are found ; that secret societies profane the oath, and often seek their ends by intimidation and violence ; while Mormonism defies the moral sentiment of society, and Romanism, with Infidelity, are waging open war upon the Bible.

We are sorry that the nations still refuse to acknowledge the authority of the King of kings, or to receive his law, and that they legalize the traffic in alcoholic liquors ; while in our land the public desecration of the Sabbath by the post office, the railway and by public officials is still permitted ; and that in the South, violence and murder often go unpunished.

We would call to our remembrance the evidences God has given us of his displeasure in personal suffering, family afflictions and bereavements ; in the removal of faithful laborers from the church below ; in judgments upon the land by fire, flood and insects ; in the wide-spread distress occasioned by commercial depression ; and by the fearful desolations of war in the East.

For these and other reasons, Synod appoints Thursday of the week of prayer as a day of fasting, to be observed by all the congregations under its care.

We also recommend that the week of prayer be observed by all our congregations, so far as practicable.

THOS. A. SPROULL, *Chairman*.

SABBATH DESECRATION.

MESSENGERS. EDITORS—The inclosed copy of a paper sent to President Scott, was directed to be sent to the papers in Greensburg, Westmoreland county, Penna., for publication, in the hope that other congregations might be led to take some action on the same subject. The R. P. congregation of New Alexandria was firmly persuaded that unless a formal protest was made, and that directly to the parties offending, they were partakers of the sin. It is true some one will say, "your paper will do no good; it will be thrown aside as soon as read, if it is read at all." Still, we have the satisfaction of knowing that we have done our part, and have endeavored plainly and faithfully to impress upon the violators of God's law the magnitude of their offence.

Respectfully yours,

THOS. A. SPROULL.

To the Honorable THOMAS A. SCOTT, President, and the Board of Directors of the Pennsylvania Railroad Company.—The congregation of Covenanters of New Alexandria, Pa., most earnestly protest against the flagrant and persistent desecration of the Sabbath on the railroads under your control, and petition you for its discontinuance.

First. Because it is in opposition to the laws of the State. In the GREAT LAW passed in the Assembly of Chester soon after his first landing, December 12, 1682, William Penn has recorded his estimation of the Sabbath as one of the main safeguards of civil and religious liberty—(Hazard's Annals, 1609, 1682). Ever since that time, Sabbath laws have received the sanction, expressed or implied, of the legislative authorities of the State. These laws have never been repealed, and no exception has been made in favor of the railroad companies. In the eye of the law it is just as wrong to run trains, repair tracks, &c., on the Lord's day, as it is for the merchant to open his store or the mechanic to follow his trade on that day. Especially do we urge you to render obedience to the law when we direct your attention to the fact that, in the late troubles, you appealed to the law, and called into requisition the whole power of the State to guard your property and protect you in your rights. They who claim the support and protection of the law should themselves be law-keepers.

Second. Because it is unjust and injurious to your employees to require them to work on the Sabbath. By so doing you not only deprive them of needed rest from physical toil, but prevent them from rendering worship to him who is the Lord of the Sabbath. Besides, to require your employees to do that which violates both human and divine laws, hardens their consciences, and soon destroys in them all

regard for laws of any kind. Having for years been systematically trained to be law-breakers, it is not strange that they became, as it were, a two-edged sword, turning, when the occasion offered, upon their employers, and trampling upon their rights, as they had been taught by them to trample on the rights of God's law and of the law of the State.

In addition to this, the requirement that your employees must work on the Lord's day, shuts out from your employ many conscientious Christian men who cannot comply with this regulation. Thus, in a business supported by the general public, an unjust discrimination is made against a large number of law-abiding, God-fearing men.

Third. Because it is in opposition to the law of God. And this is the great fundamental ground of our protest. On Mount Sinai, amid lightnings and thunderings, the law was given, one precept of which is, "Remember the Sabbath day to keep it holy." The Lord Jehovah has ever been jealous of his right to that day. "They have profaned my Sabbath," is a charge brought against the inhabitants of Jerusalem, and for which they were sorely punished. The needless, flagrant and presumptuous violation of the Lord's day, immediately following the terrible Sabbath of July 22d, 1877, in running trains, repairing tracks, &c., and its continuance ever since, will most certainly, unless repented of, bring down dreadful tokens of displeasure from a justly offended God. He is certainly blind who cannot see the "hand of the Lord" in the recent troubles. If these sins are persisted in, the true Christian and patriot cannot but look forward with feelings of the saddest foreboding to the future of our country.

In presenting this paper we desire to express our condemnation of *all* lawlessness and disorder, and of the recent acts of violence throughout the land. If we have spoken plainly, the great provocation for plainness of speech is our excuse. In this matter we cannot do otherwise. Loyalty to the "Master" whom we serve, and whom we have sworn to follow, requires us to stand up for the maintenance of his rights and the advancement of his honor and glory.

That the Lord of the Sabbath may give you all grace to honor and reverence his holy day is the prayer of your petitioners.

Signed on behalf of the congregation.

R. A. DORNON, *Sec'y.*

JOHN DENHOLM, *Chairman.*

NEW ALEXANDRIA, PA., Oct. 3, 1877.

MISSIONARY INTELLIGENCE.

FOREIGN.

The following, which we have received from Mr. Eason, is a most interesting statement of the progress of the work of our Syrian Mission. Saleem Saleh was educated in the faith of the Greek religion, but has been many years a member of the Latakiyeh congregation and is an earnest and truly Christian minister. He is employed by the Mission as a colporteur, and in the following report begins an account of his labors among the Fellaheen. We hope our

readers will give it a careful perusal, for we are sure that it will deepen their interest in the work of the Mission and strengthen its claims upon their prayers and benefactions.

(Translation of report of Salum Saleh of some incidents connected with his work in the mountains :)

The Fellaheen being very ignorant and heedless, have deteriorated and become divided into sects which are very superstitious, heathen, worshippers of the sun and moon.

Those who worship the sun are called Shemaleyet, and are exceedingly bigoted and prejudiced—so much so that they regard a Christian as a vile thing, and will not eat of his food nor drink from his cup.

Those who worship the moon are called Kulazeyet, and they are naturally more liberal or less barbarous than the former ; for they allow Christians to go out and in among them and mix with them, and are inclined to listen to Christian teaching. Owing to this, evangelical teachings have spread to some extent among this sect. The latter are more numerous than the former.

The position of women among both sects is that of slaves, or rather that of brute beasts. The secrets of their religion are not revealed to them, lest they speak abroad their doctrines, for they say (as more enlightened people sometimes say), women cannot keep a secret.

Their women are not taught anything with regard to religion.

As my work is to travel among this people, teaching and speaking to them of the words and work of Jesus, I wish to explain something of the condition and circumstances of my work among them. Once I went up to the mountains and stopped at the village of El Darrey, where the American missionaries had a school, and lodged with the teacher.

There were there with the teacher two Greek Christians from the village of Sahyoun (Zion). In the evening of that day I opened the Bible and read a few passages referring to the only Saviour. One of these Greeks, named Anwud, seemed very much pleased, and besought me to read some passages from the Testament. When I left them I gave him some tracts. Some four months after, as I was travelling in the mountains, I met him in the village of Dibbash.

He rejoiced exceedingly at the meeting, and I was astonished at the change that had passed over the man. He told me that he had distributed all the tracts which I had given him, and asked for others. While he was in this village he talked with the inhabitants and explained to them the true religion, telling them that faith in Jesus Christ alone was the way of salvation. This man is a whitener of copper cooking utensils, and as he goes from village to village about his trade he is continually speaking of things pertaining to the kingdom of Christ.

Again I was in Dibbash, where the missionaries have also opened a school, in which there are twenty-five scholars successfully advancing in knowledge.

As I sat with the teacher, a number of the inhabitants of the village

gathered in, composed of Fellaheen and Greeks. I began to read the Bible to them, and one of the Fellaheen, listening attentively for a time, at last spoke, saying, "Reading to a people without understanding is like lighting a candle in the parlor of the blind;" and as the conversation continued I was astonished to find that he answered me in the very words of the Bible, both from the Old and New Testaments. I asked how he came to know the Bible. He replied, some twenty years ago Mr. Samuel Lyde, an Englishman, gave him a Bible, and that he read it daily.

This man is a dyer by trade.

In my travels I frequented the village of Muzarat. The people besought me to speak with the missionaries to open a school in the village. The inhabitants are half Fellaheen and half Greek. A teacher was brought from Mount Lebanon, represented by the missionaries of Beyrout as a capable and zealous man. I went up with him, and they gave us a house. A school was opened, and was ere long attended by twenty scholars. In this way the Gospel teachings are spread among them. In a short time the children learned a number of verses from the Bible and Brown's Catechism. The head Sheik of the village put his children in the school, and this fact increased the zeal of the common people.

The schools are closed at present on account of vacation, and more especially on account of the troubles between the Fellaheen and the Government. The books remain in the hands of the children, and they read and study in them.

The missionaries have also schools at Musherafee and Bahlloolee. The Bahlloolee school is in charge of Muallin Isa El Houraney, and is the largest and most flourishing school in the mountains. Muallin Isa is an efficient teacher, and one of the first Protestants of Mt. Lebanon. Recently I went on the Sabbath for prayers to the village of Gendereyeh. The number of hearers was twenty-four. The prayers were held in the house of our brother Mahmoud. As I sat I thought how that, twelve years ago, I was the first to come among them. I taught school there a year. At that time they were exceedingly ignorant and bigoted. They forbade their children to walk abroad with me, lest I should sorcerize them, supposing me to have the power of sorcery. To-day they are desirous to have their children taught, and six of their young men have joined the church. Quite recently Mahmoud, an initiated Nusairie, has been baptized, also his children. His daughter has been a member of the church for over two years. I hope that by means of teachers and preachers the knowledge of the Word of God may be spread among them more and more, and his name glorified.

At present the schools are all closed on account of the civil war. In a recent battle the head Sheik of the Fellaheen, and an enemy to the spread of the Gospel among them, was killed. These disturbances make it impossible to travel among them at present, therefore I keep to the villages on the plain, near the city. I pray God that the present state of affairs may be changed, and that he may give us a government by means of which we may travel with freedom through all these mountains.

The Fellaheen, along with their poverty and laziness, are terribly oppressed by the Government. When a Government officer goes among them to collect taxes and revenues, he takes with him a large bag, and on his arrival at a village he shouts with a loud, terrible voice, with oaths and cursings; they come to inquire what he wants. The first order is to take his and his comrades' horses and feed them. They go through the houses and collect barley enough to feed five times the number of horses, and the surplus goes into the bag. So with food for themselves. They carry off sheep, chickens, butter, &c. Not long ago I was in a village near Latakiyeh, and while there four horsemen rode up. Fearing their devouring oppression the inhabitants nearly all fled, except the chiefs of the village. These met the horsemen with ordinary politeness and courtesy, which was met with revilings and cursings. One of the chiefs undertook to attend to their business, and while he was doing so one of the soldiers went up to a house, broke the door, entered and returned, bringing with him a jerrat of melted butter. A woman came running after him, crying that the butter was hers; that she was a widow; she owed no taxes, and that butter, with a little wheat, was all her living for herself and children. The soldier then broke the jerrat and scattered its contents in the dust.

Events like these are so numerous that it is impossible to enumerate all the outrages committed on this downtrodden people, and these by the hand of a protecting Government.

These acts are committed daily by the government, which employs the moslems of Sahyoun to burn villages and destroy property, so that the condition of the people has become pitiable in the extreme.

SALUM SALEH.

LETTER FROM MISS WYLIE.

KESSAB, MT. CASSIUS, Syria, Sept. 5, 1877.

We are now having a little resting time. School closed about the last of July with a public examination. We felt very much encouraged when we saw the results of our year's work. We concluded to spend our vacation in a cooler region than Latakiyeh, and so we are all in Kessab, a little village about one-third of the way to the top of Mt. Cassius. They all came in a boat to a little village at the foot of the mountain, about six miles from here, except Mr. Easson, Miss Crawford and myself. The Christians in Latakiyeh protested loudly to our all coming away. They seem to think that we are able to protect them from all danger. We know that we are not able, unless God spares the place for the sake of his people that are in it. We left Latakiyeh at two o'clock in the morning during a total eclipse of the moon, so it really was a dark hour for the city when we left it.

The natives are always frightened at an eclipse. They think there is a big fish swallowing the moon, and they make all sorts of noises to frighten the fish away. Perhaps you would like to know a little about our journey? We came in a very unpropitious time, as we had

had a sirocco wind for several days. But we were ready to come and we thought we could do most of our travelling after night. It is called fourteen hours here. I have not become accustomed to counting distance that way, for if one travels farther than three miles an hour, they will reach the place before the set number of hours. Miss Crawford and myself wore water-proof dresses to prevent our backs from being burned by the sun. We had covered our sun hats with white, and we had curtains of white muslin to draw around our faces, as it is not easy to carry umbrellas, and we put wet handkerchiefs on the tops of our heads. We each carried a pistol. I do not know that I could have used mine, but no matter. Thus equipped we set out. We did not go the usual route, as it had been pronounced not safe. We had plain till daylight, and then came the mountains. At about seven o'clock we alighted and ate our breakfasts that we had brought along, and then we resumed our journey up and down, down and up. What places we passed! Often the path was so narrow there was barely room for the horse to pass—on one side a bush would project from the side of the hill, and on the other would be a chasm several hundred feet deep. We went down one hill with only a zig-zag path for a road. It was frightful, the steep places the horses had to go down, over huge stones and roots. At last we got off and walked. It would have been nothing for me to have said that was the worst hill I had ever gone down, but the others said so too. We intended to stop at ten o'clock, but we travelled on and on in the scorching sun and the fiery wind. Although there was plenty of underbrush on which it was convenient to tear our dresses, yet no trees appeared. We strained our eyes at every turn for the sight of shade. Even the "shadow of a great rock" would have been a relief. A little after noon we came to a stream of water, and on the banks were trees enough to make a shade both for ourselves and horses. There was a village near by. We placed a quilt we had along under a tree close by the stream, and lay down to rest. We felt that the stream was a mercy for us. We had just got comfortably settled, when we found ourselves invaded by an army of ants. However, we could do no better, and we put up with it as well as we could, glad that we could bathe our aching heads in the water from the brook. The villagers flocked to see us. We bought a jug of water to drink, for in this country drinking water cannot be had "without money and without price." We used one jug full and bought another. The little girl who had charge of the jug, stood near us the entire afternoon, saying over and over, "O my lady, I beseech you to let me have my jug." This worried me, but the others are used to such things and they paid no attention. We were to have the use of the jug while we remained. She knew that, but her idea was to get the jug. Then after awhile we should want water again and should be compelled to buy more. The water jugs they have here are porous, so that the water in them keeps cool. We were now at the foot of Mt. Cassius. At five o'clock we were mounted again, and three more hours brought us to the end of our journey.

This is a quiet little Armenian village. Many of them have em-

braced Protestantism. Though, I am sorry to say, they are not much credit to the cause. If any body is very mean indeed, they say he is as mean as a Kessably. I suppose this has always been the case, and it will take them to be Protestants for several generations before it is rooted out. They say all the sharp Armenians are half-devils, but the half-simple ones are pretty good folks. They are noted for sleeping in church. If a strange man comes into church in Latakiyeh and he falls asleep immediately, we set it down at once that he is from Kessab. They say that even the small boys, as soon as they are seated in the sanctuary, begin to go through the motion. They are not asleep at all, but they consider it a necessary part of the exercise. Many of them have silk worms and make silk thread for an occupation. Plenty of goat's milk and butter can be had. The goats ramble over the hills and somehow find a subsistence on the barren rocks.

Some of the people would be called wealthy for this country; but they do not seem to live any the better for it. They say if they built better houses than their neighbors, they would be envious and the houses would be torn down. They would be considered rich, and so would be taxed more heavily than they would be able to pay, and poor people would think they were able to keep them and would come and live off them. So not being able to overcome these difficulties, and being inclined to be miserly, they live on in the old way.

They are economical, too. Many of the houses are built by the side of a hill, so that the hill forms a side of the house, and that saves so much. If you ride or walk through the village, you will often find your road running along over the roofs of the houses.

You know a Kessably by his or her dress; but every village or district has a dress peculiar to itself. The women wear their hair braided in small braids that hang down their backs, and to the end of each braid is attached a heavy black silk tassel, and if they can afford it, they will also have a coin attached. Many of them have caps made of coins. Think how heavy it must be to have all that weight to carry on one's head! The women are, as usual in this country, "hewers of wood and drawers of water." Yesterday we met a woman carrying a little child in her arms, giving it nourishment as she walked, and on her back was tied a great bundle of wood.

They had a wedding last week. I think they must certainly be "very much married," for it took them three days to do it. They fired guns and beat drums nearly all of that time. There is more music in a carpenter's hammer than in their drums. One day they met and washed wheat for the bride. (All the wheat in this country has to be washed before it can be used, as it is threshed on the ground.) Some of the women washed the wheat, while the others danced. The dance I cannot describe, unless I say it is a systematic way of kicking up their heels, and the leader holds a rag in each hand that he waves over his or her head. They danced promiscuously; that is, they formed a ring and the boys were on one side and the girls on the other. Even the drummer became so excited that he performed a few somersaults, but drumming all the time. All this time where was the bride? At

home busily engaged in weeping and wailing. It is the custom for the intended husband to furnish the wedding outfit for the bride. His female relatives convey it to her and dress her, and she fights them all the time they are doing it. Not that she does not want to be married, but she would lack modesty if she did otherwise. When she is about to leave her father's household, she weeps awhile with each member, and if any of the family be dead, she weeps awhile for each one.

The house which we occupy belongs to the American Board. Their missionaries are not using it this summer, and they kindly offered it to us. It has wooden floors and wooden steps, and there is a cooking stove in it, for wood is cheap here. The stove came from America. We enjoy the society of Mr. Adams and family, who live here.

As ever, your sister in Christ,

MATTIE R. WYLIE.

CHINESE.

The following letter was addressed to one of the teachers in the Chinese school of the Pittsburgh congregation, by one of the former pupils:

ERIE, PA., November 8, 1877.

MISS MATTIE MCKNIGHT—Your letter of October 19th was received last week, and found me well. I was glad to hear from you, and to know that you are well. I cannot tell how long I will stay here, as business is not very good. I go to Sabbath School every Sabbath morning at half-past nine. My friend and I are in Mr. Moore's class. We go also to Sabbath School in the afternoon at the Bethel, and then at 5 o'clock on Sabbath afternoon, we go to Mr. Moore's house to learn to read. We are learning to read fast, and I can write some and can sing, *Hold the Fort*, and *Jesus Loves Me*, pretty well. Mrs. Moore teaches me, and Mr. Moore teaches my friend, Lee Chow.

My teacher told me about Christ dying on the cross, and many other things about him. I am very sorry to hear of Mrs. McKinney's death. I knew her. I saw her in Allegheny. She was a good woman to teach the China boys to be good. I hope I will see her in heaven. Mr. Moore tells me I will if I am a good boy. Park Church is the Sabbath School I go to. You be good woman and teach the China boys all you can, and they will think of it when they go back to China. Mr. Moore and Mrs. Moore want you to ask God to help them that they may do much good to the China boys, and may be able to meet some of them in heaven.

Your friend,

LEE-POU LONG.

EDITORIAL NOTES.

ANOTHER year of our editorial labor has passed by. In looking back, we first of all, record our thankfulness to the Head of the Church, and then to our brethren, for the help we have received.

The prospects of the church are encouraging. We share in the distress and trouble of the land, we are subject to the changes that come upon all, yet as a

church, we may well be thankful that many earnest men have come to see that our Testimony rests upon the Word of God, and that for a nation to abandon altogether the practices that are really based upon the principles we maintain, is to start away on a course that the history of nations shows has but one result—national ruin. As the issue is more clearly seen, many will be ready to Christianize the national charter.

We address ourselves to the work of another year. Our Heavenly Father alone knows, how many are the days before either us who write or you that read: but let us labor on, with the ability he grants to us, and when he comes, may he find us watching.

THE friends of the Sabbath may well rejoice, in many signs that the recent agitation of the question has done much good. We give place this month to an earnest protest against the course of the Pennsylvania Railroad, and we know it is too true that since the riots, the course of that corporation has been if anything, far worse in this matter of Sabbath profanation. Yet there are signs for good. The managers of the Michigan Central road have given orders that the Sabbath be regarded on the line, and that all work be suspended as far as possible, on that day. The Permanent Exhibition in Philadelphia, after a long contest, was opened on the Sabbath, but it is now to be kept closed, all concerned in the anti-Sabbath movement confessing that public opinion would not sustain them in their course. Another event, full as public, is the act of Gen. Grant in declining to attend the French races on the Sabbath. We have often referred to his disregard of the Sabbath while he was President. But let it be known, that when the French President, last fall, sent him tickets for the races, he declined them, and attended services at the American chapel.

MR. MOODY is in danger of passing the Rubicon in his attitude toward the church. His services for the cause of Christ have been very great, but unless he listens to friendly counsel, he may end up in the class of those sectaries, who, proposing to heal divisions in the body of Christ, have only led to their increase. The following is from the *Presbyterian Banner*:

Mr. Moody himself has taken one step—and that too a pretty long stride, in advance. Heretofore he has declined to perform any strictly pastoral or ministerial function; but previous to leaving Northfield, and that too in the absence of the pastor, Rev. T. J. Clark, he administered the sacrament of the Lord's Supper. A correspondent of the *Congregationalist* thus describes the service:

"In the opening service he (Mr. Moody) read the 12th chapter of Leviticus, giving a passing discourse on the doctrine of substitution. At sermon time he announced that he should not preach a sermon, but would talk familiarly on the Lord's Supper. He began by saying that the purposes of the sacrament were greatly misunderstood by both Christians and the world; that a great many came to the Lord's table who ought not to come, and a great many stayed away who ought to come. He explained away in his peculiar style what he termed 'that great bugbear in the minds of many which was

made from the words of Paul about "eating and drinking to damnation." He invited all who loved the Lord Jesus Christ, 'no matter what church you belong to, or if you belong to none,' said he, as he descended from the pulpit to administer the sacrament, to 'come. We make no restrictions; it's the Lord's table, not ours. Paul said little about baptism; baptism is not important, the Lord's Supper is all important. Let us now break bread, without word or comment.'"

This proceeding of Mr. Moody will be sincerely regretted by his best friends and most ardent admirers, the great bulk of whom believe that those who administer the sacraments of the church should be officially authorized to do so. By exercising an office with which the church has not entrusted him, he has manifested an indifference to church authority which does not promise well for the future, and will excite apprehensions that after all there may be something in the charge that he would in the end set at naught all formal church organization. His administration of the Lord's Supper at Northfield will tend to confirm the report in circulation for some time, that he was rapidly adopting the tenets of the Plymouth Brethren, one of whose peculiarities is, that ordination is not necessary to the full work of the ministry.

WE commence in this number the publication of the Diary of Rev. John Cuthbertson, as prepared by a committee of the Big Spring Presbytery of the United Presbyterian Church. The information it contains is both interesting and valuable. Few persons have any adequate idea of the trials which the pioneers of our church had to undergo in their efforts to secure for it a firm foothold in this country. We are very much mistaken if the plain narrative of their self-denying labors does not deepen the attachment of our readers to those principles for the maintenance and propagation of which our fathers made so many and such great sacrifices, and which as a precious heritage they bequeathed to us. It is the intention of the committee to publish in pamphlet form the Diary, due notice of which will be given.

We intend as soon as the Diary is finished to commence the publication of several old papers relating to the period embraced in it, which are of considerable historical value.

ECCLESIASTICAL.

COMMUNION IN MANSFIELD, O.

WEST GENEVA, O., November 21, 1877.

I have just returned from the enjoyment of a communion service at Mansfield, O., and I can safely say it has rarely been my privilege to attend upon a more pleasant and interesting occasion.

Rev. J. C. Boyd, with Elders Watson and Dunlap, had been appointed by the Ohio Presbytery as a session to receive and enroll members. This they did on the Thursday and Friday preceding the communion. Brother Boyd conducted the entire service.

It is not a little remarkable that the efforts of six months, in that locality, should show such results. Besides the strangers who were present on the Sabbath, twenty-five actual members sat down at the sacramental table.

Among these were persons in the town and vicinity who had not enjoyed

the privilege for many years; and with what tears of joy did they witness the table spread in their very midst. The scene almost reminded one of the ancient Jew who had long felt the desolation of Sion, weeping as he beheld the corner stone of the after-temple relaid.

One aged father remarked, "it is the best day of my life." Others, "O what a precious day this is!" And we all felt that, not only had we joyous communion with each other,—but, "truly our fellowship was with the Father and his Son Jesus Christ."

There were felt tokens of the presence of the Master of Assemblies.

Old Uncle John Finney, as he is called, of the U. P. Church, a veteran in both the National Reform and anti-secret cause, was present all day Sabbath and Sabbath night. After the communion services were over, he came up to where several of us were standing, and said: Brethren, I must tell you an anecdote. I once heard several Methodist preachers conversing together, and during the discourse one of them, with true Methodist zeal, exclaimed, "well, brethren, you may say what you please, we have all got to come to the Covenanters at last."

Sabbath night, the hall, seating almost two hundred, was filled with a most interesting and attentive audience, many of whom came forward, after service, and gave us a hearty welcome.

The prospects for a congregation are, indeed, very flattering. Mansfield is a beautiful, flourishing town of about ten thousand inhabitants; it is a good commercial centre, with several manufacturing establishments. I was told that good farming land also could be had, two and three miles from town, from sixty to seventy-five dollars per acre.

The town lies at the junction of three trunk lines of railroad, the Pittsburgh, Fort Wayne and Chicago, Baltimore and Ohio and the Atlantic and Great Western, making it easy of access from all parts of the country.

The success of the congregation, thus far, is largely attributable to the zeal and energy of Mr. W. P. Clark; he has been untiring in his efforts. Mr. S. A. George has been laboring with great acceptance to the people since Synod; he is an earnest worker, and much prefers to build a new congregation, to accepting an old one. The facts thus far prove that the Board of Missions has judged very wisely in granting them assistance for the present year.

I doubt not it is the true policy to cultivate such fields rather than spend money in sending preaching to some man who has chosen to locate himself in some obscure wilderness place. Let us raise the standard in active commercial centres, and unfurl our banner where people can see it, and by so doing we will pattern after our great Leader and his apostles.

Might not the entire plan of our domestic mission operations, with a view to a possible reconstruction of the whole system, form a suitable subject for the discussions of Synod some part or whole of a day? We could certainly discuss no interest much more vital to the church's growth in this country.

Any one desiring information concerning Mansfield, as to prospects for business, price of land, &c., can get full particulars by addressing W. P. Clark or S. A. George.

H. H. GEORGE.

MANSFIELD, O., November 20, 1877.

Members of the Central Board of Missions:

Accepting your appointment for the six months beginning June 1st, I entered upon the work here, and have endeavored, according to the best of my ability, to do the work that was to be done. I found plenty of work to do, but have been wonderfully sustained and assisted by the Spirit of God. Al-

ready we have seen fruit from our labors here. I have lectured or preached regularly twice every Sabbath since I came, except one, and that day I had a much better man in my place. Our audience was small at first, but is very good now, generally; in fact we are compelled to consider the matter of moving to a larger hall. Our work is, I think, looked upon favorably by all, except a very few who look upon us as intruders. Others there are, who perhaps think it will never amount to anything, but they grant us the right to make the trial. More attentive audiences I have never seen than gather together here Sabbath after Sabbath, and it is a comfort to know that God will honor his own truth, even though it be spoken in weakness. Our communion was last Sabbath. It was a beautiful day, and we had a glorious time. We felt that the Spirit of God was not only with us on that day, and during the days of preparation, but that he had been with us all along, and blessed our labors. Thirty-four sat down around God's table, in an upper chamber, and had sweet communion with him whose dying love we were commemorating. Twenty-five of the above number belong to our mission; five were received on examination, the rest on certificate; three from the Seceder Church; three from the U. P. Church; one from the Presbyterian Church; the rest were scattered members of our own church, not one of whom has for some time been in working connection with any congregation of our church. There were three or four more whom we had hoped would unite with us, at this time, but are not yet quite ready, and thankful for what have been gathered together, we hope and pray for the rest. Our communion services throughout were very interesting. Rev. J. C. Boyd, of Utica, led the service, assisted by Rev. H. H. George. At the close of the service, on Sabbath morning, we took a collection of upwards of \$25.00 for the Home Mission Fund. At the close of the service on Monday, one child was baptized, and thus ended a most pleasant communion season. We feel the force of those comforting words, "My grace shall be sufficient for thee."

On behalf of the Mission, I desire to thank the Board for their liberality, and hope that they will think the money well spent. If spared, according to appointment, I expect to continue my labors here for the coming six months.

Your obedient servant,

S. A. GEORGE.

HOME CIRCLE.

How sad is war in the light of the suffering it brings upon children! The following extracts need no words of ours to make them affect the hearts of all who read them. We find them in the weekly *London Times* for September 28, and for October 12.

I am left alone in a camp just outside a starving town (Carlova); my companions are away on business. The sentries have strict orders to admit nobody, but their tender hearts are not proof against the appeals of little children, who come with presents of baskets of grapes. There are grapes everywhere here, but, without bread, they will not support life. I have not counted them, but I think about 30 tiny girls have one after the other toddled in here and looked up into my face since I seated myself to begin this letter. Looking up I see the mother standing by the guardian Zaptiehs, watching for the verdict. I do not understand Bulgarian, and my dragoman is away with the rest, but there is no need for words. The pinched faces, tobacco-pipe-stem looking limbs, staggering walk, and ravenous looks at the loaves at the opening of the tent tell me quite eloquently what they stand there for; while the Zaptiehs, in reply to my indignant demand of why they let them come in, give a good-natured shrug, grin, and push the mothers further back as a compromise with their duties. I do not know what my hungry camp mates will say when they return to lunch and find that I have coolly bartered away all our bread for grapes and kisses of the hand. If my man comes in first I hope to get out of the scrape by letting him gallop into the town to our own special baker for some more. * *

As we rode up the main street, which, from its pebbly appearance, is evidently in winter the bed of a roaring mountain torrent, we noted that every house was closed and carefully barred. It seemed like another city of the dead. A few Turks were at the door of a coffee-house, and our sixty-five araba drivers were lounging about waiting for us; but beyond these and a few dogs and cats this town, which lately boasted some 10,000 inhabitants, was apparently tenantless. I say apparently, because as we went up the street it became necessary to halt while Mr. Fawcett got out his credentials for the mudir; and during that temporary stoppage a sight was encountered which brought tears to the eyes of more than one of our rough-looking party. A well-built house, close to which we reined up, was discovered to have inhabitants, and how we discovered this was that the tips of several little white noses poked through the strong wooden bars, which were carefully nailed up from within, for all the world like rabbits pushing their noses out of a hutch. At our inquiry if anybody was within, given in Turkish, the spaces between the bars became instantly blank. Calling up our dragoman, who spoke Bulgarian, we told him to speak gently, and the little noses re-appeared. "How many of you are there?" we inquired. "Ten," was the faint reply, in a childish treble. "How long have you been shut up here?" "Nearly forty days." "But why do you stay in there?" "Oh, do not ask us; they are killing everybody. Where is our father?"—from a dozen little throats at once. "Have you anything to eat?" "Nothing now; we have lived all the time on the grapes in our garden, but they are gone." The rest was lost in a chorus of sudden sobs. * * * * *

We were, to our frequent embarrassment, overwhelmed with what were certainly heartfelt thanks. Nor was the expression confined to words. Fruit and flowers grow in magnificent abundance in every garden in Sopot and Carlova, and these, being the only things the poor creatures had in the world, were poured in upon us in such prodigious quantities that, after in vain refusing them, we were more than once, while standing in the wagons serving out the flour, actually up to our knees in great nosegays and bunches of white and purple grapes. So touching was the manifestation that I cannot refrain from mentioning that on two or three occasions the whole four of us gave way to tears, which it was found impossible to repress. It is only just to Mr. Fawcett to add that he afterwards apologized for his conduct, and explained that he was "taken unawares." Being a Judge who might possibly one day have to sit upon some of us, he felt it only fair, he said, to assure us that he was usually as hard as a flint.

ENIGMA.

THE initials of the following form the name of a King of Mesopotamia, whom the children of Israel served:

1. One of the sons of Ham.
2. The son of Selah.
3. One of the sons of Abinadab.
4. A word used in the song of Habakkuk.
5. A great grand-child of Shem.
6. The son of Zibeon the Horite.
7. One of the sons of Jacob.
8. A daughter of Bethuel.
9. The son of Amoz.
10. One of the sons of Jacob.
11. Who murdered Pekah.
12. The grand-child of Benjamin.
13. A city of Egypt.
14. A mountain north-east of Jordan.
15. A place east of Jordan.
16. A successor of King Saul.
17. A city of Lycia.

SAMUEL R. RENFREW, Olathe.

BIBLE QUESTIONS.

Where is it said that the Spirit led Jesus into the wilderness to be tempted of the devil?

Where is it said that ye shall kindle no fire throughout your habitations on the Sabbath-day?

Where is it said that Jacob blessed Pharaoh?

Where is it said that the sun and moon stood still?

Where is it said that all their bread was dry and mouldy?

M. A. K

ANSWERS.

1st Enigma.—Marah. Ahab, Kirjath-jearim, Kanah, Ebed-melech, Darkness, Abel, Hazael—M A K K E D A H.

2d Enigma.—Cup. 1. Communion cup—Matt. 26: 27. 2. Wine cup—Prov. 23: 31. 3. Joseph's cup—Gen. 44: 2. 4. Cup meaning "portion"—Psalms 11: 6; 16: 5; 23: 5; 78: 10; 75: 8.

Answers to October Bible Questions were sent by Samuel R. Renfrew.

MARRIAGES.

By Rev. Robert J. Sharpe, November 28, 1877, at 1035 Shackamaxon street, Philadelphia, MR. JOSEPH G. HANDFORD and MISS ELIZABETH C. ROBERTSON, both of Philadelphia.

By Rev. J. C. Smith, on November 15, 1877, DAVID S. ROBERTS and MAGGIE A. LOVE, both of Lawrence county, Pa.

OBITUARIES.

ELDER WILLIAM O. LINDSAY died at his home near Kossuth, Ia., April 27, 1877, in the 67th year of his age. He was born in Belfast, Ireland, July 1st, 1819, and first united with the R. P. church in Londonderry, Rev. J. P. Sweeney, pastor. In 1844 he removed to Philadelphia, and was a member first of Prof. J. M. Willson's, and afterwards an elder in Rev. A. M. Milligan's congregation. He removed from Philadelphia to Iowa in 1861, and was one of the founders and leaders of the congregation at Kossuth. While his strength remained, he took a prominent and active part in the church. He was a man of warm heart, settled convictions and extended information. In prayer and speaking to a question in prayer meeting, he had few equals. None in the community could more clearly define and better defend the principles of our church. He was an invalid for eight years, suffering from asthma. His last illness was brief. Being confined to the house all winter, his first venture out was to attend a National Reform meeting in the neighborhood, where he made an able reply to an infidel lawyer. This was his last work and testimony in a cause in which he took a very deep interest. After this his strength failed rapidly and in a little more than a week he calmly entered his rest, leaving a widow and one daughter to mourn their deep loss.

Help, Lord, because the Godly man
Doth daily fade away;
And from among the sons of men
The faithful do decay.

M. A. G.

DEPARTED this life, in St. Louis, Mo., on July 8, 1877, Agnes Gass, consort of John Gass, in the 53d year of her age.

The subject of the above notice was born of pious parents, near Derrock, County of Antrim, Ireland. In the year 1847 she emigrated to Philadelphia, Pa., with her younger brother, Samuel Neill, now of Sparta, Illinois. In the same year she made a profession of religion in the Cherry Street congregation, the late Prof. J. M. Willson, pastor, and who ever after entertained a lively interest in her welfare. She was always conscientious in the discharge of duty from early life, a strict observer of the Sabbath, and days appointed by the church, a liberal giver and kind to those in need. In February, 1874, she was stricken with paralysis, which rendered her helpless the rest of her life. During one whole year she had little rest from pain. Her afflictions she bore with Christian resignation. Her greatest trial was to be deprived of the public ordinances of God's grace, her seat never being vacant when able to attend. Having no pastor for some time in St. Louis, she was very much comforted and edified by occasional visits from the late Rev. James Wallace, with whom we hope she is now enjoying that everlasting rest which remains for all the people of God.

COM.

DIED, in York, August 23, 1877, John Guthrie, in the forty-seventh year of his age.

At the last meeting of the Sabbath School Teachers' Association connected with the congregation of York, the undersigned were appointed a committee to prepare a suitable minute expressive of the sense of the loss we have sustained in Mr. Guthrie's death, to be entered on the records of the Association, and to have a copy of the same sent to the family of the deceased, and to the magazines of the church for publication.

Mr. Guthrie had for many years endeared himself to us all, in the Sabbath-school, the congregation with which he was connected, and the community in which he lived, by his uniform courtesy, gentleness and kindness, by his untiring assiduity as a teacher, his blameless Christian life, and the manifold evidence he afforded of his devotion to the glory and service of the great Master.

The class he so many years taught with so great fidelity and success, feel most deeply the loss they have sustained. Few have had their hearts so fully in a work so intimately associated with the best interests of the church of Christ—that of the Sabbath-school. He, with his esteemed partner in life, also a very successful teacher, spent many of their best and happiest hours in Bible study, with special reference to their work on the next Sabbath.

His life was singularly pure and devout, his heart gentle and tender. His last sickness, while it endured for nearly a year and a half, and was attended with much prostration and suffering, was lighted up and made full of glory by the perfect peace which reigned within—a light without one cloud, a hope and joy absolutely without doubt.

We intrude not into the grief of his distressed widow and the six fatherless children, who have been bereaved in early life of a father so kind and loving; but can only commit them to the tenderness and sympathy of our most compassionate and faithful High Priest. While he expressed his entire resignation to the will of God, in parting with the wife and children whom he so tenderly loved, his last heard words, the night before he died, were committing them to the care and keeping of that God on whom his own heart had so long and so fully relied.

I. CULLINGS,
S. BOWDEN,
D. McMILLAN.

DIED, September 15, 1877, at the residence of her brother-in-law, Mr. James Sloan, Syracuse, New York, Mrs. Maggie Linn, in the 47th year of her age.

The deceased was the daughter of Mr. James McMeeken, and wife of Elder James Linn, Page county, Iowa. She was on a visit to friends in the East, intending to see her father in Philadelphia. Before arriving at her place of destination she received a summons to visit her Father's house in heaven.

Mrs. Linn was an earnest Sabbath-school worker. She loved the house of God, took a deep interest in all that concerned the peace, purity and efficiency of the church of Christ. In her youth she sought Jesus; at death, the Master whom she loved and served came and received her to himself.

Though her husband and her many friends mourn their bereavement, and the congregation, of which she was an esteemed member, its loss, yet they are comforted by the assurance that their loss is her gain.

COM.

RESOLUTIONS ON THE DEATH OF MRS. WRIGHT, OLATHE CONGREGATION.

At a meeting of the Female Missionary Society of Olathe Congregation, September 26, 1877, the following resolutions were read and adopted:

WHEREAS, God in His wise Providence has by death removed from our Society Mrs. Wright, one of its loved members;

Resolved, 1. That by this removal we have lost a dear friend and willing worker.

2. We desire to record our high appreciation of her Christian character, as exemplified in her love to the church of Christ, her earnest endeavor to discharge her duties faithfully, her kind, sympathizing and benevolent acts. She did "weep with those that wept."

3. That to the bereaved husband and little motherless ones, we tender our heartfelt sympathy, commending them to Him who is afflicted in all our afflictions.

4. That we desire to improve this bereavement as a warning to us, and endeavor to obey the Divine injunction, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

5. That a copy of these resolutions be sent to the bereaved husband, and also to the REFORMED PRESBYTERIAN AND COVENANTER and *Our Banner*, for publication.

MRS. MATTIE TIPPEN,
MRS. KATIE HOUSTON,

Com.

RESOLUTIONS OF THE LADIES' MISSIONARY SOCIETY OF SHARON CONGREGATION.

In the providence of God, we, as a Missionary Society, have been visited by the hand of death three times since our organization. This three-fold visitation has in it a most impressive lesson; Mrs. Mary S. Robb, in the prime of life; Mrs. Jane G. Robb, a shock of corn fully ripe; Miss Mollie Milligan, among the youngest members. While mourning the absence of these sincere workers, it behooves us to remember

1. That life is uncertain, death is real; the will of our Heavenly Father supreme.

2. That we can depend for success on none but our Lord Jesus Christ, whose are the laborers as well as the vineyard, and who calls in and rewards his workers whenever he will.

We therefore resolve:

1. That though we weep, and though God has chastened us, we will not desist our work and labor of love; work while it is day, the night cometh when no man can work.

2. That we extend our deepest sympathy to those who mourn a loss more deeply felt than ours can be. The bereaved have a share in our prayers.

3. We will endeavor to follow the footsteps of those who have gone before us; and will seek that our souls may be beautified by heavenly graces; we will improve the providences of the past, which most plainly say, be ye also ready.

4. That these resolutions be forwarded to the REFORMED PRESBYTERIAN AND COVENANTER and *Our Banner*, for insertion.

MRS. SARAH E. WILLSON,
MRS. MARY REED,
MRS. M. REBECCA CROW.

MISS MATTIE WILLSON, Secretary.

DIED, in New York, on Tuesday, Oct. 30th, 1877, after a short illness, JAMES W. LONG, son of Isabella and the late Jacob A. Long, in the 28th year of his age.

Com.

RESOLUTIONS ON THE DEATH OF MR. JOHN LAWSON.

WHEREAS, Our Heavenly Father, who, mysteriously yet wisely, orders all events, has entered our Board of Financial Officers and called away Mr. John Lawson, who has been for more than forty years a member of the church, and a Deacon and Treasurer of the 2d Reformed Presbyterian congregation of Newburgh since its organization; and

Whereas, We have thus lost one of our number who, as a financial officer, has labored assiduously for the welfare of the congregation by devoting his time and means for its best interests; and has so often given evidence of his christian character and the kindliness of his heart by helping friends in the time of need; therefore

Resolved, That while bowing submissively beneath this sudden chastisement of our Heavenly Father, we hereby record our sense of the great loss we have sustained in this bereavement; and at the same time listen to this providence as a loud call to be ever watching and waiting for the coming of our Lord.

Resolved, That we tender our unfeigned sympathy to the afflicted family, and earnestly pray that this bereavement may be sanctified to them and to the congregation in which he was so long an efficient member.

ANDREW LITTLE,
R. M. McALLISTER,
Committee.

OFFICERS, BOARDS, INSTITUTIONS, &c.,
OF THE
Reformed Presbyterian Church.

REV. J. R. THOMPSON,	Moderator
REV. T. P. STEVENSON,	Recording Clerk.
REV. J. W. SPROULL,	Assistant Clerk.
S. O. WYLIE, D. D.,	Stated Clerk.

TRUSTEES OF SYNOD.

D. Gregg, <i>President</i> ; D. Ewer,	Term expires, 1880.
Wm. Wills, <i>Treasurer</i> ; Daniel Chestnut, <i>Secretary</i> ,	" " 1878.
S. A. Sterrett, M. D., J. A. McKee,	" " 1879.

BOARDS, &c.

- Foreign Mission*.—S. O. Wylie, D. D., Chairman; Rev. T. P. Stevenson, Secretary; Walter T. Miller, Treasurer, Box 553, New York.
- Domestic Mission*.—T. Sproull, D. D., Chairman; Rev. J. W. Sproull, Secretary; D. Ewer, Treasurer, 852 Ridge avenue, Allegheny City, Pa.
- Church Extension*.—James Wiggins, Chairman; Rev. J. C. K. Milligan, Secretary; Walter T. Miller, Treasurer, Box 553, New York.
- Education*.—Rev. T. P. Stevenson, Chairman; S. J. Crowe, Secretary; D. Boyd, Treasurer, Bellefontaine, Ohio.
- Superintendents Theological Seminary*.—S. O. Wylie, D. D., Chairman; Rev. D. McAllister, Secretary; W. Wills, Treasurer, 110 Market street, Pittsburgh, Pa.
- * *Superannuated Ministers' Fund*.—W. Wills, Treasurer, 110 Market street, Pittsburgh, Pa.
- Memorial Fund*.—W. Wills, Treasurer, 110 Market street, Pittsburgh, Pa.
- Literary Fund*.—Walter T. Miller, Treasurer, Box 553, New York.
- Sustentation Fund*.—Rev. James Kennedy, Chairman; Rev. J. C. K. Milligan, Secretary; James Wiggins, Treasurer, No. 85 Chambers street, N. Y. City.

INSTITUTIONS.

- Theological Seminary*, Allegheny City, Pa.—T. Sproull, D. D., Emeritus Professor; J. R. W. Sloane, D. D., D. B. Willson, Professors. Session begins on the second Tuesday of September, and closes on the first Tuesday of April.
- Geneva Collegiate Institute*, West Geneva, Ohio.—Rev. H. H. George, D. D., President. College year begins September 10.

COMMITTEES TO REPORT AT NEXT SYNOD.

<i>On Signs of the Times</i> .—Rev. Dr. Stevenson, Chairman,	Minutes, page 169.
<i>On Temperance</i> .—Rev. J. O. Bayles, Chairman,	" " 169.
<i>On Memorial Fund</i> .—Rev. S. Bowden, Chairman,	" " 169.
<i>On Travelling Fund</i> .—Rev. J. McCracken, Chairman,	" " 169.
<i>On Reduction of Fares</i> .—Rev. J. McCracken, Chairman,	" " 214.

PERIODICALS.

- Reformed Presbyterian and Covenanter*, monthly, Allegheny, Pa.
- Our Banner*, monthly, New York City.

NEXT MEETING OF SYNOD.

Sharon Church, Linton, Iowa, May 29th, 1878, 2 P. M.

FORM OF BEQUEST.

When there is real estate, the form should be, "I devise to the Trustees of the Synod of the Reformed Presbyterian Church of North America."

When there is personal estate, the same form, with the exception of "I give and bequeath," instead of "I devise."

TREASURERS OF PRESBYTERIES.

Illinois.—Rev. J. M. Faris, Coulterville, Ill.
Iowa.—John McElhenny, Linton, Iowa.
Kansas.—Rev. J. Dodds, Winchester, Kansas.
Lakes.—Rev. P. H. Wylie, Macedon, Ohio.
New York.—James Wiggins, 85 Chambers street, New York City.
Ohio.—Rev. J. C. Boyd, Utica, Ohio.
Philadelphia.—W. Brown, 1685 Locust street, Philadelphia.
Pittsburgh.—W. Wills, 110 Market street, Pittsburgh.
Rochester.—A. Ernisse, Prince street, Rochester, N. Y.

ORDINATIONS AND INSTALLATIONS.

Rev. Dr. Sloane, installed in Allegheny Congregation, June 6; J. R. Wylie, ordained and installed in Springfield, &c., Congregation, June 29; Rev. D. H. Coulter, installed in Winchester, Aug. 17; Rev. J. R. Hill, in St. Louis, Sept. 28; Rev. J. A. Thompson, in Fremont and Wahoo, Oct.; W. S. Fulton, ordained and installed, Muskingum and Tomica, Dec. 5; G. M. Elliott, ordained Aug. 21, installed Selma, Ala., Dec.; J. M. Foster, ordained and installed, Cincinnati, Dec.

DEATHS OF MINISTERS.

Rev. James Wallace, an unsettled minister of Illinois Presbytery, died at St. Louis, Mo., May 1, 1877.

VACANCIES.

New York Presbytery, Ballibay, Newark; *Philadelphia*, Baltimore, Conococheague; *Rochester*, Lochiel, York; *Pittsburgh*, Elizabeth and McKeesport, Oil City, Oil Creek; *Ohio*, Jonathan's Creek, Londonderry and North Salem; *Lakes*, Belle-centre, Bellefontaine, Cedarville, Garrison, Miami, Rushsylvania, Southfield; *Iowa*, Elliotta, Kossuth, Lake Reno and Round Prairie, Lind Grove, Walnut City; *Kansas*, Long Branch, Sterling, Sylvania.

DISSOLUTION OF PASTORAL RELATION.

Rev. Isaiah Faris and Walnut City Congregation, May 28; Rev. M. A. Gault and Lind Grove, Oct. 9; Rev. S. R. McClurkin and Brownsville, Oct. 17; Rev. J. Lynd and Baltimore, Nov. 6.

MINISTERS WITHOUT CHARGE.

Revs. S. Bowden, J. Crozier, J. Dodds, T. M. Elder, I. Faris, M. A. Gault, R. Hutcheson, R. Johnson, J. J. McClurkin, J. McCracken, J. Neill, J. Wallace.

LICENTIATES.

A. D. Crowe, J. M. Crozier, J. W. Dill, S. A. George, George Kennedy, R. M. McKinney, W. McKinney, J. L. Pinkerton, W. M. Shanks, J. R. Wylie.

DIRECTORY OF CITY CHURCHES.

	PASTORS.	CHURCHES.	SERVICES.
Allegheny, Pa.,	J. R. W. Sloane,	Sandusky and North Diamond sts.	10½ a.m., 3 p.m.
Baltimore, Md.,		Aisquith & Chase sts. and Hart ave.	11 a.m., 5½ p.m.
Boston, Mass., First cong.,	Rev. W. Graham,	Ferdinand and Isabella sts.	10½ a.m., 3 p.m.
" " Second "	Rev. D. McFall,	Caledonian Hall, 94 Hanover st.	10½ a.m., 3 p.m.
Brooklyn, N. Y.,	Rev. J. H. Boggs,	Fayette avenue and Ryerson st.	10½ a.m., 3 p.m.
Central, Allegheny, Pa.,	Rev. J. W. Sproull,	Sandusky st. south of Ohio,	10½ a.m., 3 p.m.
Cincinnati, O.,		Clinton st. bet. John & Central aves.	10½ a.m., 3½ p.m.
McKeesport, Pa.,		Penn st. near Walnut.	2d and 4th Sabs.
Newburgh, N. Y., First cong.,	Rev. S. Carlisle,	Grand st. bet. 1st and 2d sts.	10½ a.m., 2 p.m.
" " Second "	Rev. J. R. Thompson,	Grand st. bet. Catharine & South sts.	10½ a.m., 3 p.m.
New Castle, Pa.,	Rev. S. J. Crowe,	Oak and Spruce sts.	11 a.m., 1 p.m.
New York, First cong.,	Rev. J. C. K. Milligan,	28th st. bet. 9th and 10th aves.	10½ a.m., 3 p.m.
" " Second "	Rev. R. M. Somerville,	39th st. near 7th ave.	10½ a.m., 3 p.m.
" " Third "	Rev. D. Gregg, Jr.,	23d st. bet. 7th and 8th aves.	10½ a.m., 3½ p.m.
" " Fourth "	Rev. Jas. Kennedy,	48th st. bet. 8th and 9th aves.	10½ a.m., 7½ p.m.
Oil City,		South Oil City, 2d and State sts.	11 a.m., 3 p.m.
Philadelphia, First cong.,	Rev. T. P. Stevenson,	17th and Filbert sts.	10½ a.m., 3 p.m.
" " Second "	S. O. Wylie, D. D.,	17th st. below Race,	10½ a.m., 3 p.m.
" " Third "	Rev. R. J. Sharpe,	Deal st. east of Frankford road,	10½ a.m., 3 p.m.
Pittsburgh, Pa.,	A. M. Milligan, D. D.,	8th st. north of Penn.,	10½ a.m., 3 p.m.
Rochester, N. Y.,	Rev. R. D. Sproull,	St. Paul st. north of Andrews,	10½ a.m., 3½ p.m.
St. Louis, Mo.,	Rev. J. R. Hill,	Gamble ave. and Mercer st.	10½ a.m., 3 p.m.
Syracuse, N. Y.,	Rev. S. R. Wallace,	South Salina st.	10½ a.m., 3½ p.m.

NOTE.—In making up these tables, we notice that in many cases clerks are not careful enough to give dates, &c., in drawing up their minutes. Events need to be particularly noticed.

T H E

Reformed Presbyterian and Covenanters.

VOL. XVI.

FEBRUARY. 1878.

No. 2.

ORIGINAL.

A PLEA FOR INCREASED LIBERALITY.

DURING the past year all the public enterprises of a benevolent character that depended for their maintenance on voluntary contributions, with but few exceptions, have, on account of the stringency of the times, been to a greater or less extent crippled in their operations. Thousands of persons who before had liberally aided them were themselves so reduced in circumstances that, even if willing, they were no longer able to respond to appeals as before, while others, although still abundantly able, were not made to realize to its full extent the greater responsibility that rested on them.

To this statement the schemes of the church are no exception. For scarcely any object have the collections last year been as liberal as on previous years. We are much mistaken if, unless unexpected donations be made, our Boards will not be obliged to report either that their efforts have been curtailed, or that to go on with them they had been obliged to contract debts. It is a pity that such is the case. Surely there is no necessity for it. There is enough of wealth among the members still to enable the church not only to prosecute the work in which she is now engaged, but also to respond to new calls. We submit to our readers the following considerations, and ask to them their serious attention :

The duty of *every one*, so far as is in his power, to contribute to such objects of a benevolent nature as command his confidence, surely will not by professing Christians be questioned. Again and again in the word of God is it explained, illustrated and enforced. By the law of Moses, a certain prescribed amount was legally the Lord's, and not until it had been paid could contributions be regarded as free-will offerings. New Testament disciples are not less under law. "Let every one of you lay by him in store, as God hath prospered him." "Make to yourselves friends of the mammon of unrighteousness," is a command that cannot be neglected with impunity. Wise and judicious giving never yet interfered with any one's real success. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

"There is that scattereth and yet increaseth." "Cast thy bread upon the waters," is the command, "for thou shalt find it after many days," is the promise. The Saviour commended the poor widow more than all the others who cast of their abundance into the treasury, not because of the amount of her contribution, but because she showed by that contribution how high was her standard of duty and firm her conviction that the Lord would provide. "She of her want did cast in all that she had, even all her living."

It is not wise to economize first in our contributions to benevolent purposes, or to pay such debts only after all others have been paid. God will not be wronged without at the proper time showing his displeasure. Severe penalties were to be inflicted in Old Testament times on those who dared to attempt to defraud him. He has his own way of inflicting penalties on those guilty of such conduct, even where there are inflicted no such penalties as in Moses' law. "There is that withholdeth more than is meet, but it tendeth to poverty." "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me." The financial troubles in this land may be in part, nay, no doubt are, to an extent, the result of neglect to honor God with our substance. He oftentimes reminds us of our sin in our punishment. Withholding from him his own, whether by miserly hoarding or extravagant self-indulgence, is frequently the road to ruin. "Ye looked for much and lo! it came to little, and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." The expenditure for intoxicating drinks in the United States is six hundred millions of dollars a year, in comparison with which the contributions to benevolent objects of all kinds are merely a trifle. Is it any wonder that this land has suffered and is still suffering so much from financial difficulties?

Many plans have been proposed for removing the present depression that exists in all business circles. There is one to which we have seen no reference made, and yet which perhaps it would be well for those who take the Bible for their rule to try. True sorrow for sin will evidence itself in an earnest effort to repair, so far as possible, the evil consequences of the sin. God's people have not given as they should have done of their means at his call. They are suffering with others as the result. Let them seriously examine and see where has been neglect, and then at once by increased contributions evince the sincerity of their professions of sorrow for past remissness. Of the result there can be no doubt. "Bring ye all the tithes into the storehouse, that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in

the field, saith the Lord of hosts." An elder, whose memory is still fragrant in the church, read the above passage many years ago at a congregational meeting, where an effort was being made to raise some money, and prepared the way for the accomplishment of the object by prefacing his own subscription with the remark, "For my part I am satisfied with the security." How many professing Christians are there that evince by their contributions they are satisfied with such security? "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine and the fig tree and the pomegranate and the olive tree hath not brought forth; from this day will I bless you." Could there be a clearer direction as to present duty, or a fuller promise to those who sincerely set themselves about at once to perform it? Let each of our readers ask himself, now when the church is so much pressed for means to carry on her work, what is his duty, and then at once perform it.

THE ARK OF THE COVENANT.

BY REV. JAMES KENNEDY.

To judge of what man has been in any past period of human history, the antiquarian does not require a mummy, nor even a skeleton or fossil remain, but is able to form his conclusions from data drawn from human works, that remain silent witnesses of what he must have been who contrived and executed them. Equally by the pyramids of Egypt, and the pottery from ancient Troy, can we have an idea of what man must have been when he left these footprints of his presence impressed upon the world. They are his shadow, as he passed over the stage, photographed so indelibly and permanently that following generations, in beholding, can not only be sure that he was there, but be able to judge of the character he had attained. And for this purpose an arrow head or axe of stone, a kiln-burnt brick or piece of pottery is just as available as Cleopatra's needle or the gigantic Sphinx.

And so it is in those things in which are imaged forth—according to those principles of typology we have formerly explained*—the character and glory of our Lord and Saviour. As Abraham, Joseph, Moses, Aaron, David and Solomon have flitted across and about the stage, we have seen that the light of the glory of Christ rested on them, making them, not only to those of a former dispensation, but to us still, figures to reveal much of the character and work of Him, who, in the morning of divine revelation, streaked many objects with his beams, as the sun tips the Eastern mountain tops when he rises on our world. But God was in no wise limited to human types to give an idea of Christ's character and work. A gentle lamb or playful kid, a spike of incense or a loaf of bread, or anything upon which a divine appointment put the glory of Christ, was sufficient.

* From a series of lectures on typical persons and things.

Now, first among the impersonal types, appointed by God to shadow forth the glory of Christ, was the Ark of the Covenant. That it was intended to be a typical reflection of Christ in the former economy is, we think, obvious. First, it is spoken of personally, as if it were God himself. Thus in one of the psalms, when an entrance for it is demanded into the holy place, it is spoken of as the "King of Glory." Again, when it was carried into its place in the temple, the scene is described in language used by the apostle Paul as descriptive of the ascension of Christ. "He ascended up on high, he led captivity captive, and gave gifts unto men," words, we think, sufficiently plain to establish the fact of the relation of substance and shadow between the mediatorial character and the work of Christ and this piece of tabernacle and temple furniture.

The Ark of the Covenant, according to the directions given for its construction, was an oblong rectangular box or chest, a little over four feet in length—allowing twenty inches to the cubit—and two feet and one-half wide, and as much deep. It was made of the finest acacia wood, which is supposed to have grown, at the time, in great abundance around the base of Sinai, and to have been the "Shittim" of which the woodwork of the tabernacle was constructed. The whole woodwork of the ark, moreover, within and without, was overlaid with solid plates of purest gold. Around the upper part of the plates that covered the sides and ends was a wrought ornamental raised border, rim, or cornice, in the form of a crown, and inside this border, and of the exact dimensions of the top of the chest, was placed a separately constructed part, which seems to have served the purpose of a lid or covering, of solid gold, and having on each end a cherubic figure, beaten out of the same solid piece as the lid, and one with it. This lid, forming to the eye the top of the ark, surrounded by the raised border, and having at the ends the two figures, with one wing of each coming round and meeting behind, presented very much the appearance of a raised dais or throne, on which a person could conveniently sit. From this throne-like appearance it is called, in our Bibles, "the mercy seat," but the name given it by God (KAPORETH) literally signifies *the atonement covering* or *propitiary*. The term for it in Greek, both in the Septuagint, and by Paul, (*ἱλαστήριον*) has exactly the same meaning. At each corner, but on the sides, and probably only a little below the cornice or border, were fixed four golden rings, into which handstaves or poles, also covered with gold, could be slipped for the purpose of carrying the ark in their journeyings. These being of considerable length, and extending considerably beyond the ends of the ark, when once put in were never to be removed, so that in all their changes no hand need ever touch the ark itself. It would seem, however, that when the ark was deposited in the temple erected by Solomon, these bearing poles were removed, either in whole or in part, (1 Kings 8:8,) perhaps to indicate that it had now reached its rest, and was never to be moved about any more. Some, moreover, suppose that the meaning of the word rendered "corners," where the rings were placed, is really feet, and that the ark was supported by four feet of acacia wood, height unknown,

and that the rings being attached to the top of these feet, would raise the ark aloft and make it more conspicuous when carried, whilst they would, when the ark was at rest, raise it considerably above the floor of the sanctuary and give it more the appearance of a throne.

Within the coffer or chest were placed the tables of stone, on which the law had been written by the finger of God, and which were, probably, for size such as exactly to fit into the ark. Some suppose that they were placed edge-wise within the chest, but as the depth and breadth of the ark were the same, they could as conveniently have been laid on their side at the bottom, only in that case the one must have rested on the other. Some suppose from the words of Paul (Heb. 9 : 4) that the pot with the manna and Aaron's rod were also placed inside the ark. This, however, we think not likely, from the statement (1 Kings 8 : 9,) "There was nothing in the ark save the tables of stone which Moses put there at Horeb," and also from the form of expression in both cases, as to the pot of manna and rod, that they were laid up "before the testimony," probably in some little coffer placed in close proximity to, or contact with the ark (Exod. 16 : 34; Numb. 17 : 10).

The ark with its appendages was shut up from view in that part of the tabernacle which Paul styles "the holiest of all," and concealed behind what he calls the "second veil." Once every year only, on the great day of atonement, did the High Priest raise the veil, and entering first with a censer of burning incense, that a dense cloud of incense smoke might first fill the chamber and envelop the ark, he afterwards carried in the blood of a sin offering, first for himself, and then for the people, and sprinkled it before and on the mercy seat. As he withdrew he seems to have taken with him the censer used on the previous year, and left behind the one he had now brought, so that the holy of holies, in the words of Paul, "had the golden censer and the Ark of the Covenant." It only requires to be further noticed that different designations were given to this piece of tabernacle furniture, the chief of which were, "the Ark of the Lord," "the Ark of the Covenant," "the Ark of Testimony," "the Ark of His Strength," and, "the Ark of His Testament," all of which can only be fully understood as we know the true typical, gospel meaning of this mysterious symbol. It was a lively figure of Christ and his work.

1. As the *unseen Saviour, through whom we are saved by faith in the invisible.*

From the time that it was first constructed by Bezaleel, and set up by Moses, till its destruction by fire at the captivity, it is safe to say that, in no proper sense, was the ark ever seen. When it was to be borne in the wilderness, the priests first covered it with the veil which enclosed the most holy place. This they are supposed to have done by unhooking the veil at the top and bearing it before them so that, as they approached the ark to cover it, it was not seen by them. Over this was placed a covering of badgers' skins, and over the whole a cloth wholly of blue, and thus in its triple covering it was wholly invisible to the Levites who bore it, and who were not to see "lest they die." The men of Bethshemesh were smitten with a dreadful slaughter

because they pried under the covering of the ark, perhaps moved with curiosity to see the golden offerings, sent by the Philistines, and showing less reverence for the sacred symbol than their heathen neighbors. The ark, therefore, and all those mysterious rites performed annually before it were to the nation a matter purely of faith, things invisible, and all the benefits they secured came by the faith which is "the substance of things not seen."

Now, though there is in our day a fuller objective manifestation of Christ than of old, yet it is a feature of our experience still that "we walk by faith and not by sight." However few, therefore, saw the ark during the period of nine hundred years from Moses to the captivity, as few by the eyes of sense have seen the Lord of glory of whom it was a figure. The great bulk of the redeemed family have the greater blessedness of which our Lord spoke to Thomas, "Because thou hast seen me thou hast believed, blessed are they who have not seen and yet have believed." With a few exceptions, therefore, the mass of believers in the new dispensation have to say, "Whom having not seen we love, and in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Therefore though the earthly veil has been rent and the holy place made with hands has been laid open, of the true ark we are assured, "Whom the heavens must receive until the times of restitution of all things." And, perhaps, God sees it necessary, in every age, that we should live by faith in the unseen, that our fallen nature may be completely restored, and the carnal and sensuous be completely subjected to the divine and spiritual. Satan defaced our likeness to God and despoiled us of our glory, when he succeeded in making our carnal and sensuous nature to dominate over our moral and spiritual, and upset the just balance of the forces by which the power of the invisible was to keep the lower and grosser elements under control. And to readjust the balance, and restore the equilibrium, God may see it necessary to bend us far back in the other direction, and to keep us for years walking wholly by the power of the spiritual and invisible, that he may thus give to our higher nature that preponderance over the lower, that it was his purpose at first that it should possess. Therefore he hides away his ark still from the eyes of sense, that the spiritual alone may prevail; and makes us say, "Henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we him no more." And in the light of this truth we cannot believe that any visible, sensible appearing of Christ before the end of time, such as some dream of, would really serve any high practical end. It seems to be of more practical advantage for the present that Christ should remain away, removed from the sphere of sense, that our faith, love and obedience may be on a higher plane, and more thoroughly triumph over the power of the flesh. "I tell you the truth, it is expedient for you that I go away."

2. The ark was a striking emblem of Christ as the great propitiatory, through whom we have reconciliation, pardon and acceptance, not only conferred, but constantly maintained.

The name given to the covering of the ark, both in the Old Testament and in the New, clearly presents this view of its typical import. Its Hebrew name, formed from a verb signifying both to cover and atone, and the fact that on the great day of atonement it was sprinkled with blood, shed for the sins of the people, both suggest that it must have been intended to set forth him "in whom we have redemption through his blood, even the forgiveness of sin." It moreover renders intelligible the idea of atonement as combined with covering. The first use of the term, which afterwards was employed to express this two-fold idea, and gave a name to the lid of the ark, is in the case of Noah covering with pitch the woodwork of the ark, so as to protect from the action of the water his floating home. And this furnishes the radical idea when the word comes to be used in a spiritual sense. It is covering so as to protect. Therefore when the blood of a sacrifice is said to make atonement for a sinner, it means that it covers his position in law, so as to protect him from the wrath of God and the penalty due to his transgressions. Now the ark set forth that idea with wonderful fulness. In the body thereof were the tables of the Law, which is not only our standard of obedience, but which is the "strength of sin," giving it all its power to involve us in suffering; and over this law the mercy seat put a covering of pure gold, sprinkled with the blood of sacrifice. This covering being betwixt the law and the people, nothing from the law, by way of vindictive judgment, could pass through the covering to harm the people, in relation to any sin, for which the blood had been accepted. And as the atonement was constantly from year to year renewed, pardon, reconciliation and acceptance were thus always emblematically maintained, and their safety secured.

How clearly all this sets forth the work of Christ, which alone covers the law in all its demands, both by way of precept and of penalty. As the law was lodged in the body of the ark so he declared, "I delight to do thy will O my God, yea thy law is within my heart." In his obedience "he was made under the law," and was "obedient unto death, even the death of the cross." The expression "unto death," or literally "as far as death," implies that his whole active life, as also his suffering and dying, were one great act of obedience, corresponding in its two elements, active and passive, to the fine gold, and the blood wherewith it was sprinkled. And by this "obedience of one many are made righteous," because it covers the whole position in law of all those for whom it is accepted, and "there is, therefore, now no condemnation to them who are in Christ Jesus," and thus, "blessed is he whose transgression is forgiven and whose sins are covered."

But not only the effecting of reconciliation, but the maintaining of the benefits and comfort of a reconciled state, was strikingly set forth by this figure. Year by year the blood of an annual sacrifice was sprinkled before and upon it, and what was accomplished by that annual observance gives us clearly to understand how he makes us "to be accepted in the beloved." The blood sprinkled on that day was not for any one sin in particular, but for the sins of the priest and people during the whole year, the sins of their whole religious, social and national life,

since atonement was last made, and thus it steadily maintained all the benefits of a pardoned and reconciled state. In the second temple, in which was no ark, it is said that the priest, every year, sprinkled the blood upward towards heaven, thus as far as possible realizing the spirit of the ordinance. Now, that the Jews have neither temple nor mercy seat, they spend the day in fasting and afflicting their souls, but alas! they have no atonement to assure them of peace with God, nor can they, till they find their ark renewed in him who is "exalted a Prince and Saviour, to give repentance to Israel and forgiveness of sins." In him alone, according to the spirit of this type, our pardon and peace are constantly maintained, for, "if any man sin we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins." As he appears in the midst of the throne "as the lamb that was slain," his blood is constantly, like that on the mercy seat, under the eye of God, and furnishes a sacrificial basis for Christ's intercession, and for all the prayers for continued pardon and peace which we offer. "Whom God had set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;" in which words there is a manifest reference to the mercy seat, and an assurance that all that it, in the annual rites performed before it, secured for the favored people, is now fully realized in the true propitiatory, the work of Christ.

3. The Ark set forth Christ as the grounds of our renewed covenant relation to God.

It was "the Ark of the Covenant of the Lord." This appellation it received for two reasons; first because it contained the moral law, on the basis of which Israel was taken, at Sinai, into covenant with God, and also because, in the blood sprinkled on it from time to time, it set forth the sacrifice, on the ground of which alone, God, having respect to his law and government, can enter into any new relation with fallen man. Being himself unchangeably holy, and having a righteous government over the creature to administer, God cannot enter into covenant with any moral being but upon condition of obedience to the moral law. Therefore with Adam, Noah and Israel this was one principal feature of the covenant relation that was formed. In the case of Adam nothing more was needed but that he should engage to obey, because being un-fallen, and the law unbroken, he could render such obedience as God could accept. But should God enter into covenant relation with a fallen and sinful creature, due regard to his own glory requires that some arrangement be made so that the authority and obligation of the law be maintained, and the character, glory and dignity of his own moral government be not impaired. And this arrangement is thus expressed, "Those that have made a covenant with me by sacrifice." The Hebrew term for covenant (BERITH) therefore is from a word signifying to cut or cleave, and to eat, because covenants were made by dividing into two parts a sacrifice, the parties passing betwixt them, and afterwards eating together of them. When the covenant was betwixt men, these three elements in making a covenant, beautifully pointed out, first the reference by the parties to God in an act of worship, as to their sincerity

and truthfulness; then their mutual acceptance of the terms agreed on; and then the peace and friendship—indicated by eating together, which would flow from the transaction. When, however, the covenant was betwixt God and man, this sacrificial method of forming the relationship indicated that in the transaction man was to be considered as accepted in law on the grounds of what another, suffering in his stead, had accomplished on his behalf, as his surety and substitute, and which both God and the sinner had accepted as an honorable vindication of the law and government of God, and on the grounds of which they could honorably be at peace and friendship again. It was, therefore, in this way that Noah and Abraham entered into covenant with God, and at Sinai both the book of the law and the people were sprinkled with blood, to give prominence to this sacrificial element. Now the whole plan of the ark set forth very clearly this sacrificial method of entering into covenant. In it was placed the law, but a law that had been renewed after having been broken. The tables which Moses first received never reached the ark. He had cast them out of his hands, and broken them beneath the Mount. This, however, was no rash act from excited temper, nor is it charged against him as sin, like his heat at Kadesh, but a deliberate act to indicate that Israel by their idolatry had broken covenant with God, as we tear up the paper or parchment, on which a contract is written, when it is broken or disannulled. But God renewed these broken tables, putting them under an atonement covering, on which he sat down as on a mercy seat, to dwell with Israel as their covenant God. Thus by the intervention of sacrifice, whose blood was constantly before him, magnifying his law, and vindicating the righteousness of his own government, he could permanently hold relation even with an oft transgressing people.

How all this found its substance in Christ is easily understood. God cannot enter into covenant with the sinner, as he did with Adam, on his mere engagement to obedience, but enabling him to accept Christ as his righteousness, he gives him such an interest in his offering and obedience, as his substitute and surety, that he can honorably renew relation with him on the basis of what Christ has accomplished on his behalf. Therefore, addressing the Mediator, he says, "I have given thee for a covenant of the people." God having accepted Christ's work on our behalf, when we are also brought to accept it, we both pass, as it were, betwixt the parts of the true sacrifice for sin, and coming together and enjoying peace and friendship on that basis, we partake of all the blessings flowing from a new relationship. This was still further set forth by the other things which in connection with the ark were also permanently in the most holy place, viz: Aaron's rod, the golden censer and the pot with the manna. The first of these, Aaron's rod, as it indicated to Israel that it was only a divinely appointed high priest that God would accept to sprinkle the blood on the mercy seat, so its being laid up before the testimony, sweetly reminds us that we have at all times "a great high priest over the house of God," through whom we can at all times draw near and realize all the benefits of our relation to God. The golden censer, from year to year in the most holy place.

showed that it is through the continual intercession of Christ, founded on his offering, that the blessings of the new covenant are dispensed. The pot with the manna also exhibited the blessed fact that our covenant with God is not a barren relation, but one that yields all sorts of earthly and heavenly blessings, and under the administration of Christ, a source to us of constant supply. And this explains the force of the word which, in the New Testament, is always used as an equivalent for the Hebrew term for covenant, to which we have already referred. The Greeks had two terms for covenant. The one (*συνθήκη*) signifies simply a contract or mutual agreement; the other (*διαθήκη*) a disposition especially by will or testament. The former was used for a covenant betwixt parties of equal standing, who had equally the power to stipulate the terms. This, however, is never used for our covenant with God, because in all cases of covenanting with him he always reveals and proposes the terms, which are always so good and gracious that they cannot reasonably be refused. It is always, therefore, the other word signifying disposition by will or testament that is used to express our covenant with God in Christ, showing, like the pot of manna, how fruitful in blessings our relationship to God is, how it gives us an interest in the testament, made valid by the death of Christ, and how, to our unspeakable advantage, we in consequence become "heirs of God and joint heirs with Christ," and thus "inherit all things." And this accounts for the fact that the ark is by John called the "Ark of his Testament," reminding us, like the words of our Lord, "this is the New Testament in my blood," that all blessings of grace and glory come to us by the administration, in Christ, of that covenant, of which the ark with its mercy seat was a lively figure.

4. The ark with its covering vividly set forth the work of Christ *as that by which we enjoy the stated presence of God, and constant fellowship with him.*

In directing Aaron, through Moses, as to the rites of the great day of atonement, God says, "For I will appear in the cloud above the mercy seat." Whether this means, as some think, that in all future generations, when the High Priest in this service should enter the most holy place, he should see the Shekinah, or symbol of the divine presence, we would not venture to assert. One thing, however, is clear, that the reason God assigns for erecting the tabernacle was, "that I may dwell among them." Therefore he declares "this is my rest, here will I dwell." And how often Israel is taught to exult in this as their highest glory and their surest defence, and as furnishing the highest encouragement in prayer. And flowing from this abiding presence was the high privilege of constant fellowship. "I will commune with you from above the mercy seat and from between the Cherubim." The ark with its mercy seat was thus the central part of the whole system, and not only united God and every member of the community in the bonds of covenant relationship, but conferred on all the privilege they were taught to celebrate as their greatest happiness. "Blessed is the man whom thou choosest and causest to approach unto thee." As Fairbairn has well shown, the ark, as the centre of their religion and worship, was

calculated to keep six things constantly before their mind. These were—God's constant presence with his people—their constant reciprocal fellowship with him—the necessity on their part of separation from the world to enjoy that fellowship—progressive nearness to God in different degrees of approach—that all fellowship with God is founded on atonement—and the necessity of holiness to make fellowship with God pleasant and delightful.

All this, however, only set forth imperfectly, as in a glass, how the presence of God and fellowship with him are, in Christ, the secured privilege, everywhere and at all times, of all the true Israel of God. Thus our Lord assures us, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." And as continually on the mercy seat, so now, "He is in Christ Jesus reconciling the world to himself." "As it is said, I will dwell in them and walk in them." And for all the purposes of daily fellowship Christ is our ark, "For through him we both have access by one spirit unto the Father." "No man cometh unto the Father but by me." And as the ark was not only the emblem of the divine presence, and the centre of Israel's worship, but the bond that united the members of Jacob's house, who, wherever scattered, turned toward it to pray, so speaking of our Lord, Paul declares, "Of whom the whole family in heaven and earth is named," and, "that he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." As the mighty attractive force, put forth by the sun, holds in its powerful embrace not only the larger planets of the system, but grasps the smallest asteroid or floating ærolite, and controls even the erratic comets, keeping all within reach of its light and heat, so "the Lamb in the midst of the throne" leads to living fountains of water the whole innumerable company of the redeemed, whether in heaven or on earth; by him they are attracted, and round him they gather in everything that connects them with God.

(To be continued.)

YOUTH OR AGE—WHICH?

THIS is an age of thoughtlessness and frivolity, and no greater proof of this can be found than the readiness of the people to give to youth, in preference to mature years, those positions of trust and responsibility which experience and tried character alone can satisfactorily fill. This is equally true both in church and state, and some of us have been tempted to think than even now upon us God is inflicting the threatening, "And I will give children to their princes and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbor: the *child* shall behave himself proudly against the *ancient* and the base against the honorable."

No difference what a man's abilities or endowments, no matter how pure and holy his life may have been, nor how successful he has been

in his allotted work—all these are buried in his gray hairs. And the hoary head, which should be a crown of glory, is too often regarded as a disqualification for places of influence and honor which are thoughtlessly assigned to the young—urged forward either by their own insatiate ambition or the imprudence of too partial, though well meaning, friends, and for which they, in their bitter experience, learn their unfitness, when alas! it is too late.

People are beginning to feel that they have yielded up the responsible and tempting positions to the young—we Americans are, though late learning wisdom in this matter. This nation is no longer in its childhood, having completed its hundredth year—in its mature wisdom it begins to seek its counsellors from among the older. In a late letter from a well-known Washington correspondent we read that “the number of perfectly white heads in the House is quite remarkable,” and all thoughtful persons will cheerfully agree with the writer in her eloquent approval.

“It is good to see the fathers here. I proffer my profoundest homage to their hoary heads. I pay the tender tribute of my reverence to their accumulated years. I wait, in the fervor of noonday, to see their tempered judgment, their calmer, larger wisdom prevail in the councils of the nation. Is it not a sign that the people are growing when they choose for their representatives men who have passed the self-seeking age; who, with their natural powers unabated, bring to their deliberations the calmness of age and the wisdom of experience? How long the glory of England has rested on such men, while America has gone mad with the rude, crude men who have played at her laws and disgraced her councils.”

“Woe to thee, O land, when thy King is a child.”

M.

WHERE SATAN'S SEAT IS.

MORE than a generation ago there lived in Vermont a most excellent and very influential minister, Kiah Bailey, pastor of the Congregational church in Newbury, a town adjacent to Topsham. Subsequently, and in his declining years, he labored in Hardwick. Here, after he became superannuated, he was sustained by the church of which he had been pastor.

I had often heard of “Father Bailey.” His praise was in all the churches. I therefore had a desire to form his acquaintance. Journeying from Topsham to Craftsbury, I embraced the opportunity and called upon the good old man. After an introduction and a little conversation from which he learned who I was, he said to me: “Where is your field of labor, Brother Johnston?” “In Topsham,” I replied. “Ah!” said he, “I am glad you are there; it is just the place for you.” “Why?” said I. With promptness he replied: “Because Satan has his seat there, and where Satan’s seat is, is the place for an earnest worker.”

These words of “Father Bailey” have been recalled by the following letter, which I send you without waiting to ask the consent of the

writer. I feel confident, however, that he will excuse me for my freedom. The sentiment is so good and so tersely expressed, I cannot withhold it from the types. Here it is, verbatim :

LUZESCO, November 6th, 1877.

Rev. N. R. Johnston—*Dear Sir* : Feeling it to be my duty to assist you a little in your struggle against the powers of darkness in the place where Satan's seat is, I enclose five dollars, with kindest regards.

Very truly yours,

A. DODDS.

This is a model letter. Its excellent points are :

1. Its brevity—*multum in parvo*. The reader wishes it were far longer if it could be good in proportion.

2. Manifest interest in the cause of missions, and particularly (in this letter) in the Chinese Mission.

3. Lively and practical sympathy with us in our work—a sympathy which arises largely from a knowledge that in the prosecution of the work we have to withstand virulent opposition and surmount great obstacles.

By what is written above the following more general truths are suggested :

1. A life of ease or inactivity is not desirable. Who would float on a calm and motionless sea, if he could ? And what would we be worth if our life were one of calm and sunshine, without opposition and without temptations ? So long as the Master's work is undone, it is ours to be diligent in its accomplishment, even though beset by foes or harassed by cares.

2. If a moral battle must needs be fought, we should not desire to stand on some distant height beholding the conflict in which we are not willing to take part. In the warfare now being waged between light and darkness, between the church and the world, and between Christ and the devil, every armed Christian should desire to be in the thickest fight. "Where Satan's seat is" is the place to work for the Master.

3. To know that we have sympathizing friends and good people who pray for and help those who are working "against odds," is cheering and sustaining. And such sympathy reminds us of the deeper and holier sympathy of our blessed Redeemer, the assurance of which is so comforting.

N. R. J.

BIOGRAPHICAL SKETCH OF REV. JOHN OUTHBERTSON.

(Continued from page 13.)

October 20th, 1754, at Octoraro, Messrs. Phineas Whiteside, Robert Galbreath, William Galbreath, Walter Buchanan, John McMillan, John Duncan and Thomas Ramsey were admitted to the office of ruling elder. It is quite evident that these persons did not all belong at Octoraro, but that they came from different localities, as in the instance previously noticed, in order to have the matter of ordination conveniently attended to. It would seem probable that Phineas Whiteside and William Galbreath belonged more particularly at Pequa ; John McMillan and John Duncan at Muddy Run, both of whom afterwards

removed to York county; Walter Buchanan at the Junkin Tent, and Robert Galbreath and Thomas Ramsey at Octoraro.

October 27th, 1754, communion at Octoraro, being five table services, and two hundred and sixty communed.

November 26th, 1754, Mr. C. preached in Philadelphia. His text was Acts 2: 39, and he baptized Jane, daughter of George Graham.

August 24th, 1755, sacrament of the Lord's Supper at Pequa. One hundred and ninety communed, and the length of services was ten hours.

October 19th, 1755, sacrament of the Lord's Supper, at Octoraro. Two hundred and twenty communed. The next item of importance was Mr. C.'s

MARRIAGE.

On February 25th, 1756, Mr. Cuthbertson was married to Miss Sally, daughter of Walter Moore, who lived about fifteen miles from Philadelphia. This marriage appears to have been a most happy one. Mr. C. did not go on any extended wedding tour, but he preached the gospel on the next Sabbath, and continued at the post of duty. We presume that, under the circumstances, such favorite resorts as Niagara had but few attractions for the missionary preacher and his bride.

From this time forward Mr. Cuthbertson took up his residence at Octoraro, living, I believe, during the remainder of his life on a farm bought from Josiah Kerr, on January 24th, 1757, which was situated about two miles from the church. The early settlers were much harassed on account of

INDIAN MASSACRES.

In 1756, Mr. C. frequently speaks of the people having fled from the Indians.

We are informed from other sources that there were several massacres during this and one or two succeeding years, and that many of the people, especially in the Cumberland Valley, left their homes—quite a number of families removing to York and Lancaster counties, which seemed to be more free from Indian incursions.

I do not know that any of the Covenanters were murdered, yet there are the names of four men given in Rapp's History of Cumberland County, who were killed by the Indians in a harvest field near Shippenburg, that correspond in the name to some of the Covenanters, but as they seemed to live some distance from this place, and in the absence of definite information, we venture to suggest that it was other persons of the same name.

VISITS NEW YORK.

In September, 1759, Mr. Cuthbertson visited Walkill in the State of New York, remaining and preaching in the neighborhood for three or four weeks.

On the 20th of September he mentions holding Session, which implies, to my mind, that there was a Session and also a congregation with some kind of an organization previous to this time. Mr. C. baptized Susanna and David, children of James Rainey; Mary and Archy, children of Archy McBride; Daniel and Jean, children of William Wilkins; John, Helen and Agnes, children of John Gilchrist. I do

not know the full strength of the Reformed Presbyterians at Walkill at this time, but it seems as though there were several families.

VISITS CONNECTICUT.

In a week or two after his return from Walkill, Mr. Cuthbertson went on a missionary tour to Connecticut, passing through New Jersey, preaching on the Sabbath.

October 21st, 1759, at Alexander Patterson's, N. J., and thence *via* Newark into Connecticut, and taking in order the following places, viz.: Bedford, Ridgefield, Danbury, Newton, Woodbury, Waterbury, Sunbury, Sheffield, Westfield, Northam, to Pelkham, where he appears to have remained for a week or two, and preached several times. On the 28th of October, he says he preached at the meeting house, which implies, to my mind, that the Reformed Presbyterians had a house of worship at Pelkham.

In his travels in this neighborhood, Mr. C. was accompanied a part of the time by Mr. Alexander McDowell, who came thirty miles to see him, taking him home with him and treating him with true Christian hospitality.

Mr. McDowell lived east of the Connecticut river, and it is my impression, although Mr. Cuthbertson does not definitely say so, that he was a minister of the gospel, and most probably of the Reformed Presbyterian Church. But we will have occasion to notice this point again. Mr. C. says that he and Mr. McDowell agreed in all points, and they appear to have had much Christian fellowship while Mr. C. remained.

Mr. C. returned home about the 15th of December, having been absent five or six weeks. I believe he did not visit this part of the country again.

We have gone into detail concerning these first years of Mr. C.'s work, because we deemed it of importance that *dates, localities of preaching*, and the names of those connected with these early congregations and preaching stations, should be as definitely fixed as possible. But in what is to follow we propose to give only the leading facts and incidents as they may occur.

April 9th, 1761, Mr. C. says he was at Mr. Gellatly's vendue. Mr. Gellatly, who with Mr. Arnot, were the first Associate ministers in America, had died the 12th of March preceding. He had been the settled pastor of Oxford and Middle Octoraro Associate congregations.

July 27th, 1761, Mr. C. mentions having met and conversed with Mr. Smart, the Seceder. This, I presume, was the Rev. Mr. Smart, of the Associate Church, who, with the Rev. Messrs. Henderson and Mason, had come to this country a few months previous to this time.

In September and October of 1761, there was a Mr. McDowell that travelled with Mr. Cuthbertson, who preached at different times and places, and assisted at one communion—at least by conducting the week-day services, but I am not certain that he took part in the service on the Sabbath. It is not mentioned that he did so, and in the absence of positive facts we will draw no deductions, but permit the reader to do that for himself. It is also strongly implied that on the 12th of Octo-

ber the people made out a call for Mr. McDowell. This, I think, was either at Rock Creek (Gettysburg) or Octoraro. It was at Rock Creek where Mr. McD. assisted at the sacrament of the Lord's Supper.

On the 13th and 14th of October Mr. Cuthbertson accompanied Mr. McDowell as far as Philadelphia, where Mr. McD. preached. Mr. C., in his diary, says nothing more concerning him. My impression is this, and I believe the truth will bear me out: that this was the same Mr. McDowell that Mr. Cuthbertson saw when in Connecticut, two years previous. They enjoyed Christian fellowship on both occasions, and their parting at Philadelphia would appear as though Mr. McDowell was then on his return to Connecticut.

May 16th, 1764, John Murphy and Andrew Branwood were ordained as ruling elders, at Rock Creek.

In August, 1764, Mr. C. went to Albany, N. Y., *via* Walkill, where he had been in 1759. At this time he also preached and baptized some children. He came to Albany on the 15th, but it does not appear that he preached there. From Albany he passed on about thirty miles, to a settlement where Mr. Ephraim Cowan lived, which I believe was near Cambridge, in the present U. P. Presbytery of Argyle. Mr. Cuthbertson remained here for one Sabbath (the 19th of August, 1764,) preaching, and baptized Edward, son of William Selfridge, and Martha, daughter of Oliver Selfridge. From the amount of visiting that he did in this place it would appear that there were at least many strong sympathizers, if not actual members, of the Reformed Presbyterian Church.

Mr. C. returned *via* Walkill, where he preached and also baptized some children, arriving at home the last of August.

Mr. Phineas Whiteside, of Pequa, accompanied him in this tour, at least as far as Walkill, and from there on his return home again.

October 4th, 1767, Messrs. Humphrey Fullerton, Thomas Girvan, James Ramsey, Cornelius Colins and John Robb were ordained as ruling elders, at Pequa.

M'CLELLAND.

There was a Mr. McClelland that preached frequently and assisted at the sacrament of the Lord's Supper. Mr. Cuthbertson first mentions him as assisting at the communion, April 20th, 1766, at Octoraro. He also assisted at several communions in other places, and frequently preached on ordinary occasions. I am not certain that he had charge of any particular congregation while he continued in the neighborhood. He probably had not.

Mr. C. says that on May 31st, 1767, Mr. McClelland assisted at the communion, but that his assisting was not very agreeable to him, (Mr. C.). Mr. Cuthbertson's last mention of him is on March 14th, 1768, when he says that Mr. McClelland had gone to New England. Mr. C. does not say who Mr. McClelland was nor where he came from—but little is said concerning his arrival or departure. It is probable, however, that he was sent to this country by the Presbytery in Scotland.

During 1766 Mr. Cuthbertson again visited the stations in New York, and I believe travelled across the southern part of Vermont, crossing the Connecticut river, into New Hampshire.

And also again, in 1769, he made another tour to New York, and on October 22d he ordained William Selfridge and John McClung ruling elders, at Cambridge, and on October 29th, James Rainey and William Wilkins, at Walkill.

November 11th, 1770, John Cochrane and William Finley were ordained as ruling elders. Mr. Cochrane belonged to the Cove settlement, and Mr. Finley ———

February 24th, 1771, William Brown, Henry McCormick, Thomas Mitchel and Benjamin Brown were ordained as ruling elders, at Paxton.

March 27th, 1771, William Gabby and Daniel Sinclair were ordained as ruling elders, at Lower Chanceford.

November 29th, 1772, Mr. C. was prevented from preaching at Paxton, on account of a great storm.

This brings us down to the close of 1773, at which time the Rev. Messrs. Matthew Lind and Alexander Dobbin came to America. Mr. Cuthbertson had for twenty-two years cultivated and labored in his extensive field all alone, except for the brief period already referred to. How well he built, eternity alone can fully reveal. He was now to have co-Presbyters, the Messrs.

LIND AND DOBBIN.

These brethren came to America in December, 1773. Mr. Cuthbertson first mentions them in connection with the 19th of December, being the Sabbath, on which day both Messrs. Lind and Dobbin preached in the city of Philadelphia, to which place Mr. C. had gone, evidently to receive them and conduct them to his home, which he did, after they had remained another week in the city.

It would appear from Mr. Cuthbertson's diary, as well as from other sources, that Mr. Dobbin went directly to Rock Creek (Gettysburg), Adams county, and took charge of that congregation, and possibly also of some of the stations in the upper part of the Cumberland Valley; while Mr. Lind evidently took charge of the Paxton congregation in Dauphin county, and also of the Junkin Tent and Big Spring, in Cumberland county, and probably also, after some time he ministered at Greencastle, Franklin county.

His first place of residence was most evidently at Paxton.

Mr. Cuthbertson retained charge of Octoraro, and had the oversight of Lower Chanceford, in York county, and also occasionally visited Walkill and Cambridge, in New York.

These brethren were frequently together at the dispensation of the Lord's Supper. Sometimes all three of them were present, at other times only two; and at these sacramental occasions they appear to have enjoyed much Christian fellowship. They very frequently held a meeting of the Presbytery on the Monday of the communion.

In September of 1774, and in September and October of 1775, Mr. C. visited the congregations of Walkill and Cambridge, in New York. In the latter visit, he paid a visit to the Rev. Robert Annan, of the Associate Church at Walkill.

July 21st, 1775, Mr. C. took his son John to a Mr. Latta's school,

near Samuel Dixon's, York county, where he seems to have remained for some time.

July 2d, 1777, at Captain Patton's, Mr. Cuthbertson, with many others,

SWORE FIDELITY

to the State. This was done after he had preached a sermon suitable to the occasion, taking for his text Jer. 4: 2, "And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." By this act of swearing allegiance, I think that there can be no doubt but that Mr. C. means that he and those with him swore allegiance to the Colonies; and that we are to understand that they ardently cast in their lot with those who were at that time struggling against Great Britain. I think this is evident from other parts of the diary, as also from other historical data that have fallen under our observation.

We will now notice one of the most interesting periods of Mr. Cuthbertson's labors—that is, his

JOURNEY TO WESTERN PENNSYLVANIA.

This was performed in the latter part of 1779. As to the precise route taken by Mr. C. I am unable to say, but most probably after leaving his home in Lancaster county, he travelled west through York, Cumberland, southern part of Huntingdon, Bedford and Somerset counties, into Westmoreland and Washington counties.

I will give the principal stopping places and the distances travelled: September 10th, 1779, Mr. C. rode thirty-eight miles, to Thomas Kerr's.

On the 11th, thirty miles, to Alexander Miller's.

The 12th was the Sabbath, and he preached about six or seven miles from Mr. Miller's, lodging at Edward Marshall's.

On the 13th he rode twenty miles, over the mountain, to widow Laird's.

On the 14th, he rode forty miles, to a Mr. Black's.

On the 15th, thirty miles, to Cumberland Fort, Will's Creek.

On the 16th, rode twenty-seven miles over Crossing's Great Meadows.

On the 17th, he rode thirty-seven miles, to Laurel Hill, and the Forks of the Yough, Mr. Simpson's.

On the 18th, rode twelve miles, to Col. Cook's and Zaccheus Wilson's.

The 19th was the Sabbath, and Mr. C. preached in that immediate neighborhood. His text was Heb. 6: 18, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." Mary, daughter of Robert Jamison, was baptized at that time.

On Monday Mr. C. rode five miles down the Yough, to Joseph Caldwell's and Thomas Morton's, preaching on Tuesday, and baptizing Thomas and Elizabeth, children of Charles Boal. He also during the week visited at James Finney's and David Robinson's, the former of whom gave him thirty-nine dollars.

Mr. C. preached in the vicinity the following Sabbath, and baptized

Susan, child of Josiah Wilson; James, son of Aaron Wilson; Hannah, daughter of Joseph Laughead; David and Martha, children of John Drennen, and Susannah, daughter of James Patterson.

From Mr. Drennen's, Mr. C. went to Matthew Mitchel's and John Reed's, on the Monongahela, and thence twenty-three miles to "Shirtee" (Chartiers), calling at Alexander McConnel's and James Scott's, and from there, nine miles to Miller's Run—George Marcus' and S. Wilson's.

On September 30th, Mr. C. preached at John McGlaughlin's, and also on October 1st he preached at the same place, and baptized James, son of James McGlaughlin; Francis and John, sons of Matthew McConnel; Sarah and Mary, daughters of Robert Walker.

On October 3d, being the Sabbath, Mr. C. preached near John Reed's, and baptized John, son of John Reed.

On Monday, Mr. Cuthbertson and Mr. John Reed rode to Mr. Cuthbertson's plantation. This farm was situated near West Middleton, Washington county, Pa., and was known for many years as the Cuthbertson farm. I do not know whether Mr. C. bought the farm at this time, or had procured it previously; but my impression is that it had formerly been obtained in some way. I was credibly informed that Mr. C.'s son, who was a physician, and daughter afterwards lived on this farm.

Mr. Cuthbertson appears to have now returned to the Forks of the Yough, preaching, and also catechizing fifty persons, and baptized William, son of Matthew Mitchel; Janet, daughter of Ebenezer Mitchel; and Isabel, daughter of John Mitchel. He next preached at Samuel Wilson's, Miller's Run, and baptized Elizabeth, daughter of Samuel Wilson, and John and Margaret, children of Samuel Scott; and on Sabbath Mr. C. appears to have been at the Yough, preaching, and also baptized Martha, daughter of James Finney; Hannah, Sarah and William, children of John Robinson.

Mr. Cuthbertson now returned east of the mountains, arriving at Robert McCullough's, Fulton county, *via* Bedford, on the following Sabbath, in time to participate in the services of the sacrament of the Lord's Supper, which was being held there by Rev. Messrs. Lind and Dobbin.

On Monday a meeting of Presbytery was held, and no doubt Mr. C. gave an account of his missionary journey to western Pennsylvania. It was certainly a very important one, and many of the good results extend to this day.

It is not definitely known how Mr. C. came to undertake this journey. It may have been on account of petitions of persons living there; by the appointment of Presbytery; or possibly, simply of his own choosing. We know that he was there, and we trust it resulted in great good.

Mr. C. says that in his journey to Pittsburgh—yet he does not say expressly that he was at Pittsburgh, except by this allusion—he rode five hundred and fifty miles in seven weeks, and received \$1,200.00.

Mr. Cuthbertson was now home again and regularly engaged in his accustomed labor.

In October and November of this same year he visited the congregations in New York, preaching in the different localities there. In this visit Mr. Cuthbertson preached for the Rev. Mr. Annan, of the Associate church, and appears to have had much friendly intercourse with him.

Mr. Cuthbertson returned home again by way of Philadelphia, preaching there, and also called on the Rev. Mr. Marshall, of the Associate church.

These are the principal items down to the year 1782, the time of the union between the Associate and the Reformed Presbyterian churches.

We will now go back and notice the organization of the

REFORMED PRESBYTERIAN PRESBYTERY,

and also some of its meetings, since it may be interesting to many persons to know something about this, although we will be able, in but a few instances, to give an account of the proceedings of the different meetings of the Presbytery.

The Presbytery was organized, after consultation on the preceding day, on March 10th, 1774, by the Rev. Messrs. Cuthbertson, Lind and Dobbin. I suppose there were ruling elders present and participated in the organization, but I am not able to say who they were.

The probabilities are that this took place at Paxton, Dauphin county, Pa., although it is not definitely known to the writer, yet coinciding evidence points to this place.

May 23d and 24th, 1774, Presbytery met at Rock Creek, (Gettysburg). Mr. Lind appears to have been absent.

November 28d and 24th, 1774, Presbytery met at George Graham's, Pequa. Ministers, Cuthbertson, Lind and Dobbin, and elder William Brown, present.

From this place the members of Presbytery went to Philadelphia, and on the 26th of the same month went into committee concerning Mr. ———. Who this was, or what was the special business is not known.

May 1st, 1775, Presbytery met at Octoraro, on Monday of the communion. The ministers were all present.

Also on May 22d, Presbytery met on Monday of communion, at the Junkin Tent, and appointed the sacrament of the Lord's Supper to be dispensed August 14th, at Connoguquin—Robert McConnel's.

May 20th, 1776, Presbytery met at Paxton—Monday of communion—and appointed a fast for June 13th. The reason for this appointment is not known to the writer.

August 26th, 1776, Presbytery met at Rock Creek, on Monday of communion.

February 24th, 1777, Presbytery met and appointed a certain day for humiliation and prayer.

August 18th, 1777, Presbytery met at Daniel Sinclair's—Lower Chanceford—on Monday of communion.

This was something of the manner in which the meetings of Presbytery were held from time to time. It would be entirely unnecessary for us

to go into detail as to the time and place of every meeting of the Presbytery. The above is a fair specimen, and at almost every sacrament of the Lord's Supper, the Presbytery met on the Monday after the services were over.

August 12th, 1780, at the Junkin Tent—being Saturday of the communion—the Presbytery met, all the members being present, when Mr. Telfair was received as a member of the Presbytery. This Mr. Telfair had formerly belonged to the Burgher Synod of the Associate church, in Scotland, and when he came to America, in 1769, he applied to be received into the fellowship of the Associate Presbytery of Pennsylvania, which was in subordination to the Anti-Burgher Synod of Scotland. His request was complied with—Mr. Telfair defining his understanding of certain doctrines and regulations, as adhered to by the Associate Presbytery. Mr. Telfair appears to have continued as a member of the Associate Presbytery for about two years, when, by the action of the Presbytery, the brethren who came in from the Burgher Synod were dismissed.

It is not definitely known with whom Mr. Telfair held his ecclesiastical relations from 1771 to 1780, the time of his reception by the Reformed Presbytery. He preached, and also took part in the communion services, on the day following his reception by the Reformed Presbytery, and thereafter he participated in the proceedings of the Presbytery at its different meetings, and was recognized as a member.

We will now revert to an important transaction of this period, which was the

CONFERENCE FOR UNION

between the Associate and Reformed Presbyteries. Both of these churches had congregations in the same neighborhood, and although they appeared to differ in a few points, yet it was thought that they could harmoniously unite, and thus combine small congregations in the same vicinity, so that one minister could labor for all to better advantage than by having their divisions, and the ministers' time divided between several small congregations situated many miles apart.

Mr. Cuthbertson appears to have been in full accord with this movement, and to have engaged heartily in the conferences designed to bring it about.

Among the first—if not *the* first—meetings for conference with members of the Associate Presbytery, was one held at Samuel Patterson's, Donegal, Lancaster county, Pa., on September 30th, 1777. It would appear that the Rev. Messrs. Smith, Proudfoot and Henderson, of the Associate church, and the Rev. Mr. Cuthbertson, of the Reformed, were all that were present. There were also conferences on March 31st and April 1st, 1778, at Humphrey Fullerton's, Pequa.

The following persons were most probably all present: the Rev. Messrs. Cuthbertson, Lind and Dobbin, of the Reformed; and the Rev. Messrs. Smith, Proudfoot, Murray and Clarkson, of the Associate Presbytery.

October 28th, 1778, there was another conference held at the Seceder meeting house in Middle Octoraro. The Rev. Messrs. Cuthbertson,

Lind and Dobbin, of the Reformed, and the Rev. Messrs. Marshall, Clarkson, Rodgers, Logan, Smith and Murray, of the Associate Presbytery, were present.

It is probable that there were ruling elders present at all the meetings for conference; but their names are not given in Mr. Cuthbertson's diary, and the particular business transacted, and as to their agreement or disagreement, is not often referred to. I would refer those who may desire to see a fuller account of these conferences for union, to Miller's Sketches.

On the 9th of June, 1779, the conference was held at Pequa—Mr. Proudfoot's meeting house. The persons that were present at that time were most probably as given on page 26 of Miller's Sketches. This conference adjourned to meet at Deep Run meeting house, Nottingham, November 24th, 1779. Mr. Cuthbertson was there at the appointed time, but says nothing about the conference, and we are informed by Miller that it was a failure.

March 21st, 1871, the Reformed Presbytery met at Pequa, and also joined in conference with the Associate brethren.

August 15th, 1781, the Reformed Presbytery met, as I suppose, at Octoraro. The Rev. Messrs. Cuthbertson, Lind, Dobbin and Telfair were present.

At this time, it would appear that the Presbytery had before it the paper from the Associate Presbytery concerning the proposed union. It is probable, as stated by Miller, that this paper (probably the paper of April, 1781, from the Associate Presbytery) was rejected by the Reformed Presbytery; and notice of the same given the Associate Presbytery, in a paper signed by the moderator of the Reformed Presbytery.

November 28th, 1781, the Reformed Presbytery met at Paxton, and on the 29th there was a meeting for conference at Donegal.

(To be continued.)

IS THIS A CHRISTIAN NATION?

"Is this a christian nation?" is an inquiry that is pushing itself forward demanding solution. It was answered in the negative by our church, when, about the beginning of this century, she took the position of dissent from the civil constitution of the country. The answer was repeated and emphasized when, in 1833, maintaining this position of dissent, she refused to be led by a large minority into a recognition of the nation's christianity. This position she holds still, and if she is faithful, will continue to hold it until the nation becomes christian by subjecting itself, in its constitution, to the authority of Christ.

If the nation is christian, what hinders Covenanters from incorporating with it and exercising political rights? Nothing. If the nation is christian and has been so from its rise, then our church made a mistake at the first, and has been acting on the mistake ever since.

Can the line of distinction be drawn between the religious character of a nation and its constitution? In other words, is a nation in regard

to religion any thing but what its constitution declares it to be? How is it with respect to a nation's political character? Were France now, by another *coup d'état*, to adopt the imperial form of government, would it still be a republican nation because its people were largely republican and because it had in various ways declared sentiments in favor of republicanism? The idea of the American nation constituted into a government having a character, either political or religious, different from that which is expressed in its constitution, is a delusion. Nor is it a harmless delusion. Its direct tendency is to soften and to smooth the rugged features of the constitution, and to prepare the way for an easy passage into the domain of politics. Let the sentiment under consideration be generally accepted and believed in our church, then the breaking up of our distinct organization and our incorporation with the state and amalgamation with some other of the Presbyterian bodies is but a question of time, and of a very short time. The lines of the poet contain true philosophy :

Vice is a monster of such frightful mien
That to be hated needs but to be seen ;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

T. S.

PRESBYTERIAN CHURCH IN CANADA.

THE following statistics are taken from the report of "The Acts and Proceedings of the Third General Assembly of the Presbyterian Church in Canada," held at Halifax, June, 1877. The discrepancies between the sum of items and the totals probably come from Presbyterian Reports.

4 synods, 33 Presbyteries, 1,042 churches, 93,788 communicants, 11,195 added during the year, 9,244 baptisms, 72,867 Sabbath school scholars, 7,405 teachers. 158,003 volumes in Sabbath school libraries.

Contributions; salaries paid to ministers, \$451,550; expended on church buildings, \$171,494; expended on manses, \$48,609; on all other congregational expenditures, \$178,023; total for congregational purposes, \$847,590. College fund, \$15,789; home missions, \$31,804; foreign missions, \$18,819; aged and infirm ministers, and widows' and orphans' fund, \$6,935; Assembly fund, \$3,895; French evangelization, \$15,235; total for schemes, \$93,059. Sabbath school contributions for missions, \$20,801; contributions to benevolent objects not included in the above, \$45,402; total contributions for all purposes, \$986,115.

If we compare this showing with that of our own church, we shall find that the members of the Presbyterian Church in Canada pay on an average for minister's salary, a little over \$4.81 each; while Reformed Presbyterians average for the same purpose over \$7.88. The average of the total contributions of the Presbyterian Church in Canada is \$10.51 per member; and the members of our church average nearly \$15.97.

Application: "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

R. S.

SABBATH SCHOOL REPORTS.

CENTRAL ALLEGHENY SABBATH SCHOOL.

At the annual meeting of the Sabbath School of the Central B. P. congregation of Allegheny, Dec. 31, 1877, the following report was read and ordered to be published:

Enumerating what we have done; what progress we have made; we do it with humility, remembering that it is from the Father of Lights every good gift, every power and talent proceeds; we therefore, first thankfully acknowledge our indebtedness to him who has permitted us as officers and teachers to labor even in this obscure corner of his vineyard. We would also thankfully acknowledge that through the whole year we have been preserved in health and comfort, not one has been called away from these pleasant labors; and among our children, though epidemics and contagious diseases have been around us, our little band has been wonderfully preserved. One dear little boy was called home, and though regretting that we no longer see his bright little face among us, we rejoice that he had been (though so young) associated with us, that he had learned to love the Sabbath School, to love the ordinances, to reverence God's holy day, and that he had endeavored to impress on other boys that they also must respect the Sabbath. We think these are tokens of God's love to us, of his acceptance of our work, as they also evidence the faithfulness of his word that "to you and to your seed after you are the promises."

During the whole year the school has regularly and greatly increased. We approach its close with much regret. At its commencement our pastor, Rev. J. W. Sproull, at the urgent request of the teachers, consented to be superintendent for one year, on condition that they would not ask him to continue in the office for more than the year. Very pleasantly and successfully have we passed through the twelve months, and I know that my fellow teachers join me in thanking him for the past, and in regretting his absence in the future. We greet with the hand of welcome his successor in the office, W. O. Sproull, Ph. D., and have no doubt that the coming year will be equally pleasant and profitable. We have organized a Saturday sewing school for the little girls of our Sabbath School. We teach them to sew, and give the garments when finished to those among our Sabbath scholars who are most needy. A lady, a member of the congregation, gave us a handsome donation, with which to commence; this, with some smaller ones from the teachers themselves, is all we have yet needed or thus far received. What we need now more than anything else is a good sewing machine. We have in contemplation to organize a meeting for boys, on Saturday afternoons.

Our children have manifested considerable diligence, many of them having (in the one year) studied through the whole of the Shorter Catechism; in one class alone nine Bibles have been thus earned, and several Bibles in other classes. The teachers, aided by members of the congregation, have secured a reasonably good library. Owing to the large increase in scholars, it is not sufficient for our present needs. A lady member of the congregation gave a donation of large Bibles, and another of a dozen of Testaments, which have been faithfully used. The Scriptures have been an important part of daily study. Several of the scholars have committed the first part of Proverbs, the beatitudes, the parable of the prodigal son, and many texts from the New Testament. A spirit of liberality and missionary enterprise has been taught and encouraged; the classes being rewarded for their contributions by a framed motto expressive of the spirit of christian love. While thus the children's highest interests have been constantly kept in view, the teachers have had their opportunities for improvement. At the monthly meetings, which, with but one exception, have been well attended, the teachers have (in their turn) given addresses to the association, calculated to improve both hearers and speaker; they have also been organized into a class for the study of the German language, under the care of Dr. W. O. Sproull, lately returned from Germany. In accordance with our custom arrangements have been made in connection with our annual meeting to give a treat to our children. We also gave the children a very pleasant pic-nic in July—a long day's enjoyment in the woods.

In conclusion, while acknowledging our defects and failures, that "we have left undone many of those things we should have done, and have done those we should not have done," yet we think that the "hand of our God has been upon us for good," and the work of the year 1877, like all the past work of our lives, is now beyond our recall; we leave it with its errors and failures to the merciful forgiveness of our Saviour God.

December 31st, 1877.

MRS. S. S. INGLIS,
Secretary

SABBATH SCHOOL OF 2D. R. P. CHURCH, 17TH STREET, PHILADELPHIA.

The anniversary exercises of this school were held with a crowded audience, in the basement room of the church, on the evening of December 28th. The devotional exercises were conducted by the pastor, Rev. S. O. Wylie and Rev. Joseph Beattie. The superintendent, Mr. J. B. Stewart, in a verbal report, made a number of interesting statements in regard to the school. It is larger than at any previous period, having a regular attendance of about 285 scholars, and shows increased activity and prosperity. Prizes were distributed for reciting the Shorter Catechism without making more than six mistakes, for attendance, and for bringing scholars. A part of the evening was spent in recitations by some of the scholars and in other exercises for the entertainment of the audience, and at the close refreshments were given to the children.

One object kept constantly in view, in this school, beside the mere instruction of the scholars, is their training and discipline in regard to the duties of religion. It is impressed upon them, that while receiving good themselves they should be doing good to others, and the endeavor is made to establish this as the habit of the life. One of the regular exercises of the school is giving in aid of sending the gospel to those who are without its priceless blessings, and the treasurer's report, printed below, will show with what success the effort has been attended, and it shows further what results might be reached if the plan of regular and systematic giving was adopted throughout the church. The contributions of the little children, encouraged and assisted by their teachers, for missionary work in heathen lands exceed, in the course of the year, the amount given by the congregation for the same purpose, and with less than half a dozen exceptions, is a larger sum than is contributed by any of the congregations of the church. Several years ago the school undertook the support of five children in the mission school at Latakia, and every year it has more than redeemed its pledge.

AMOUNT contributed by the Sabbath school of the 2d R. P. church, Philadelphia, Rev. S. O. Wylie, D. D., pastor:

Mrs. S. O. Wylie's class	\$41.44	Miss Mary Sterrett's class.....	\$ 8.70
Mr. Thos. Walker's class.....	38.04	Miss Tillie Stewart's class.....	8.26
Miss Jeannie W. Wylie's class.....	27 80	Miss Maggie Trimble's class.....	8.85
Miss M. A. Torrey's (infant) class.....	24.69	Miss Mary Stewart's class.....	7.56
Miss Marion R. Wylie's class.....	19.74	Miss Jennie Trimble's class.....	6.50
Miss Maggie Walker's class.....	16.24	Mr. Hugh Henry's class.....	5.41
Mr. Thos. H. Walker's class.....	18.91	Mr. Robert J. Ritchie's class.....	5.86
Miss Hannah Walker's class.....	18.69	Miss Beckie McConnell's class.....	4.94
Miss R. Anderson's class.....	11.52	Miss Lizzie Snodgrass' class.....	4.28
Miss S. Cornelia Wylie's class.....	11.42	Miss T. J. Bell's (lately organized)..	79
Mr. David Lowry's class.....	10.95		
Miss Aggie Patterson's class.....	10.24		328 17
Mr. James G. Key's class.....	9.97	Interest.....	3.60
Miss Kate Caldwell's class.....	9 52		
Miss Maggie Caldwell's class.....	9.85		\$381.77

S. O. WYLIE, JR., Treasurer.

MISSIONARY INTELLIGENCE.

In the Station at Stillwater, Nebraska, are forty-nine members, and more are expected. Before long an organization will be effected. Parties desiring in the Spring to remove to a good locality, and to get lands at low rates, should visit this place, and soon, as the land is selling very fast. The crops have been very good the last two or three years, wheat averaging from thirteen to thirty bushels per acre, and corn from thirty-five to ninety. All kinds of crops grow luxuriantly. Persons desiring information, please address James R. Allen, Eckley, Webster county, Nebraska, formerly Stillwater.

AT the request of members of Fairgrove mission, I call the attention of the church to its location. It is situated in Tuscola county, Michigan, between Saginaw bay and Lake Huron, which ensures such mildness of winter that peaches ripen. The soil is good and water pure and sufficiently abundant. Good crops of wheat, corn, oats and hay are easily raised. The proximity of the settlement (about sixteen to twenty miles) to the great salt and lumber works of Saginaw City insures good markets for all farm products. Unimproved land is worth from \$10 to \$16 per acre, improved farms from \$20 to \$40. The country is settling rapidly with its permanent population. The school houses are first-class, and numerous. The railroad town, Valsac, is ten miles from the heart of the Covenanter settlement, but another station, six or seven miles distant, will soon be accessible. There are twenty-two members of the Covenanter church in the mission, and a good attendance of adherents at preaching. The people are anxious and in earnest to obtain the regular and constant preaching of the word. Address, Mr Thos. Mitchell, Watrousville, or Mr. James McQuarter, Denmark, or Mr. John Rish, Fairgrove, all of Tuscola county, Michigan.

J. McCRACKEN.

(Banner, please copy.)

EDITORIAL NOTE.

WE record with feelings of sincere sorrow the death of Mr. William Wills, in the 48th year of his age. The sad event took place on Wednesday, January 16th, 1878. In our next number will appear an obituary notice prepared by one who from his early childhood knew him, and is well qualified to testify to his excellence of character. We sympathize deeply with the bereaved wife and family, with the congregation of Wilkinsburg, of which he was so long an active member, and with the entire church, in whose welfare he was so deeply interested, and which he so faithfully served in the many positions of trust he occupied.

ECCLESIASTICAL.

INSTALLATION OF REV. J. R. HILL AS PASTOR OF ST. LOUIS CONGREGATION.

THE Commission met at the R. P. Church in St. Louis, September 28th, 1877, at 7½ P. M., and was constituted with prayer by the chairman. Rev. P. P. Boyd, absent. Elder H. Patterson appointed Clerk, and Silas Smith, ruling elder, invited to a seat as a consultative member. The edict was read the third time. A sermon on Jer. 3: 15, was preached by Rev. W. F. George, who also propounded the queries, led in the installation prayer, and gave the charge to the pastor and to the people. The congregation was generally in attendance, and the pastor was heartily greeted by the officers and members. There was a pleasant representation of brethren from other churches, and the meeting was certainly not without evidence of the presence of the Master.

W. F. GEORGE, *Chairman.*

H. PATTERSON, *Clerk.*

MEETINGS OF PRESBYTERIES.

THE Ohio Presbytery met in the Muskingum church, December 5, 1877. The ministerial members were all present except A. McFarland, who is still laboring under severe affliction. The congregations were all represented by ruling elders except Middle Wheeling, Brownsville, and Londonderry and North Salem.

The committee appointed to constitute a session at Mansfield, to receive members, and hold a communion, reported that they had attended to this work. They received twenty-five members in all. Thirteen of these were on certificate from different congregations in our own church, three on examination from our own church, one on examination from the Presbyterian, five from the Associate, and three from the United Presbyterian church. On the third Sabbath of November the Lord's Supper was administered by Rev. J. C. Boyd, assisted by Rev. H. H. George and S. A. George, who is laboring there as stated supply. The services were well attended during the time of the communion, and much interest was manifested by all in attendance. All reports indicate the prosperity of the mission. Sanguine hopes are entertained that the time is not very far distant, when this informal organization of the mission will result in the permanent organization of a congregation.

The principal object of the meeting was to attend to the ordination and installation of W. S. Fulton. The weather being very disagreeable and some of the people of the congregation having a good distance to come, it was not possible for all to attend; notwithstanding the attendance was good, and a respectable audience was present to hear the services. Mr. Fulton delivered a lecture from Rom. 5:1-5 and a sermon from Prov. 8:17, as trials for ordination, both of which were heartily sustained. Rev. S. R. McClurkin preached the ordination sermon from 1 Cor. 8:9, "For we are laborers together with God." Rev. J. C. Boyd led in the ordination prayer and addressed the people, and Rev. H. P. McClurkin addressed the pastor. The pastor received the hearty congratulations not only of the members of the congregation, but also of all present. The congregation has been vacant about seven years, and is much rejoiced to receive a pastor.

W. S. Fulton was appointed to moderate a call at Jonathan's Creek, at the convenience of the parties. The Presbytery would urge on all the congregations under their care to be punctual in taking up collections for all the schemes of the church.

Presbytery adjourned to meet at Jonathan's Creek at 10 o'clock A. M., on the first Wednesday of September, 1878.

S. B. McCLURKIN, Clerk.

THE Presbytery of Kansas held its fall meeting at Wahoo, Nebraska, October 17, 1877.

The opening sermon was preached by Rev. J. S. T. Milligan.

Rev. D. H. Coulter was chosen Moderator for the ensuing year, and J. S. T. Milligan, Clerk. The rule of Presbytery refusing privileges to congregations not paying their quota to travelling expenses was rescinded and the following adopted in its stead:

Resolved, That Sessions be directed to enforce the collection by equalization of the Synodical and Presbyterial travelling funds upon their respective congregations and forward promptly to Presbytery, and deal with those members who refuse to pay their proportion.

The amount per member required for Presbyterial travelling fund was reduced to 20 cents per annum, to be paid at the fall meeting. In regard to absentees the following was adopted:

When any constituent member is absent two successive meetings without communicating by letter or otherwise to Presbytery the reason of absence, or when any congregation fails to send a delegate for two successive meetings the Clerk shall correspond with them respecting their omission.

The installation of Rev. D. H. Coulter at Winchester, August 17, 1877, was reported; also, the Moderation of a call in Sylvania on Rev. J. Dodds.

The call was sustained on condition of the bond being made for \$400, instead of \$350. It was put into the hands of a committee for presentation and installation.

The organization of a congregation at Sterling, November 5, 1877, was also reported. This is in Rice county in the southwestern part of the State, and is now being supplied by Rev. J. M. Armour with very encouraging prospects. Rev. J. A. Thompson was installed at Wahoo during the meeting of Presbytery. Three National Reform meetings were held in the village during the sessions of Presbytery. Also a very pleasant Presbyterial communion was enjoyed with the brethren there. The prospect in that beautiful country and prosperous village is quite inviting. Their church edifice is neat and comfortable.

Sessions and pastors were directed to use their best endeavors to secure the attendance of the grown and mature members of their congregations as well as the youth in their Sabbath schools.

Rev. Dodds was appointed stated supply to Sylvania until next meeting of Presbytery and the congregation, in view of a settled pastor, was earnestly commended to the Board of Domestic Missions.

Committees who had urged Synod's sustentation scheme upon nearly all our congregations made encouraging reports. Presbytery adjourned to meet at Clarinda, on Tuesday of the week before the next meeting of Synod, at 7 P. M.

J. S. T. MILLIGAN, *Clerk.*

THE Philadelphia Presbytery met in 2d Church, November 6th, 1877, at 7½ P. M. The ordinary routine business was attended to. Rev. J. Lynd requested to be released from the charge of the Baltimore congregation. A very strong remonstrance against such release was presented by the elder from said congregation. After due deliberation on the part of Presbytery the request of Mr. Lynd was granted, and Rev. T. P. Stevenson was appointed to preach in Baltimore congregation, and declare the pulpit vacant when notified by the Session. The Moderator reported that, according to appointment he had visited the mission at Suffolk, had preached two Sabbaths, and found the mission in such condition as to warrant further cultivation of the field by all the means at the disposal of Presbytery.

Mr. John Graham was taken under the care of Presbytery as a student of theology of the first year. Mr. Alex. Mugee and Mr. Robert Clyde were also received as students of theology, and having studied for a considerable time in the Theological Seminary of the General Synod in this city, the question of fixing their status was laid over until the next regular meeting. The duty of assigning pieces of trial, to be delivered by the students at the spring meeting of Presbytery was referred to a committee consisting of Rev. S. O. Wylie, R. J. Sharpe and Robert Forsythe. Presbytery adjourned to meet on first Tuesday of May, 1878, in 1st Church, at 2 P. M.

ROBT. J. SHARPE, *Clerk.*

HOME CIRCLE.

CLERICAL PUZZLES.

Here are names of some more of our ministers. Who can guess them?

1. A prefix, distant, and what farmers desire.
2. A defence, and a web of thread.
3. Things used in ancient warfare.
4. An article used by weavers.
5. A destitution of all color.
6. A proper noun, third person, singular number, possessive case, and a weight.
7. To kill, and three-fourths of any limited time.
8. To grind, to falsify, and half of a male feathered biped.
9. To boast in triumph.
10. A worker in metals.
11. To plunder.
12. A cloth measure, and a body of water.
13. To search for, and to miss the right way.
14. An eminence.
15. A prefix, a vehicle, and a part of the body.
16. To injure, and a metal.
17. A prefix, and a wharf.
18. To know, and to be indigent.
19. Quagmires.
20. A color, and a piece of smoked meat.
21. A prefix, and a season.
22. Distant, and a small verb; or beautiful, and a declaration of the fact.
23. A command to not bark so much.
24. A thicket; or an expression of contempt.
25. Cunning.
26. A prefix, relationship, and part of the body.
27. To cherish.
28. A complete weight; or satiety and the prevailing fashion.
29. Large nether bones.
30. A flower, what is human, and a heavy weight.
31. A testament, and a male descendant.
32. Two different kinds of beverage, and verbal blunder.

X. Y. Z.

ANAGRAMS.

Scripture names of places and people.

- | | |
|----------------|-------------------|
| 1. Rich Joe. | 6. And lie? |
| 2. A cab. | 7. As a bug. |
| 3. Sip on. | 8. Us? Aha! sure. |
| 4. Leap it. | 9. And O, I came. |
| 5. Mutes ride. | 10. A and I. |
| | 11. Pure hates. |

QUI.

ANAGRAM BLANKS.

Supply the blanks with the same word transposed.

1. He who — sparingly, is he who has sown with a — hand.
2. We — in Psalms that even the death of God's saints is — in His sight.
3. He who will — an — life, cannot look for God's blessing.
4. In running the — of life, we should take — to keep always in the straight and narrow path.
5. David had many — trials, but by God's grace he — above them all.

QUI.

Who of our readers can give a satisfactory answer to the following questions sent us by a very welcome contributor?

A question has occurred to me which I send to you; it is this:

- Did Noah take fish into the ark? Also,
Where do we read in the Bible of devils having priests ordained for them?

The initials of the following form the name of an R. P. church in Iowa.

1. Mother of James and John.
2. Was a wife of Elkanah.
3. A son of Jesse.
4. A precious stone of a red color.
5. The father of Nethaneel.
6. The wife of Elimelech.

M. A. R.

SCRIPTURAL ENIGMA.

1. My name is found in Holy Writ,
But you may have to search for it;
Look on Prophetic history's page,
Which speaks of deeds of king and sage.
2. My first, I think you'll quickly name;
Though small in size, 'tis great in fame,
And used in every land and clime;
In modern, as in ancient time.
3. My second, like my first, is small,
And like it, too, is used by all;
Sometimes 'twill save and sometimes slay,
Performs both missions, every day.
4. My whole, though it was oft employed
To help my first, yet once destroyed
The product of my first; now tell
My name, because you know me well.

R.

ANSWERS.

ENIGMA.—Ohushan-Rishbathaim; Cush, Heber, Uzzah, Selah, Heber, Anah, Naphtali, Rebekah, Isaiab, Simeon, Hoshea, Anathoth, Tahapanes, Hermon, Abel Shittim, Ishbosheth, Myra.

BIBLE QUESTIONS.—Matthew 4: 1. Ex. 35: 8. Genesis 47: 10. Joshua 10:12. Joshua 9: 5.

Answers were given by J. R., Atchison; D. A. K., Elliots, and S. R. Renfrew.

MARRIAGES.

By Rev. J. R. Wylie, October 24, 1877, at the house of the bride, SAMUEL ALLEN, of New London, and Miss MAY PORTER, of Sandy Lake.

By Rev. J. French, November 20th, 1877, WM. REYNOLDS and ANNA REYNOLDS, both of California, Mich.

By Rev. J. French, December 27, 1877, JOHN W. CONNEL, of Licking county, Ohio, and ELLA M. SPEER, of California, Mich.

By Rev. J. French, assisted by Rev. W. S. Fulton, November 29, 1877, (after Thanksgiving service) THEODORE MCNAUGHTON and EDITH OLIVE FULTON, both of Ray, Ind.

By Rev. Henry Easson, December 10, 1877, in the Mission Building, Latakiah, Syria, Rev. DAVID METHENY, M. D., and Miss MARY ELLEN DODDS.

By Rev. D. J. Shaw, December 13, 1877, at the residence of the bride's parents, near Bloomington, Ind., Mr. JAMES B. FARIS and Miss MARY McCAGHAN.

By Rev. J. R. Wylie, on the evening of December 27, 1867, at the house of the bride's parents, in Findley township, Mercer county, Pa., O. J. CRAWFORD, of Franklin, and Miss M. M. McCLELLAND.

By the Rt. Rev. Dr. Lee, in St. John's Episcopal Church, Wilmington, Delaware, on Thursday evening, December 27th, 1877, Mr. WILLIAM M. SLOANE, of Princeton, New Jersey, and Miss MARY E., daughter of the late Frank Johnston, Esq., of Pittsburgh, Pa.

By Rev. J. W. Sproull, Jan. 1, 1878, JNO. T. BROWN and Miss ELLEN ASHCROFT.

By Rev. J. S. Speer, at the house of Mr. John McQueen, West Galway, N. Y., January 1st, 1878, Mr. W. M. SHANKS, licentiate, and Miss ISABELLA G. MCQUEEN.

By Rev. S. M. Stevenson, assisted by Rev. W. S. Davis, in Clay Centre, Kan., Jan. 9, 1878, F. G. GILCHRIST, and Mrs. S. A. MUNDY, both of Clay Centre, Kan.

By the Rev. M. A. Gault, assisted by Rev. J. D. Caldwell, Thursday evening, January 10, 1878, THOMAS D. NESBIT, of Barclay Centre, and Miss JENNIE K. BARCLAY, of Littleton.

By the Rev. M. Wilkin, Tuesday evening, January 15, 1878, at the residence of Mr. Wm. Hancock, in Oxford township, Johnson Co., Kan., Mr. JAMES EDENFIELD and Miss ANNIE BANCROFT, both of Oxford township.

OBITUARIES.

THE Sabbath school teachers of New Concord R. P. congregation desire to place on record the following tribute of respect to the memory of Mr. JOHN GIBSON, a ruling elder, and teacher in the Sabbath school. To him, at last, Christ came as a thief, in removing him very suddenly on the evening of October 16th, 1877, he being in his usual health to within a few hours of his death. In this death the Sabbath school and congregation have lost one whom we greatly prized and esteemed, an earnest Christian worker in every good cause. He ever took a deep interest in the welfare and prosperity of the congregation and Sabbath school. May we endeavor to imitate his humility and Christian virtues by being stimulated to greater zeal and activity in the Master's work, that we also may finish our course with joy.

Thus another is added to the list of devoted members who have been, within the last few years, removed from our midst. Such providences speak emphatically to those who remain, saying, "Work while it is called to-day." "Whatsoever thy hand findeth to do, do it with thy might." To the bereaved wife and relatives we extend our heartfelt sympathy, and commend them to the great Comforter, knowing that he is not dead, but sleepeth, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. COM.

DIED, November 2d, 1877, aged 1 year 4 months and 17 day, JAMES CALVIN McCORM, infant son of Robert and Jane McCrum, of Manchester, &c., congregation. But Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." J. C. M.

DIED, at the residence of Mrs. H. C. Blake, in Morning Sun, Iowa, September 17, 1877, Mrs. CATHARINE WILSON, aged 81 years and 2 months. The deceased was born in Chester district, South Carolina, in July, 1796. She was a daughter of John Rook, for many years an elder of the R. P. congregation of Rocky Creek. She was baptized by Rev. Wm. King, and enjoyed and highly appreciated the ministry of Rev. John Riley while he lived and labored in her native State. She removed with her husband to Preble county, Ohio, in 1821. Her husband died in 1845, and in 1847 she followed some of her children to Morning Sun, Iowa, where she lived the remainder of her days.

Mrs. Wilson was a woman of unusual intelligence with respect both to the doctrine and the history of the R. P. church. Her attachment to its principles and practices was strong. Her attendance on ordinances was constant. If her place in the house of God or in the prayer meeting was vacant, it was well understood there was some good reason. Her last illness continued several weeks. She did not express as strong assurance as some; yet she could say, "He is all my salvation and all my desire." "Thou art my hope, O Lord God; thou art my trust from my youth." We mourn the loss of a mother in Israel. C. D. T.

DIED, at Morning Sun, Iowa, September 20, 1877, BARBARA JANE HENSLEIGH, wife of A. P. Hensleigh, and daughter of Wm. Hubit. The subject of this notice was born at Bloomington, Indiana, April 4, 1838, removed to Iowa in 1855, and was married February 19, 1857. She left behind her ten living children, one of whom, however, an infant of three days, survived her only two weeks, and now sleeps in the churchyard by her mother's side, not to rise again until awakened by the trumpet of God.

Mrs. Hensleigh united with the R. P. Church under the ministry of Rev. J. M. McDonald, and lived a faithful and consistent life, adorning her profession in every relation by a walk becoming godliness. "Her children rise up and call her blessed; her husband also, and he praiseth her." The very large attendance at her funeral testified the high esteem in which she was held by the entire community. Her last illness was short and very severe from the beginning. She seemed to realize her situation and declared her trust to be in Christ, and her readiness to depart when the Master called her.

To us who are particularly acquainted with the bereaved family this providence seems very mysterious. We see cut off in mid time of her days a beloved wife, the mother of a large family which much needs a mother's care. As we stood in that house of mourning one who led the meditations of the people invited them to "come and see" what God had wrought. He had taken the jewel and left the casket, and that he would soon bury out of sight, but he had done what he had a right to do, for he is sovereign Lord of all. Another invited attention to the words, "What I do thou knowest not now, but thou shalt know hereafter." In eternity the sorrowing and bereaved husband and children and all friends, if they are the friends of Christ, will find in the mysterious providence by which they are now afflicted something for which to praise God; for has he not taught us that all things work for the good of the good? "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." C. D. T.

DIED, July 30, 1877, near Morning Sun, Iowa, THOMAS HEMPHILL, aged 78 years. The subject of this notice was born in County Antrim, Ireland, under the ministry of Rev. Simon Cameron, of Ballylagan congregation; removed to America in 1848, and resided successively in Philadelphia; Southfield, Michigan; and Kossuth and Morning Sun, Iowa. In Southfield he was chosen and ordained to the office of ruling elder.

Mr. Hemphill was well indoctrinated in reformation principles and ever maintained a firm attachment to them. His knowledge of the word of God—of the letter and of the meaning—was unusually good. This proved of great value to him during the latter part of his life. For the period of sixteen years he was totally blind, yet he could repeat accurately the Psalms in metre and many other portions of the Word of God. His delight was to converse about divine truth, and his conversation gave evidence that God's testimonies were his meditation. He was sorely afflicted for months and had many conflicts with impatience and doubt, but he never despaired of his interest in Christ. His desire was to depart and be with Christ, which is far better. He leaves a wife and two sons to mourn his loss. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." C. D. T.

MRS. MATTHEW H. WRIGHT, a member of the Baltimore congregation, fell asleep in Jesus on the 7th October, 1877. It is seldom that the grace of God is so abundantly manifested as in her life and death. In early life she had placed her faith upon Jesus Christ, and by his grace was enabled so to live that all who met with her took knowledge of her that she had been with Jesus. Through a long and severe sickness that Saviour lovingly upheld her, granted her the full and sweet assurance of a home in heaven with himself; so that she desired to depart. "I pity you," she said to sorrowing friends by her bedside, "who must wait so long."

On the morning of the Communion Sabbath she joined the great company who enjoy unbroken fellowship with their Lord in the house above. J. L.

DIED, August 18th, 1877, of a serious complication of diseases, in her thirty-fifth year, Mrs. MAGGIE WRIGHT. Mrs. W. with her husband and family removed from Slippery Rock to Olathe congregation in 1874, and has now removed to her home above, leaving four children and their father to mourn her departure.

Her last illness was severe, and her sufferings great, but preparations for death were not deferred, as in too many cases, till the time of trial came. She stated to her pastor that her peace was made with God long before; she spoke of these things with confidence, and yet humility.

Her daily life was a standing testimonial of her Christian character; she loved the church, and her place in it was usually filled, if feeble health did not prevent. Beloved of God, she was loved and highly esteemed by neighbors and friends, a very large concourse of whom followed her body to its resting place.

We all believe that her spirit is with God, and that she will be one of those who at the last day will awake to everlasting life.

The end of the perfect and the upright is peace.

Mrs. Wright's infant, of only a few days, follows her.

Com.

MRS. ELEANOR MCKEE, wife of Elder John A. McKee, died at her home, in Allegheny, on Saturday, Dec. 22, 1877. Mrs. McKee was well known by a large circle of friends, who deeply mourn her sudden death. We extend to the bereaved husband and family our Christian sympathies, in this the hour of their great sorrow.

MR. WM. JOHN BROWN, third son of Elder Wm. Brown, of Philadelphia, died at his home in Wilmington, Delaware, and was buried from his father's residence on Monday, December 24th, leaving a wife and two children.

BOOK NOTICES.

We have received the following very excellent and timely tracts, intended in part to explain, illustrate and defend the distinctive principles of the Reformed Presbyterian Church, as applicable to the Government of Great Britain. The tracts can be read with advantage and profit by members of our church on this side of the Atlantic. We are glad to see an effort being made to have a distinctively Covenanter literature, and most heartily commend it to our readers. Parties who desire can procure any or all by applying to Jno. Caldwell, Esq., 8617 Spring Garden street, Philadelphia, Pa. Price, two cents each.

TWO OBJECTIONS TO THE POLITICAL STANDARD OF REFORMED PRESBYTERIANS CONSIDERED. By Rev. James Kerr.

CHRIST'S TESTIMONY TO THE DOCTRINE OF EVERLASTING PUNISHMENT. By same.

PERSISTENCE OF THE SAINTS. By Rev. Robert Dunlop.

REFORMED PRESBYTERIANS AND OPEN COMMUNION. By the Rev. Wm. Sommerville, M. A.

THE DESCENDING OBLIGATION OF THE BRITISH COVENANTS. By Rev. James Dick, M. A.

REGENERATION THE WORK OF SOVEREIGN GRACE ALONE. By the Rev. James Dick, M. A.

REFORMED PRESBYTERIANS AND THE OATH OF ALLEGIANCE. By the Rev. J. A. Chancellor.

"UNREED REBELLION" ALIAS BIBLE REBELLION.—A Defence of the Doctrines of the Confession. By John Colvin, Jr.

T H E

Reformed Presbyterian and Covenanter.

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No. 3.

ORIGINAL.

SHOULD MORAL QUESTIONS BE SUBMITTED TO THE BALLOT-BOX?

WE find the above in the *Christian Cynosure* of January 3d, as the heading of an article that we herewith lay before our readers. Perhaps the truth that it so forcibly sets forth will find an open ear where our words would not receive attention. This, at least, is our hope. Of course the moral question in hand is that which relates to the Secret Orders, as that paper is a witness especially against this form of evil.

We ask a careful reading of these arguments in the light of our Testimony, and as the principles laid down have a general bearing, they are well worth the study of Covenanters, who occupy the position of witnesses against an immoral Constitution. The subject is one of immediate interest, in reference to what is now known as LOCAL OPTION. The question involved is the licensing of the sale of liquor. The friends of license have had their way by means of their moneyed strength, and their unscrupulousness as to the choice of means in effecting legislation; and not in many places because the people have been with them. In fact, thousands have been lately won to the side of temperance, and its friends seek to have the decision as to license left to the people. They have gained their object in certain districts, and the legislative power has been delegated to them to this extent. This result was brought about in Pennsylvania by the enactment of a Local Option law some years ago. A number of counties voted "no license," and swept away the curse of saloons. But the law was too effective for the foes of temperance to let it stand, and they secured its repeal. Again the enactment of the law is pressed, and it is in this emergency that we ask the attention of the witnesses against intemperance and kindred evils to the article below. We believe that the friends of righteousness are on the wrong path in this form of combating evil. They look at the end rather than the means, and are entrapped. And for Covenanters, such a course is more devious. Step by step the way leads on to further amalgamation with the legislative authority, and what obstacle lies in the way, if voting does not assume responsibility for the issue? We have taken the liberty of underscoring some of the following sentences:

This is a very important question to all who desire to have a consistent Christian practice. Although the propriety of the practice has rarely been challenged, yet it demands a careful investigation at our hands. The fact that it has been almost universally practised is no proof of its correctness; nor does the fact that good men engage in it prove it to be right. Good men practised slavery; good men indulged in the habitual use of intoxicants; good men are found among secretists, and appeal to the Bible to prove that their practices in these things had the approval of God; but that does not, therefore, make their practices in either of these cases to be morally right. Reformers brought the principles of the truth of God to bear on these practices, and the result is, they are becoming unpopular, or at least their propriety is being challenged, and public opinion is being changed in regard to them, and so will it be with very many of our practices if the principles of eternal truth are applied to them. We do not challenge as bad men those who propose to submit moral questions to the ballot-box; but *we do emphatically challenge the practice as being inconsistent with the principles of Christianity, as they are revealed to us by the word of God.* Moral questions are not matters in which we are free to form our own opinions; they are requirements of God's law. They cannot be decided by majorities, for each individual is directly responsible to God for his practice in regard to them, and bound by his law to a prompt, ready and willing obedience to what it requires, regardless of resolutions of conventions, the practice of good men, or of supposed consequences.

There is nothing right but what is morally right, and nothing morally right but what is required by the law of God; neither is there anything wrong but what is morally wrong, and nothing morally wrong but what is condemned by the law of God. Therefore, to propose, or to acquiesce in a proposal, to submit moral questions to the ballot-box, to be decided by the majority, is to place morality and immorality on an equal footing; to ignore the requirements of the law of God as a rule of duty, and to institute the will of the people in its stead, which is no less than atheism. The same principle that would decide our obedience to God's law by the will of the people, would dethrone the Almighty by the same will. The proposal to submit the question to the ballot-box is a tacit agreement that the majority shall rule, and it matters not whether the agreement is that the majority shall rule for a day, a year, or for eternity, where a principle is involved that is contrary to God's revealed will, the law of God is superseded by the will of the people, and God is dethroned. But such expressed will of the people cannot absolve the Christian from his allegiance to his God, nor from obedience to his law. *His law nowhere recognizes the will of the people as a rule for the moral guidance of his people in any relation of life.* Decision by majorities is the expression of the will of the people, in which the natural man—the carnal mind—those who walk after the flesh, largely predominate, hence their decisions, like themselves, are enmity to God, are not subject to the law of God, neither indeed can be, consequently reform can gain nothing by such measures. The ballot-box is not a scriptural institution; is without any spiritualizing tendencies; is carnal, devised by carnal men for the furtherance of carnal schemes, and is not controlled, authorized, recognized or warranted by any principle of the word of God for the settlement or adjustment of moral questions, and *for the Christian to acquiesce, or participate in, or co-operate with, or agree to a decision by the ballot-box, is to be a participant in their carnal doings and evil deeds, no matter which side of the question he may take, for his participancy shows a pre-arrangement that the majority shall rule, even where it is known as avowedly in open rebellion to the supremacy of the higher law.* The ballot-box being a carnal device, and controlled by carnal men, cannot be an instrumentality, or

weapon, put into our hands to combat error, or moral wrongs; for this purpose there is but one weapon given us—the sword of the Spirit—which is the word of God, and which is not carnal, but mighty through God to the pulling down of strongholds.

Instead of the ballot-box being such a weapon, and subject to the law of God, it is subject to bad men and the devil, by which moral measures never can be furthered, nor moral reforms effected; it may not be used in the service of God, for God will not accept or bless any service in which the devil's weapons are used. If we use the weapons God has given us we are in sympathy with him; and if we use the devil's we are in sympathy with him; enlist under his banner and our influence for reform is lost. To illustrate this, suppose that some in the community should contend for the abolition of the observance of the Sabbath, and others insist on its observance, an agreement by the parties to settle the matter at the ballot-box makes the advocates for the observance of the Sabbath violators of God's law by such an agreement, in that they agree to ignore the authority of the law of God and acquiesce in the will of the majority. *To submit secretism, temperance, or any other moral question to the ballot-box, results in making the reformers violators of God's law, and shows their want of faith in God's plan for carrying on a moral warfare for the overthrow of evil.* "Thou sawest a thief and consentedst thereto." The experience and observation of the past teaches us that such efforts result in failure. Take, for example, the results of the Anti-masonic struggle consequent on the Morgan murder; they carried the question to the ballot-box, a carnal weapon, and purged it so that no Mason's name should be found on their ballot, but did not challenge the morality of retaining adhering Masons in the church, which they claimed to be a spiritual organization; thus making the carnal, or political organization more pure, sacred and holy than the church, which should be the most pure, sacred and holy institution this side of heaven.

Now for the results or consequences of such course of action. Secretism revived, and became popular again and respectable by being retained in the church, not simply enrolled among its membership, but elevated to its highest offices. And the sons and grandsons of those Anti-masons are now become secretists, or indifferent to the evils and immoralities of the system. And such will be the results in every case, as long as the moral law of God exists, and reformers depend, in any measure, on carnal weapons for the overthrow of evil, and do not exclude secretism from what they claim to be the church. By their ecclesiastical action they encourage, promote and effectively and efficiently build up that which they endeavor to overthrow politically. And the so-called church is responsible for the existence of secretism to-day, and before secretism can be overthrown the church must be separated from it and it from the church and all privileges of membership.

The only hope of success in this reform is not at the ballot-box, but by separation of the people of God from secretism, and from every organization retaining secretists in its communion. For as long as there is no separation it is an endorsement of the moral character of the secretists. It is a pseudo-mantle of charity that is so broad as to recognize every organization as the church, "regardless of their practice of error." "Charity rejoices in the truth;" and its effect is to strengthen, and promote, and build up that which the head of the true church requires us to wrestle against—not with the ballot-box, but with the sword of the Spirit, which is the word of God.]

ALPHA BETA.

December 7, 1877.

THE ARK OF THE COVENANT.

BY REV. JAMES KENNEDY.

(Continued from page 43.)

HAVING in a former paper described the Ark of the Covenant, and shown that it was designed, typically, to represent Christ in the various aspects of his work, and having specified four of these, namely, how in Christ we are *saved by faith in the invisible*; how Christ is the great *propitiatory by whom reconciliation to God is secured and maintained*; how Christ is the ground of *renewed covenant relation to God*; and how in Christ we have *the constant presence of and fellowship with God*; we now proceed to notice a few of the other aspects of Christ's work, set forth by this mysterious symbol. And

5. The ark and its whole surroundings set forth most impressively *that holiness was to be a grand feature in the whole work of redemption by Christ.*

Above anything symbolical in the former dispensation, the ark was surrounded with the idea of sacredness and of awful vindictive holiness. Its home was the "Holy of Holies," into which it would have been death to have intruded, and even the High Priest dare not approach it until it was first shrouded in a cloud of incense smoke. The smallest approach to familiarity was awfully avenged, as in the case of the too curious men of Bethshemesh and of the hapless Uzzah, who, because with friendly but mistaken intent he put forth his hand and took hold of the ark, though it was wrapped in its triple covering, was smitten and died on the scene of his thoughtless error. Even David was afraid in the presence of the symbol of so extraordinary sacredness, and said, "How shall the ark of the Lord come to me?" And so awe-inspiring was its proximity that Solomon removed Pharaoh's daughter from the place where it had been, saying, "My wife shall not dwell in the house of David, King of Israel, for the places are holy whereunto the ark of the Lord hath come."

And it might be asked, Why so awful sanctity connected with this symbol? An altar might be seen, a priest might be approached, a sacrifice might be touched; why then so awful a sanction guarding the ark? It was doubtless intended, in the first place, to inspire all those approaching the divine presence with "a godly fear;" but it seems to have been chiefly intended to make them feel that the object of their worship was not like the heathen deities, but One "glorious in holiness," that "holiness becometh his house forever," and that the "ransomed of the Lord" must be found on "the way of holiness." As far as it was understood as a symbol of Christ, it taught that the whole object and bearing of his work on the redeemed was that they should "be holy as he was holy," and was in harmony with his own words in prayer, "For their sakes I sanctify myself, that they also may be sanctified by the truth." Or, in the language of Paul, it taught that "He loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might pre-

sent it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." And the importance of something in every dispensation to impress that truth on men's minds is obvious. Otherwise they would abuse "the grace that bringeth salvation," and satisfied with being pardoned and delivered from wrath, would neglect the obligation of holiness. Therefore God clothed the symbol of old, that set forth Christ's work, with terrible holiness, and by a fearful example of righteousness impressed the lesson "I will be sanctified in them that come nigh me." And in the new dispensation he has enshrined the whole person and work of Christ in holiness, in nature, end and object; and, by making holiness the ultimate point to be realized, has given startling emphasis to the truth, "Without holiness no man shall see the Lord." What a salvation! The Shekinah of holiness overshadowing the mercy seat, which righteousness has sprinkled with blood; and "our God," though the God of salvation, "a consuming fire!" How well calculated such views of the way in which God saves, to enable us to judge whether we have any part in his salvation. If we have, we will daily be receiving Christ for sanctification as well as for righteousness, and the effects of a living faith in him will be to transform us more and more into the image of his holiness.

6. The ark set forth Christ as the great embodiment of all the doctrines of grace and salvation.

When our Lord on the cross bowed his head and yielded up the ghost, among the strange phenomena that characterized that hour, it is recorded that "the veil of the temple was rent in twain from the top to the bottom." Whilst the most holy place remained with a veil drawn over it and its furniture, the apostle assures us "the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, whilst the first tabernacle was standing." But the rending of the veil declared that the way was now to be manifest to all; or, in other words, that Christ's sacrifice having been offered and accepted, everything relating to the way of salvation was to be made patent and plain to the whole world. It not only exhibited the fact that the work of Christ had meritoriously opened a way to heaven, but that the knowledge of that way was now within the reach of all inquirers. No national exclusiveness, or sectional distinctions, or ceremonial observances, were longer to bar the way or prevent any portion of the human race from learning how to answer the question, "What shall I do to be saved?"

Now, it is a noteworthy fact that, in prophecy, this incident, at our Lord's death, furnishes the figure by which a most interesting and important state of things, to be realized afterwards on earth, is foretold. In the Apocalypæ (11 : 19) it is said, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." A little reflection will not only show the prophetic significance of this language, but how it illustrates our subject. It is the closing incident in the chapter which describes the period of the witnesses. Two witnesses were to prophecy in sack-cloth a thousand two hundred and

three-score days, and at the end of that period be slain, and their dead bodies were to lie exposed for three days and a half, after which they were to be raised from the dead, and ascend to heaven. Immediately after the dread convulsions and scenes of terror that should accompany their resurrection and ascension, the seventh trumpet was to sound, upon which it is proclaimed that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." Whilst "the nations are angry" at the change, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Now it is worthy of notice that this was just the manner in which Christ proceeded in making the kingdoms of the world so largely his own at the beginning of the new dispensation. After the Baptist and Jesus himself and his disciples had witnessed for twelve hundred and sixty days, or for a period of three and one-half years, the witnesses were slain in the death of him who "came into the world to bear witness to the truth." For three days and a half death held the witnesses, and no public testimony was uttered. But at the end of that time, in the resurrection and ascension of Christ, the witnesses were called up to heaven, and the veil having been rent, the Gospel trumpet was blown, the "way into the holiest of all" made manifest to all nations, who in becoming acquainted with the doctrines of grace could see the ark of his testament. By this means, accompanied as it was by "lightnings and voices, and thunderings and an earthquake," of judgments and national convulsions, our exalted Lord actually, in the course of a few centuries, had largely taken possession of the kingdoms of this world.

Soon, however, the "falling away," or apostasy, foretold by Paul, followed, when, by the changes among the nations, set forth by the first six trumpets—by floods of barbarism, the smoke of Mohammedism, and the atrocities of the Turks—the world, east and west, was converted into one dark, dreadful scene of heathenism again, and knowledge, learning and religion seemed swallowed up and lost. And now "the mystery of iniquity" was developed, after working silently for generations, and "the man of sin and son of perdition" came to the front, and was one of the principal factors that contributed to "cover again the earth with darkness, and with gross darkness the people." And thus for ages the nations of the world were shut out from any knowledge of the true "way into the holiest of all," and Christ and his work were veiled over, like the ark, except to a few chosen witnesses, whose testimony, instead of being accepted, "tormented them that dwelt on the earth." Now the prophecy to which we have referred, tells how a second time God prepares to take the nations as a kingdom for Christ, and describes the work by figures taken from events at the beginning of the dispensation. He places on the scene witnesses whom, like Christ, no man could destroy till their "hour was come," and for a thousand two hundred and three-score days, prophetically understood—corresponding to the three and one-half years of Christ's public ministry—they "stand before the God of the earth." At length, worn out by many a fearful persecution, they

are silenced and slain, and for a period of three prophetic days and a half, they lie, like Christ, dead and watched by the enemy, the night of darkness and despair settling on the scene. But like Christ, at the end of three and one-half days, they rise again and are called up to heaven, and then, amidst opposition on the part of the nations, the trumpet is blown, and Christ begins to possess the nations again. To promote this great undertaking, the temple is opened and the ark of his testament is seen by the world. All this took place with great exactness at the Reformation. For a short period before the time when "Luther, the Monk, shook the world," the enemies of God had been boasting that they had silenced the witnesses, and that now not one known schismatic from Rome existed. But in the great Reformation work in Europe, the witnesses had a glorious resurrection, and God exalted them to a place of power at his right hand. Then was the trumpet of the Gospel sounded, as of old, and the temple was opened and the ark of the testament seen in the great doctrines and truths concerning Christ and his work, as the only way of salvation, being again exhibited to the world. At the Reformation not only had learning revived, the art of printing been invented, and the human mind wonderfully stimulated in the direction of knowledge and progress, but now the doctrines of the cross, which for ages had been veiled and hidden away from the eyes of men, were brought prominently before the world again. Then commenced the great work of translating the Bible into the language of every nation, and a second Pentecost was realized, so as to make every man "in his own tongue, wherein he was born, to hear the wonderful works of God." Now the right of private judgment, as to what God had revealed, was established; creeds and confessions, and systems of doctrinal truths were prepared, and the whole gracious plan and way of salvation was clearly explained. And all the amazing Bible circulation, missionary work, and wide diffusion of evangelical knowledge that have taken place since, as well as all the blessed hope that the time for the world's universal turning to God is in the near future, all these are but the outgrowth of that fact, "the temple in heaven was opened, and there was seen in his temple the ark of his testament." Here again in the ark we have Christ himself, and the light that comes from the open temple to enlighten and save is "as the truth is in Jesus."

7. The ark, with its appendages, set forth Christ as the centre of God's grandest operations, and as constantly employing his mightiest agencies.

We have already referred to the fact that on each end of the mercy seat, or propitiatory, was one of those composite figures, called Cherubim, but only so far as to notice that their being at the two ends, with one wing of each curving back and meeting behind, gave the top of the ark the appearance of a seat or throne, as any one will not fail to perceive who has looked at the attempts that have been made, pictorially, to represent the tabernacle and its furniture.

But what was meant by such figures in such a position? That is a question which has been very differently answered. Altogether four

distinct opinions as to the meaning to be attached to these figures, and their position on the mercy seat, have had supporters. Perhaps the most ancient and general opinion has been that they represented the agency of angels in furthering, under Christ, the economy of redemption. A second opinion is that the cherubim, in their four-fold appearance, represented the persons of the Godhead in union with humanity. This opinion is, to some extent, founded on a supposed derivation of the word cherub, but although at one time it had some support by a certain school in England, it has never been largely accepted. A third opinion makes the cherubim to represent the perfection of Christ's mediatorial person as it includes the nature of man. This view is founded on the fact, as expressed by one of its supporters, that "the mercy seat and cherubim were not cast or moulded separately and then attached, but were beaten out of the same solid mass. The mercy seat and cherubim being thus all of one piece, represent Christ as the one who holds all the glorious power of God associated with mercy, and in and through whom God is able to display his power and righteousness, ever inseparably linked on with mercy and grace." A fourth opinion, perhaps the most largely accepted among biblical scholars, identifies the cherubim with "the four living creatures" of the Apocalypse, and may be expressed in the words of Fairbairn: "They were ideal representatives of humanity in the highest and holiest places—representatives not of what it actually is, but of what it is destined to become when the purpose of God in its behalf was accomplished." And again, "God manifest as dwelling between the cherubim is God appearing in a state of blessed nearness to men, and in covenant for their redemption from sin, that he might bring them to dwell in his presence and glory." Or, as it is expressed by Jamieson, "They were, in short, compound emblems of the highest forms of created life, especially the human, affording a high conception of a regenerated, enlightened and sanctified people, who are described as resting neither day nor night from engaging in the divine service."

Of the second and third of these opinions we say nothing, as there are few who support them at present, so that our choice is betwixt the first and the fourth or last—betwixt that view which interprets the cherubim as symbols of angelic agency, under Christ, in the covenant of grace, and that which regards them as "the representatives of humanity in the highest and holiest places," "compound emblems of the highest qualities and forms of created life, especially human." Now, in choosing betwixt these two views we confess that we can see no reasonable grounds for accepting this latter, although many learned names might be quoted as having indorsed it. It will be recollected that the first introduction of cherubim in the history of man was in Eden, after the fall, "to keep the way of the tree of life." Some argue that their work was not prohibitory only, but gracious also; that they were not only to keep our first parents from presumptuously approaching the literal tree of life in Eden, now that they had sinned, but that they were to guide them to the true tree of life, the promised Redeemer. This is supposed to be indicated by the words being capable, gram-

matically, of being rendered "to the tree of life." Without, however, raising a point that has no bearing on the present question, what were the cherubim? there can be no doubt whatever that the divine purpose, in the first case, was, by the intervention of the cherubim, to cut off all access to the literal tree in Eden, hence the terror of a sword. That such an arrangement might serve a gracious purpose we do not deny, as anything that prevents a sinner from going back to the broken covenant is for his spiritual good. But if the cherubim were only visible emblems of the highest qualities ever to be developed in humanity, then their position at the garden of Eden we confess we are unable to understand. How mere symbols of certain human qualities or attainments to be developed in the future, could keep them away from the tree of life or guide them in a better direction, is to us a mystery. Besides such an interpretation appears to us to be utterly at variance with the first principles of Scripture symbolism, in two respects. First, we do not believe that one example can be found in Scripture of a symbol of an abstract quality, apart from the subject in which it resides, simply because there can be no such thing as a quality except as in a subject. Now a symbol is only a representation, or likeness, or picture. But we cannot make a picture of nothing. A picture, representation or symbol must be, not of a quality, but of a thing. To suppose, therefore, the cherubim at the east of the garden of Eden to be mere symbols of some ideal qualities, to be developed in the distant future, would deprive them of all meaning in their position and work. If they were not real, living, intelligent beings, to our first parents they could have no meaning whatever. Besides a second objection on the ground of symbolism lies against such a view of the matter. If, as many of the most learned writers have supposed, the cherubic appearances at Eden were *symbols* of highest creature attainments, then what were the figures on the ends of the mercy seat? Why of course they were symbols of symbols, which certainly would be a thing unknown in the whole compass of Scripture figure. The symbol of a symbol, the shadow of a shadow, the figure of a figure! Fancy any one making a symbol to represent the symbols employed in Baptism and the Lord's Supper! Whereas, if the cherubim at Eden were themselves entities, something real by way of a living active agency, as the narrative would lead us to suppose, then to represent them in connection with the work of Christ, by such figures as those on the ends of the mercy seat, was in harmony with all the principles of symbolism, and of a dispensation which, for the purpose of instructing the church on her nonage, was wonderfully pictorial.

Besides several considerations appear to us to favor the idea that the cherubim of Genesis and Ezekiel were not intended to be symbols of qualities or of anything else, but rather that they were personal agents. Thus they are often represented as associated as intelligent beings with divine dispensations. They are under the firmament on which rests his providential throne. They have faces, eyes, wings, hands, wheels, all indicative of amazing intelligence and of tremendous power. And in the service that they render to God they hold exactly the same

relation as do angels. When the city (Ezek. 9) was to be destroyed, it was the hand of one of the cherubim which gave the fire for that purpose; just as in the days of David, it was a sword, wielded by an angel, that smote it with pestilence. Hence it may be fairly asked, If the cherubim are mere symbols, how can we be sure that the angels are anything else? And it is worth noting that many who hold that the cherubim are mere symbols, reduce the seraphim of Isaiah to the same category. Thus the writer on typology, to whom we have already referred, says of the seraphim: "Their position and attitude so closely resemble what is written of the cherubim, their active ministrations also so entirely accord with the representations of Ezekiel and John, that it is reasonable to suppose that they are not different." Now, if the cherubim under the God of Israel, and the seraphim who cry Holy, Holy, Holy, around his throne, are not real beings, but only figures of speech and symbols of human qualities, why not the angels before the throne also? True it is said of the angels that they are "ministering spirits," but so are the cherubim and seraphim, in every aspect in which they are exhibited; they are unceasingly active in serving Him to whom they, and all things in heaven and on earth, have been put in subjection, and are always seen as either instrumentally bearing the throne of the divine government in all mediatorial dispensations, or surrounding it with their praise.

The error, however, into which some have fallen in making the cherubim symbols of the highest human qualities, appears to us to have arisen, in a great measure, from identifying the cherubim of Genesis, the Psalms and Ezekiel, and the seraphim of Isaiah, with the living creatures of the Apocalypse. These last, the living creatures of John, are undoubtedly symbols of a portion of redeemed humanity; and the high qualities this part of the redeemed family possess, and put forth in Christ's service, are described in language borrowed, no doubt, from what is said of cherubim and seraphim in the Old Testament. But a careful examination will show that John's "living creatures" and the cherubim and seraphim of the Old Testament are not identical, but differ in many particulars of nature, personal properties and position, whilst the fact that both do possess many things in common is sufficient to account for many qualities in the one being described in language borrowed from what is said of the other. The same thing is common all through the Apocalypse. Thus we have the term angel applied to a part of the church, and the preaching of the Gospel is set forth by an "angel flying in the midst of heaven." But every one understands this borrowing of descriptive details when two persons or things may possess properties in common.

There are, moreover, some passages in the New Testament which present angelic agency, in its relation to God in Christ, so much in harmony with the position of the cherubim on the mercy-seat that they force on us the conclusion that they both refer to the same thing. We notice a few of them. Every reader of the Old Testament must have noticed that in times of danger, helplessness and suffering, the people and church of God were wont, with special hopefulness, to address God

as "dwelling between the cherubim" and as "Lord God of hosts." God dwelt among his people to protect, defend and rule, and the cherubim were his throne-bearers—that is, instruments of his government. And that is the reason why God, dwelling in Zion, is said to have "twenty thousand chariots, even thousands of angels," (Ps. 68: 17). The cherubim alone, of all celestial beings, are represented as chariot-like, bearing the throne, and God riding upon them. And even the appearance of the mercy seat suggested the idea. It was as if the cherubim, on the two ends, in the act of flying, carried it along. Now these chariot-like beings, or cherubim, are associated with angels in the words above quoted, or, indeed, were the same with them, as the expression "even thousands of angels," indicates. It was, therefore, a great encouragement to the church in distress, as in the eightieth psalm, or to Hezekiah, when assailed by the Assyrians, to pray to a God who was among his people, to administer a righteous government, and was surrounded with all those mighty agencies who inflicted the plagues of Egypt, who instrumentally gave the law on Mount Sinai, and who, as represented on the mercy seat, were still emblems of what all-powerful defenders he could in a moment send forth to the help of the oppressed. Now compare all this with the language of Christ, when he warns us against injuring or despising his little ones, "For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven"—words which, for all purposes of comfort and support, serve the same purpose to the people of God, as the expression, "who dwells between the cherubim."

In another passage there is, perhaps, still more plainly a reference to the cherubim on the mercy seat. Peter, speaking of "the sufferings of Christ and the glory that should follow," adds "which things the angels desire to look into." It is remarkable, in connection with Peter's expression, that the mercy seat was the only part of the tabernacle which presented at once, typically, a view both of the sufferings and of the glory of Christ. Neither altar, priest, sacrifice, nor any other type, set forth both ideas in one. But the mercy seat, in the blood of sprinkling, set forth Christ's sufferings, and in being the throne of God with the Shekinah over it, and in the most holy place, emblematical of Christ's exaltation in heaven, also set forth his glory. Now to this type, which alone set forth Christ's suffering and glory in one, the cherubim were in a position continually to look. Therefore Moses is commanded, "Toward the mercy seat shall the faces of the cherubim be." If in addition we take into account that in Paul's description of Christ, as the "Mystery of Godliness," one particular is, "seen of angels," we think it will be hard to deny that the position of the cherubim on the mercy seat pointed to the relation of angels to the exalted Mediator.

Still another passage suggests the same thought, Christ's words to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Of course there is reference here to the ladder which Jacob in vision saw, connecting heaven and earth, which Christ interprets to mean himself, and consequently angels, whilst ministering, ascend and descend on the Son of

Man. Their work is literally *on* Christ, on his mediation, on his authority, commission and command, as "the head of all principality and power," and the only way of friendly relation betwixt heaven and earth. Now this being *on* Christ so exactly corresponds to the cherubim being on the mercy seat that the two things look identical in meaning, though the symbols are different.

If the view we have taken of this feature of the ark be correct, what majestic views of Christ, in the grandeur of his dispensations, and the magnificent agency he can command, it furnishes. The work of redeeming a lost world, the greatest of all his works of providence, is the centre round which the mightiest dispensations revolve, and the mightiest agencies are at work. His angels "that excel in strength, that do his commandments, hearkening to the voice of his words" are among the noblest he employs, and willingly consecrate their unrivalled powers to carry out his purposes. By them all the services they are called to render are performed with a zeal and alacrity that furnish us a model of obedience, to which we are taught to pray that we may attain, "Thy will be done on earth as it is done in heaven," and with a magnificence of power that can only be set forth by figures taken from the mighty forces of nature, "who maketh his angels spirits and his ministers a flame of fire." Equally ready to hasten the flight of Lot from the doomed city, to breathe on the face of the Assyrian foe and despoil him of his strength in a night, or bear the soul of the beggar to Abraham's bosom, they waited on their mediatorial head in the days of his humiliation, having charge over his humanity, "to keep him in all his ways." When he ascended on high, he was "among them as in Sinai, in the holy place," and now that he is at the right hand of God, and "the head of all principality and power," they hold at his command the winds, blow his trumpets, pour out his vials and reap his harvest. And with what unspeakable happiness and joy do those bright, pure spirits, as they "ascend and descend on the Son of Man," watch his hands, study the depths of his sovereign purposes, admire his wisdom, adore his power, and esteem it their greatest happiness to do his will.

"They stand with wings outspread
Listening to catch their Master's least command,
And fly through nature ere the moment end."

8. The ark set forth Christ in his exaltation as *the great embodiment of the power of God, before which every obstacle in the way of his kingdom and every enemy shall be taken away.*

To the pious Israelite the ark with its mercy seat, in connection with the idea of divine presence, always suggested also the idea of irresistible power, ready at all times to be put forth on their behalf. Therefore the prayer, "Arise, O Lord, into thy rest, thou and the ark of thy strength," and when it fell into the hands of the Philistines he is said to have "delivered his strength into captivity, and his glory into the enemy's hand." And on many occasions its presence marked the most noted examples of the putting forth of divine power. Before it, as it was borne by the priests to the Jordan, were its waters arrested in their flow, and a passage opened into the land of promise. Before it the walls

of Jericho fell, and the power of the enemy was broken. Before it Dagon, the fish-god of Ashdod, was cast down from his pedestal, and became a mutilated stump. No wonder then, that in their wars with the Philistines, the Israelites sought in the ark protection and victory. They fell, indeed, into the mistake of idolatrously trusting in the ark, without looking to the God of the ark, and were sharply rebuked in consequence; still to the pious and believing, the ark and its covering represented the divine presence and power, because he had promised to dwell among them there, and be "known as a refuge in her palaces." This idea was no doubt first suggested by the words of Moses in the wilderness, as "the ark set forward," but it was perpetuated in all future ages, and incorporated with their devotions in every emergency, when in sacred song they prayed, "Let God arise, let his enemies be scattered; let them that hate him flee before him."

And in perfect harmony with this symbol, our Lord is "Christ, the power of God," and claims among his other prerogatives, "All power is given unto me in heaven and in earth." Hills melt like wax at his presence, and all difficulties and dangers disappear when he puts forth his power. When on earth, Satan offered him the old Roman empire, the mightiest power the world ever saw; and when he refused the proffered boon, hampered with an infamous condition, under Satanic influence, it became a terrible and an inveterate enemy, and yet it dissolved before his power in the gospel as the snow-wreath before the morning sun. When that was succeeded by a more subtle and elaborately constructed system of iniquity, his power, like a stone, impelled by an Omnipotent hand, smote it, and it has become "as the dust of the summer threshing floor," and soon it will be, like its prototype at Ashdod, a despised stump, without head to plot or hands to effect anything against his kingdom. At his word, the Euphrates of the Turkish power, like the Jordan, is fast drying up that his work in the East may be revived, and it only requires that he "take to him his great power and reign" to make his kingdom universally triumphant.

9. The ark beautifully sets forth Christ *as he has gone before to find a resting place for his people.*

Of the first stage of the wilderness journey, after leaving Sinai, Moses notices one feature which probably characterized the whole way. "And the Ark of the Covenant of the Lord went before them, in the three days' journey, to search out a resting place for them." How invaluable a boon in that great and terrible wilderness; how alarmed was Moses when it was threatened to be withdrawn in its most valuable element, the presence of God; and how joyful when the threat was withdrawn and the boon perpetuated in the assurance, "My power shall go with you and I will give you rest." And no wonder. By thus marching before them in his covenant symbol, God, as it were, trod every spot they required to tread, examined every feature of the landscape with unerring wisdom, selected the best places in which to halt a little, determined how long a journey was to last, and at length, entering Canaan ahead of them, as their forerunner, parted Jordan, and sought and found for them a resting place where all their journeyings were to cease, and their wanderings come to a perpetual end.

And Christ, like the ark, is not only the presence of God with us, but has trodden every spot we require to tread, exemplified every duty we require to perform, suffered in many a form, that we might know how to suffer, selected the best course for each and marked it by precept and example, provided many sweet resting places and places of refreshment in the wilderness, and having himself passed the Jordan, has left for us an open passage; and having, as "our fore-runner," entered heaven, has gone there "to prepare a place for us," and will ultimately place us all in the "rest that remaineth for the people of God," whence we "shall go no more out." Blessed Ark of the Covenant of the Lord God of hosts, who still dwells between the cherubim! happy is he who, in all the wanderings of life, keeps thee always in view; who, "looking to Jesus" in all his fulness and sufficiency, is thus "Kept by the power of God unto salvation," and of whom, as he enjoys at death, and forever, the benefit of an everlasting covenant relation to God in him, it shall be written "Blessed are the dead that die in the Lord; they rest from their labors and their works do follow them."

BIOGRAPHICAL SKETCH OF REV. JOHN CUTHBERTSON.

(Continued from page 54.)

[Miller's Sketches, referred to on page 54 of this biography, states that "the ministers of the Reformed Presbytery were all present, with elders Messrs. William Brown, James McKnight and David Dunwiddie," at the union conference at Pequa, June 9, 1779. These Sketches may not be in the hands of many of our members, so we add the above. We can furnish a copy of this book to any one who desires to have the history of the negotiations for union as there given. Mr. Miller was pastor of the Associate congregation at Argyle. The union is discussed at some length in our Testimony, (Historical View, pp. 99-108,) and whatever censure is therein given of the course of the ministers of the Reformed Presbytery is only what the facts warrant. The light in which the writer of this sketch—a United Presbyterian—regards their act is of course different. Our church regards the "few points" referred to on page 58 as most important, and deals not with motives, which are hard to search, but with acts, whose results are apparent. We resume the publication with the conference at Donegal, November 29, 1781.—Eds.]

Miller says that there were present only the Rev. Messrs. Smith and Annan, of the Associate Presbytery, and that certain articles, as a basis of union, were adopted. This is most evidently correct; and that all the members of the Reformed Presbyterian Presbytery heartily acquiesced in this action.

These articles were finally adopted by the Associate Presbytery, at Pequa, Lancaster county, Pennsylvania, on the 18th of June, 1782, thus consummating the union between the Reformed and the Associate Presbyterian churches, and ushering into the galaxy of churches the

ASSOCIATE REFORMED PRESBYTERIAN,

Which is pre-eminently an American church. Although some of the prime movers in this transaction have been rather severely criticized, yet we believe that it was an honest effort, arising from pure hearts, to heal a division in Zion and to promote the glory of God. The blessing of the Lord evidently rested on the Associate Reformed, or

"Union" church, as it was frequently called. Yet the effort was not quite as successful as was anticipated. Some of the ministers and congregations of the Associate church did not go into the union; and while all the *ministers* and a majority of the congregations of the Reformed church went into the union, yet some of the *congregations* did not, who after a time received other ministers from Scotland. Thus in reality the union made three churches instead of one, as was desired. During the year 1781 and the first part of 1782, there seems to have been much Christian intercourse between the ministers of the two bodies—especially between the Rev. Messrs. Proudfoot, Smith and Annan, of the Associate church, and the Reformed Presbyterian brethren. They frequently preached for one another, and were much together in a social capacity.

On October 30th, 1782, Mr. Cuthbertson says the convention met at Wm. Richards', Philadelphia. I suppose he refers to the meeting of the ministers and elders of the Associate and Reformed Presbyterian churches that went into the union. They most probably met as a convention to deliberate on what should be done for the best interests of the church. He also says that on November 1st, two days later, the Associate Reformed Synod was constituted. Rev. Dr. A. G. Wallace, in his sketch of the Associate Reformed Presbyterian church, read at the Centennial meeting at Chartiers, Washington county, Pa., says that this Synod met October 31st, 1782; but Mr. Cuthbertson says explicitly that the convention met on the 30th of October, and the Associate Reformed Synod was constituted on November 1st, 1782—making a difference of one day in the two statements. Mr. Cuthbertson also says that on the Sabbath, which was the 3d of November, Messrs. Annan and Proudfoot preached, while on the 4th and 5th of November they finished the business of Synod. From these statements my impression is this, that the Convention, for deliberation and consultation, met on Wednesday, the 30th of October, and the Associate Reformed Synod was constituted on Friday, November 1st, and adjourned finally on Tuesday, November 5th, 1782.

This meeting of Synod appears to have been at the house of William Richards, Philadelphia.

On March 18th, 19th and 20th, 1783, Presbytery met. At this meeting Mr. Smith was installed at Oxford, and Mr. Cuthbertson liberated from Octoraro. I believe that Mr. Smith afterwards became pastor of Mr. Cuthbertson's Octoraro congregation.

On October 21st, 1783, the Associate Reformed Synod met at Philadelphia, and the Rev. Dr. Thomas Clark was chosen Moderator; but as to any other business transacted we have no data from which to draw conclusions.

On May 26th, 1784, the Presbytery held a meeting, at which time some business was transacted in which Mr. Telfair was concerned, but the precise business is not known to the writer.

LAST LABORS.

On August 31st, 1786, Mr. Cuthbertson was at George Clark's, Greencastle, and appears to have preached there the following Sabbath,

September 8d, and also on the 10th of September, and baptized Jeany, daughter of Samuel McCulloch's.

He also mentions being at Greencastle, Guilford and Chambersburg in September, 1787.

During the last few years of his life Mr. Cuthbertson preached principally at Lower Chanceford, York county, Pa. The last sermon he preached was in this vicinity, at the house of William Maughlin, being where Robert Campbell now lives. This was on the 20th of September, 1790. Mr. Cuthbertson paraphrased the 19th part of the 119th psalm, but the text from which he preached is not known to the writer.

His labors in America extended over a period of about thirty-nine years. In all, he travelled about 69,255 miles, preached on 2,452 days, baptized 1,806 children, and married 240 couples.

This certainly was a great work, and eternity alone will fully reveal the results of this missionary labor, performed under many trials and difficulties. Mr. Cuthbertson certainly deserves worthy mention among such men as Eliot and others, who diligently toiled to have the Gospel of Jesus Christ firmly planted in American soil. We of to-day should praise God for sending such self-denying men to the wilds of this New World to preach the Gospel to our fathers, who in their turn have handed down to us a knowledge of this precious truth.

MR. CUTHBERTSON DIED

On March 10th, 1791. Of what disease he died, or of the circumstances of his death, we are ignorant. He was buried in the Lower Octoraro grave-yard, connected with the church where the Rev. Alexander Craighead ministered.

Mr. Cuthbertson's grave-stone bears the following inscription :

HERE LIES THE BODY OF THE
REV. JOHN CUTHBERTSON,

Who, after a labor of about 40 years in the ministry of the Gospel among the Dissenting Covenanters of America, departed this life 10th of March, 1791, in the 75th year of his age.

Psalm cxii : 6—The righteous shall be in everlasting remembrance.

The age assigned to Mr. Cuthbertson on his tomb-stone is evidently about two years more than it should have been, since he says repeatedly in his diary that he was born April 8d, 1718, and his dying March 10th, 1791, makes his age 73 years, lacking about one month.

It is my impression that at the time of Mr. Cuthbertson's death his wife was still living, and also a son and daughter, his second son, Walter, having died November 12th, 1789.

John, the elder son, was a physician, and he and his sister lived on the farm previously referred to, near West Middleton, Washington county, Pa. In 1834, when the Rev. S. Taggart took charge of the West Middleton Associate Reformed congregation, the daughter, who

was a maiden lady, was still living, and a member of that congregation, but died soon afterward, the doctor having died some time previous to this.

I also believe that Mr. Cuthbertson had a sister that was married to Archy Burns, and who lived, most probably, ten or twelve miles from Gettysburg, towards Franklin county.

We will now revert briefly to the

HISTORICAL

Narrative of the different congregations in which Mr. Cuthbertson, previous to the year 1774, preached. In this we have been guided by his diary, and such other authorities as were accessible. We have endeavored to be accurate, but there may be some errors, especially in the names of those given as members of the different congregations, since it was very difficult to arrive at certainty, in a number of instances, as to their exact location or residence. And another fact must be borne in mind, that is, that at that time the people were in search of homes, and most probably changed their residence, occasionally, from one part of the country to another. Those whose names are given were principally heads of families, and had children baptized, so that it is rather a list of the families than of the individual membership of the different congregations. It must also be remembered that it extends over a period of more than twenty years, and that many names have been omitted because their location could not be determined with any degree of accuracy.

OCTORARO, LANCASTER COUNTY, PA.

This was Mr. Cuthbertson's principal congregation, or the one over which he seems to have been permanently settled. He lived about two miles from the church.

The first house of worship was a stone building, erected in 1754, and was used as a house of worship for ninety-five years, *i. e.*, until 1849.

Mr. Cuthbertson obtained permission from the Presbyterian Trustees to build his church on the land (100 acres) donated by the proprietaries of Wm. Penn for church and school house purposes; he also obtained six acres for a grave-yard.

The grant of the 100 acres was made to the Rev. Alexander Craighead and his elders, called Presbyterians, most probably, as is supposed, at the time when he ministered to the Covenanter Societies. The Presbyterians have been holding the property, except the six acres, for more than a century.

Mr. Cuthbertson preached here till March 20, 1783, when he was released by the Presbytery.

The Rev. John Smith, formerly of the Associate, but now of the Associate Reformed church, and who previously preached in the Associate church one mile south of the Octoraro Covenanter church, appears to have succeeded to the old stone church in Octoraro sometime after the union of 1782, since Mr. Cuthbertson, when at home, universally speaks of Mr. Smith's preaching.

The congregation was now in the Associate Reformed church, and continued there till October 29th, 1823, when, on its own application; it was received by the Associate Presbytery of Philadelphia. This was brought about on account of the pastor's attempting to take it into the Presbyterian church, he having, in 1822, voted for the proposed union between the Associate Reformed and Presbyterian churches.

Octoraro went into the union in 1858, and is now the United Presbyterian congregation of that name, the Rev. William Easton, D. D., pastor, who has recently celebrated the 50th anniversary of his pastorate.

The following named persons appear to have been members prior to 1774, most of whom were heads of families :

Joseph Walker, Wm. Robison, James Laughead, Wm. Dunlap, Robert Laughead, Arthur Scott, Joseph Kincaid, Daniel McClelland, Alexander Lackey, Samuel Lackey, William Patterson, Thomas Paxton, Robert Galbreath, Josiah Kerr, Andrew Little, Joseph Kerr, Moses Laughead, Thomas Ramsey, James Wilson, of Nottingham, Henry Coulter, David McClelland, John Neilie, Joseph Wishart, Thomas Patterson, Robert Ramsey, John Walker.

Ruling Elders—Robert Galbreath, Thomas Ramsey ; ordained October 20th, 1754.

MUDDY RUN, LANCASTER COUNTY, PA.

The church is about three or four miles from McCall's Ferry, on the Susquehanna river. The first church was built of logs, and was probably erected before Mr. Cuthbertson came to America. The congregation, after the union in 1782, was Associate Reformed, but after some time it went into the Associate church, probably for the same reason that Octoraro had for connecting with that church. There is at present—1878—a small United Presbyterian congregation at this place.

The following named persons appear to have been members prior to 1774 :

John Reed, Peter Patterson, John Brownlee, John Patterson, Joseph McMillan, John Duncan, John McMillan, William Mitchel.

Ruling Elders—John McMillan, John Duncan ; ordained October 20th, 1754.

PEQUA, LANCASTER COUNTY, PA.

This place is probably fifteen or sixteen miles north of Octoraro, in the Pequa valley, and about fifteen or twenty miles from the mouth of Pequa creek, which empties into the Susquehanna river.

I am not certain that the Reformed Presbyterians had a house of worship at this place, but am inclined to think that they had not. They appear to have met for worship most generally at Humphrey Fullerton's, who seems to have been one of the leading men among them. Mr. Fullerton lived not far from the church in which the Rev. James Proudfit, of the Associate church, preached, and I suppose that after the union in 1782 the majority of the Covenanters went to Mr. Proudfit's church.

They are now all gone—none left to point out the place of the union between the Associate and the Reformed Presbyterian churches.

The following account was given me by one of the fathers: That in 1830 there was but one of the Covenanters left—a Mr. McGill—and that for several years Rev. Mr. Douglas, of Delhi, N. Y., would come once a year and preach for the godly old man, who would harness up his one ox in his ox cart, place a chair in it, and in that primitive fashion drive his minister up among the fashionables of Brandywine manor, and give them an opportunity of hearing a sermon from a Covenanter, such as neither then nor now often echo among the Brandywine hills.

The following named persons appear to have been members prior to 1774:

Humphrey Fullerton, Matthew McClurg, Neal McKnight, Robert McCurdy, Thomas Montgomery, John Boyd, Phineas Whiteside, Cornelius Colins, William Galbreath, Alexander Lackey, James Ramsey, John Robb.

Ruling Elders—Phineas Whiteside, William Galbreath; ordained October 20th, 1754. Humphrey Fullerton, James Ramsey, Cornelius Colins, John Robb; ordained October 4th, 1767.

LOWER CHANCEFORD, YORK COUNTY, PA.

This place is situated in Lower Chanceford township, about twenty-two miles southeast from the town of York, in the section of country known as the Barrens. This congregation went into the Associate Reformed church at the union in 1782, and at the union in 1858 it became the United Presbyterian congregation of Lower Chanceford, of which the Rev. A. S. Aiken is at present the pastor. This was one of Mr Cuthbertson's special places of preaching, particularly after 1774. After he had been released from Octoraro in 1783, he devoted the greater part of his time to this place. John Maughlin, a member of this congregation, and now (1878) in the ninetieth year of his age, was baptized by Mr. Cuthbertson, December 1st, 1788.

The following persons appear to have been members prior to 1774:

William Wilson, George Buchanan, Hugh Ross, William Smith, James Anderson, Robert Greer, Samuel Dickson, Elizabeth Ayers, Joseph Brownlee, William Fullerton, John Brownlee, William Young, Samuel Nelson, John McMillan, John Buchanan, William Maughlin, William Buchanan, William Nichol, Samuel Hawthorn, Daniel Sinclair, John Duncan, William Gebby, Robert Duncan, John Marlin, Daniel Sloan, John Reed, John Patterson, William Mitchel, Alexander Ewing, George Henry.

Ruling Elders—William Gebby, Daniel Sinclair; ordained March 27th, 1771.

ROCK CREEK, ADAMS COUNTY, PA.

The old church stood about one mile northeast of where Gettysburg now stands. It was used as a place of worship until about 1804 or 1805, but as to the precise time of its erection I am not informed. When Mr. Cuthbertson first visited this place there was a "tent"

about two miles from David Dinwiddie's, who lived near Marsh Creek. In some of the earlier records the Covenanter society is called Marsh Creek, but the church and congregation were afterwards known as Rock Creek. These two streams are about three miles apart at Gettysburg.

The Rev. Alexander Dobbin became pastor of this congregation in 1774, immediately after his arrival in America.

At the time of the union in 1782 it became an Associate Reformed, and at the union in 1858 it became a United Presbyterian congregation. The church is now located in the town of Gettysburg, and although it has passed through many trials, yet there is still a medium-sized U. P. congregation there, of which the Rev. John Jamison is pastor.

The following persons appear to have been members prior to 1774:

David Dinwiddie, John Watt, Thomas Wilson, Joseph Little, Thomas Anderson, Neil McKnight, Robert McCulloch, Thomas Neiley, Joseph Hutchison, Mary Silbuck, Joseph Broomfield, John Murphy, Mary Mair, Robert Stevenson, John Crook, Archy Burns, Alexander Patterson, Andrew Branwood, Jeremiah Murrey, John Finney, James Blackburn, John Morton, Hugh Dinwiddie, William Morton.

Ruling Elders—David Dinwiddie, Jeremiah Murrey; ordained April 8th, 1753. John Murphy, Andrew Branwood; ordained May 16th, 1764.

PAXTON, DAUPHIN COUNTY, PA.

As near as I can learn, this place was near the present Paxton station, on the Lebanon Valley R. R., and three or four miles from Harrisburg, Dauphin county, Pa.

I am credibly informed that there is quite an old church at this place, supposed to have been used by the early fathers of our church, but at what time it was built I am not prepared to say.

Mr. Cuthbertson also frequently preached at the Derry meeting-house, which was eight or ten miles east from Paxton, and at or near Derry station, on the Lebanon Valley R. R.

To the best of my knowledge there has not been any of the followers of Mr. Cuthbertson in this vicinity for many years.

When the Rev. William Lind came to America, in 1774, he took charge of the Paxton congregation, and I believe that he lived there with his family, for a few years at least.

I am not prepared to say how this congregation was affected by the union of 1782.

The following persons appear to have been members prior to 1774:

William Brown, John Graham, Andrew Stuart, George Williams, Matthew Taylor, Bartholomew Hains, Joseph McKnight, John Taylor, Joseph Mien, John Chambers, James Brown, John Mien, Alexander Stuart, John McCormick, Alexander Brown, Thomas Finney, Alexander Swan, James Finney, David McNair (Derry), John Thorn, Thomas Montgomery (Derry), Henry McCormick, Benjamin Brown, Thomas Mitchel.

Ruling Elders—William Brown, Thomas Mitchel, Henry McCormick, Benjamin Brown; ordained February 24th, 1771.

JUNKIN TENT, CUMBERLAND COUNTY, PA.

This was at first situated on the farm of Joseph Junkin, the grandfather of the Rev. Drs. George and D. X. Junkin, of the Presbyterian church, and at or near the present town of Kingston, on the Cumberland Valley R. R., eight or ten miles from Carlisle, and ten or twelve from Harrisburg. The Tent was afterwards removed to the farm of James Bell, one mile west.

This Tent was described—and probably it was a fair specimen—as consisting of a simple stand, with a shelter for the minister and a board on which to lay the Bible, braced up against a black oak tree, while the people most probably had seats on which to sit out in front of the minister, and with no covering but the sky.

After 1774 the Rev. William Lind had charge of this preaching station.

Concerning the subsequent history of this place I know but little. My impression is that as a congregation it did not go into the union of 1782, but continued as a Covenanter congregation. I also believe that there was a church built—but at what time I cannot say—at this place, and that there was a small Covenanter congregation there until within a few years ago.

The following persons appear to have been members prior to 1774 :

Walter Buchanan, John Leiper, Joseph Junkin, Samuel Gay, James McKnight, William Walker, Joseph McClelland, Isaac Walker, Henry Swansie, Samuel Calyhoun, Joseph Gardner, Robert Bonner, Alexander Laferty, David Mitchel, Adam Calyhoun, William Rose.

Ruling Elder—Walter Buchanan ; ordained October 20th, 1754.

CARLISLE, CUMBERLAND COUNTY, PA.

There was at one time a congregation of some size at this place, but as to historical particulars I know but little. My impression is this, that at some time after the union of 1782 there was an Associate Reformed congregation fully organized at this place, the Covenanters doubtless retaining their organization at the Junkin Tent, eight or ten miles distant. There is no Associate Reformed or U. P. congregation there now, although I believe it is not many years since it became disorganized. Mr. Cuthbertson frequently preached at this place.

The following persons appear to have been members prior to 1774 :

Joseph Patterson, Andrew Giffen, Horace Bratton, Frank McNeickle, James McClelland, William Patterson, Alexander Young.

BIG SPRING, CUMBERLAND COUNTY, PA.

This congregation doubtless took its name from the spring known as the Big Spring, situated about four miles from Newville. The church building is in Newville. As to the exact time and place of the first church edifice I cannot speak definitely. Mr. Cuthbertson frequently preached in this neighborhood, and after 1774 the Rev. William Lind appears to have had charge of this station.

There was a large Associate Reformed congregation at this place, and there is at this time a large and flourishing United Presbyterian congregation, under the pastoral charge of the Rev. W. L. Wallace. The

Rev. Dr. Sharpe was for many years pastor of this congregation, previous to the present pastorate.

The following persons appear to have been members prior to 1774:

Andrew Ralston, Robert Gibson, Samuel Calhoun, James McClurg, Andrew Griffith, Charles Kilgore.

ROCKY SPRING, FRANKLIN COUNTY, PA.

The "Tent" was near George Mitchel's, and Mr. Cuthbertson, in his diary, frequently speaks of George Mitchel, Rocky Spring; and he also, in several instances, speaks of the Rocky Spring session. There was a Presbyterian church at the Rocky Spring, which is about four miles west of Green village, and about four miles northeast from Chambersburg. It is possible, but most probably such was not the case, that this Covenanter society was the origin of that Presbyterian congregation. I think the probabilities are that that society was the original of what is now, (1878,) the Covenanter (O. S.) congregation of Conococheague. There is an old church building near the Conococheague creek, and not far from Green village and Scotland, that belonged to the Covenanters. At the present time I believe that this pastoral charge has two branches—the one at Scotland, on the Cumberland Valley R. R., near Chambersburg, and the other at Fayetteville, a few miles south of the former place. It has no pastor at present. In the time of Mr. Cuthbertson there appears to have been a large congregation at this place, and it would appear probable that there has been a Covenanter congregation there ever since; but into its particular history I cannot enter, since I have no data by which to be guided.

There was also an Associate Reformed congregation at Chambersburg, which doubtless owed its existence to this same preaching station, but I am not apprised of the date of its organization. It became disorganized several years ago.

Either Mr. Dobbin or Mr. Lind had charge of this station after their coming to America.

The following persons appear to have been members prior to 1774:

Alexander Mitchel, John McCleary, James Mitchel, James Lowry, George Mitchel, James Thompson, John Wylie, Joseph Mitchel, John Lowry, Joseph McClung, David Carson, James Reed, John Sharp, Joseph Reed, Joseph Esple, Thomas Cross.

Ruling Elder—George Mitchel; ordained April 8th, 1753.

(To be continued.)

EDITORIAL NOTES.

WE publish the following by request. It is an extract from the work of Rev. Dr. Houston on Baptism. It sets forth the teachings of the Word of God on the matter of which it treats. There is little disposition seen in our day to be conservative on this. The great work of Dr. Hodge dogmatizes with reference to it. The newspapers of the Presbyterian church repudiate any ignorance here as to the divine counsel, and in their eagerness to silence

the opponents of the Reformed doctrines, who brand them with opprobrious names, they teach, without any misgivings, opinions and hopes as the doctrines of the Bible. Let the following be carefully read. Can we find fault with other men for so interpreting God's word that *no mystery* remains unsolved for them, if we presume to speak where the word of God is silent?

Before concluding this Treatise, it seems proper to state briefly the doctrine of Scripture in relation to the salvation of children dying in infancy. A large number of the human family die in childhood, probably not less than *one-fourth of all that are born into the world*; and it is calculated that "one-half of all that are born, die before they have reached the full standing of members in the Christian Church." What is the state in death?—what the final condition of this vast number? are inquiries not only prompted by an earnest curiosity, but to which also a regard to the divine glory and a consideration of the immortal spirit demand an answer. The anxieties of Christian parents on this subject, too, require to be at least alleviated, if they cannot be fully satisfied; and in cases where tender loved ones are removed by death from the embraces of fond parents, and where death has made frequent inroads among the infantile members of a family, the inquiry assumes a peculiarly solemn and absorbing interest.

The subject of Infant Salvation has been injuriously treated, not only by Socinians and Pelagians, who reject other fundamental doctrines of the gospel, but likewise by others whose sentiments are generally considered evangelical. Some of the most eminent English divines, both ancient and modern, who strongly repudiate the Popish dogma of Baptismal Regeneration, teach that infant children are in a state of salvation, as having "*prevenient grace*," or a "*holy infantile disposition*;" others, that all infants are not only adopted and justified, but also regenerated and sanctified. But this justification, regeneration and adoption, are of a different kind from that which is conferred on believing adults. It is suited to baptized infants, so that if they die in infancy they shall thereby be saved; but should they live to mature age, they may, notwithstanding, through the corruption of actual sin, fall away and perish. Several distinguished Congregational divines, by means of the doctrine of *general atonement* which they advocate, hold that all infants dying in infancy, whether their parents make a profession of religion or not, are certainly saved. Such writers teach that infants do not need the penalty of the violated law removed, for they were not properly under it; and maintain that the Saviour is only a "Head of influence to them, and not a sacrifice for their personal guilt."

It need not be declared how contrary all this is, to the plain and reiterated statements of the Word, and how incompatible it is with the scheme of salvation by grace. The Scriptures represent the whole human race as fallen and ruined in Adam, its federal head, and that "judgment has come upon all"—infants as well as others—"to condemnation." Those who teach that infants are justified and adopted in infancy admit that if they lived beyond the period of infancy, they may forfeit the title which they had obtained through actual sin, and may at last perish. This is plainly to inculcate the Popish heresy that *grace is defectible*—that those who were once in a state of grace, and had fellowship with Christ, may, notwithstanding, come short of eternal salvation. While such a view dishonors Christ, by teaching that his work is imperfect, it cannot furnish any solid comfort to Christian parents with respect to their infant offspring. The saints in heaven are represented as all singing the same song—"THOU HAST REDEEMED US TO GOD BY THY BLOOD." Their being

"redeemed" implies that they were formerly guilty and depraved; and if infants were not once in this condition, they could not join in the song, and they could have no part in the enjoyments and praises of the upper sanctuary. Again, infants suffer pain and death, and are frequently cut off by calamities, which are inflicted by God's hand, as his threatened punishment for sin. Thus, in the destruction of the Old World, and of the cities of the plain, thousands of infants perished; and these signal acts of vengeance are always represented in Scripture as coming upon a people as the consequence of their aggravated transgression. Infant children are involved with their parents in the common ruin—the proof this, that they were not regarded as innocent, but as sinful and guilty. Under a righteous Sovereign, an innocent person cannot be condemned and suffer; and the fact that infants suffer and are cut off by judgments which are inflicted directly by God's hand, is standing and irresistible evidence that children in infancy are viewed as criminals, and that it is consistent with the highest rectitude to visit upon them the penalty of the primeval offence. The emphatic inquiry of Eliphaz is applicable to infants as well as others—"Who ever perished being innocent? and where were the righteous cut off?"*

It is alleged, as is sometimes done by those who plead for the universal salvation of infants, that bodily pain and death are all that will be inflicted upon them as the consequence of Adam's sin; it is only needful to reply, that if outward affliction and death are of a penal nature, and the fruits of the curse, then, if it is consistent with infinite holiness and justice to award in this life punishment, the Sovereign Judge of all may inflict greater, without any imputation on his moral perfections. The severe sufferings and physical death of infant children certainly furnish ground to infer that if one part of the penalty is endured by those even who "have not sinned after the similitude of Adam's transgression," the whole may be exacted, and that without any infringement of the character or prerogatives of Deity.

There are some who advocate Infant Salvation on somewhat different grounds. They admit that infants are involved in the sin of Adam as the federal head of the whole human family, and are, in consequence, exposed to condemnation and ruin. But they hold that, through the constitution of grace which is now established in Christ, the direct penal effects of Adam's first sin are so far removed that none shall be finally condemned merely for his one offence. This opinion is not new. It is substantially the sentiment of Davenant, and has

* Job 4: 7. "If the perfect sinlessness of infants had been a notion entertained among the people of God of old, in the ages next following the flood, handed down from Noah and his children, who well knew that vast multitudes of infants perished in the flood, is it likely that Eliphaz, who lived within a few generations of Shem and Noah, would have said to Job, as he does in Job 4: 7, 'Who ever perished being innocent? and where were the righteous cut off?' especially since in the same discourse (chap. 6: 1) he appeals to a tradition of the ancients for a confirmation of this very point; as he also does in ch. 15: 7-10 and 22: 15, 16. In which last place he mentions that very thing—the destruction of the wicked by the flood—as an instance of that perishing of the wicked which he supposes to be peculiar to them, for Job's conviction; in which 'the wicked were cut down out of time, their foundation being overflowed with a flood.' Where it is also observable, that he speaks of such an untimeliness of death as they suffered by the flood, as an evidence of guilt; as he also does, ch. 15: 32, 33. 'It shall be accomplished before his time; and his branch shall not be green.' But those that were destroyed by the flood in infancy, above all the rest, were 'cut down out of time,' when, instead of living above nine hundred years, according to the common period of man's life, many were cut down before they were one year old." "The Great Christian Doctrine of Original Sin Defended," &c., by Jonathan Edwards, A. M.—pp. 157, 158—Glasgow, 1819.

been ably refuted by WITSIUS, in his excellent work "*On the Efficacy and Utility of Baptism, in the case of Elect Infants, whose parents are under the Covenant.*" According to it, the original guilt of infants is forgiven, though not in baptism, yet as the fruit of Christ's death, and as infants are members of the church. Notwithstanding if they survive the period of infancy, they may fall from their gracious state, and finally perish. This scheme is obviously liable to the most serious objections. It is built upon the foundation of a "*general atonement*," which is destitute of support from the Scriptures. It divides the work of Christ into parts, and represents it as imperfect and incomplete. According to such views, the Redeemer expiated original sin unconditionally, and actual sin on condition of faith. If infants, redeemed and pardoned, may afterwards sin and perish, then the end of Christ's sacrifice is not obtained, and the reconciliation effected is not permanent, but ceases when the child has passed beyond infancy, and has become a responsible being. These sentiments are derogatory to the work of Christ, and can furnish no solid comfort to those who seek to be guided in all things by the will of Christ, and not by human fancies; or to Christian parents, who are concerned about the eternal welfare of their infant children, whether living or dead.

With reference to the salvation of infants, we must in this, as in every other case, bow implicitly to the authority of God speaking in his Word. Whatever information the Sacred Oracles communicate, whether by direct statement or by legitimate inference, we are bound to receive and cordially believe; and where the Scriptures are silent we must be content to remain ignorant. To interpose in such a case our own theories, however plausible, or to embrace the sentiments of others, however pleasing or beautifully expressed, is presumption—intermeddling with what God has not seen fit to reveal, and seeking to be wise above what is written. Having regard to a principle which cannot be controverted, we remark,

First, *That it does not appear safe to assert dogmatically that all infants are absolutely saved.* We are aware that some eminent Calvinistic divines, such as Gill and Toplady, have maintained that children dying in infancy are universally saved, on the ground that God, who knew the end from the beginning, may have included, in his eternal covenant, this large portion of the human family, while in the divine purpose it was settled that hardened transgressors should eat of the fruit of their own doings. All that can be said at most of this sentiment is, that it is a pleasing theory—a supposition, however, unsupported by any clear or conclusive evidence. We can only determine concerning God's purposes or operations by what he has been pleased to reveal; and we search in vain the Sacred Record for any declaration which assures us that all infants that die in infancy were elected to eternal salvation. We should ever beware of sitting to judge what is proper for God either to purpose or do. Our only safe ground is to *believe* fully that the Judge of the whole earth will do right—to receive what is revealed, and where we cannot fathom, to stand still and adore. "Even so, Father, for so it seemed good in thy sight." Whether the universal salvation of infants is taught on the ground of their innocence, or of the divine decree embracing all infants, or of a "*general atonement*," the doctrine must fail to afford satisfaction to a mind bowing to divine authority. None of these assumed principles have a clear Scriptural warrant to sustain them, and therefore the consequence deduced from them must be inconclusive and unsatisfactory. To assert, positively, as some do, that all that die in infancy are certainly saved, is only to advance a presumption without proof. It is, moreover, attended with the manifest danger of clinging to a favorite theory, and straining the Scriptures to comfort with it, instead of rejecting preconceived opinions, and simply hearing as a child the voice of the Beloved speaking in his word.

Secondly, *That the original sin of all infants is taken away through the redemption of Christ is without Scriptural authority.*

It is often asserted in the Bible that Christ died to put away sin—that he died as a substitutionary sacrifice, and that his death was a perfect atonement, and an adequate propitiation to divine justice for sin. But nowhere is it asserted or hinted that, by the atonement of Christ, one kind of sin is remitted, and that other kinds are uncanceled. The sacrifice of Christ put away, for all for whom it was offered, sin of every kind, original and actual—past, present and future. They for whom “He was made sin,” are redeemed from all iniquity, and shall be “made the righteousness of God in him.” If any sin is taken away, all transgressions are cast into the depths of the sea. Where original sin is remitted, the subject shall never come into condemnation, but is passed from death unto life. To assert, therefore, that the original sin of all infant children is fully blotted out, either through Christ’s death or by baptism, and that, in consequence, such as die in infancy shall be saved, while others, so pardoned, may live and sin actually, and perish for ever, is unsupported by a shadow of Scriptural proof, and must fail to afford satisfaction to a pious, reflecting mind.

JOHN M. MASON, whose Letters on Communion have been lately re-published and spread before the church, was born in 1770, in the city of New York, where his father was pastor of an Associate Reformed congregation. He graduated at Columbia College, in 1789.

Intending to devote himself to the work of the ministry, he studied theology under his father for a year, and as there was no seminary of the Associate Reformed Church then established here, he went abroad. He entered the University of Edinburgh, where he continued his theological studies. But he was not permitted to finish his course. In 1792 he was recalled by the death of his father, and was chosen to fill his place.

His ability in the pulpit at once was recognized, and his name continued to grow until he ranked with the most able preachers of his generation. To him belongs the honor of inaugurating the first American Theological Seminary. In 1804 he began to labor in it, and remained for a time its only professor, and from it came the present Union Theological Seminary. He was honored with the provostship of Columbia College in 1811, and this place he held for five years, in connection with his many duties as a pastor and theological teacher. For a time he was President of Dickinson College, Pa., but this post he yielded in 1824, and after this till his death he held no official place.

Early in his ministry Dr. Mason began to show that he was not in sympathy with the peculiar practices of his denomination, and her position with reference to other churches. One of the first matters in the church that he labored to change was the custom of observing the Lord’s Supper twice a year. He strove by word and writing to break down the established custom, to have it observed more frequently, and to do away with the preparatory fast-day and the other usual attendant services. To this end he published his “Letters on Communion,” and they were widely read, and while they occasioned controversy in his own church yet they met a hearty endorsement, especially among the Pres-

byterians, with whom he was a great favorite. His relations with them grew more and more intimate, to the dissatisfaction of many of his own people. In 1810 he resigned his pastoral charge, with a view to building up a new organization. Services were held in a Presbyterian church edifice, and though censure of his course was urged in the Synod of 1811, yet this movement failed.

He did not cease to push his views. In 1816 he issued a "Plea for Sacramental Communion on Catholic Principles." He remained, however, an Associate Reformed minister till 1822, when he entered the Presbyterian church. He did not long live in the Presbyterian ministry. His excessive labors had broken his health as early as 1816, and after the several changes on this account, already referred to, he was removed by death on the 26th of December, 1829.

The church he left grew and flourished, and, now forming in union with the Associate church the United Presbyterian, it seems to have little inducement, in the state of the religious world, even after a lapse of half a century, to change its practices and views in favor of a more "liberal platform."

THE following letter is an answer to questions from us in regard to the station known as "Junkin's Tent," referred to on page 85 of the sketch in this number :

BOVINA, N. Y., Feb. 1, 1878.

Dear Brother :—Junkin's Tent was on James Bell's farm, a place known as "The Ridge." Mr. Bell was an elder and assisted Rev. James McKinney at the administration of the Lord's Supper at the Junkin Tent, on his own farm, not far from the dwelling house.

It was a station before and after the union, 1782. But there was never a congregation organized.

My father-in-law, Thomas Bell, said that his father (he referred to James Bell) said that members from Conococheague, Mercersburg and Gettysburg assembled at that place on sacramental occasions, and as many as three hundred would sit down at the Lord's table on the side of the hill. It ceased to be a place of preaching in the life time of Thomas Bell. He united with Conococheague congregation when Rev. Samuel Crawford was ordained pastor, and remained a member until his death, which event took place when I was pastor of that congregation.

Rev. Mr. Pringle had a congregation in Carlisle of the Associate church. The Associate Reformed had one at Newville, and the Reformed Presbyterian at Scotland, near Chambersburg.

I am much pleased to see the notice of the early history of the church in the Cumberland valley. Truly Yours, JOSHUA KENNEDY.

MISSIONARY INTELLIGENCE.

SOUTHERN.

SELMA, ALA., January 1, 1878.

The commission appointed by Pittsburgh Presbytery to install Rev. G. M. Elliott as pastor of Selma congregation met, according to agreement, December 14, 1877, in the school building at Selma, Ala.

The commission was constituted with prayer by the chairman, Rev. N. M.

Johnston. The parties concerned having expressed their willingness to adhere to the call and Mr. Elliott's acceptance of it, the edict having been read and queries propounded to Mr. Elliott, he was installed in Selma congregation. The installation sermon was preached by Rev. N. M. Johnston from Prov. 9: 1-7; who also addressed the pastor and people. There was a good audience present, largely composed of the young people and children of the school. They all seemed very much interested in all the exercises, as they had none of them ever witnessed anything of the kind before. At the close of the services the members of the congregation came forward and received Mr. Elliott cordially.

On the following Sabbath we had the communion of the Lord's Supper. We had an enjoyable time. There were five joined the church. Four joined by letter from the Presbyterian Church South, and Miss Susie Clarke, of this place, joined on profession. Everything passed off pleasantly, and there was every reason to believe that the Master's presence and blessing were enjoyed by all. We are looking forward very anxiously to the time when we shall have a church building. Had we a church we could work with much greater success. The school is very full, so full that we have had to turn away a great many for the want of room.

The Sabbath School is also increasing in numbers and interest. The preaching is well attended and highly appreciated. Mr. Elliott is well liked as a preacher. Had we a place of worship, I have no doubt but that it would soon be filled with the most intelligent of the city.

D. W. BOXLY,
Clerk of Commission.

At the regular meeting of the Central Board of Missions, held January 21, 1878, it was stated by the Treasurer that only \$18.81 were in his hands for the Southern Mission. As the great majority of the congregations had already taken up collections as appointed by Synod, and there appeared but very little probability that the amount of money likely to be raised before the next annual collection would be at all sufficient to carry on our operations in the South on the present scale, and as the result we must either contract our operations or go into debt, it was resolved to hold a special meeting on Thursday, January 31, to decide what under the circumstances had better be done.

At the special meeting, after a careful and calm discussion of the whole subject, it was unanimously resolved to recall our missionaries from Camden, Ala., and for the present discontinue the mission at that point, and also to reduce the force at Selma to three, viz., Rev. G. M. Elliott, Mr. D. W. Boxly and Miss D. Boyd. By this arrangement, if reasonably liberal contributions are made to the Southern Mission Fund, the work can be carried on till Synod. Otherwise a still further reduction must be made at Selma.

The Board regrets the necessity that has made the above action imperative, but under the circumstances could not do otherwise without incurring a debt which in all probability would not soon be liquidated. Camden was taken under our care by direction of Synod. Had a liberal response been made to our appeal we would still have been able to cultivate it.

Respecting the church building at Selma, there is nothing special to announce to the church. The subscribers have not all paid the amount due; \$1,000 still remain unpaid. Till this is in the hands of our Treasurer, the building will not be commenced, as we are determined not to go into debt. The names of subscribers and amount due are in the hands of our Treasurer, Mr. D. Euwer, Allegheny City, Pa.

J. W. SPROULL,
Sec. C. B. M.

ALLEGHENY, PA., February 11, 1878.

ECCLESIASTICAL.

SABBATH SCHOOL ASSOCIATION OF PITTSBURGH PRESBYTERY.

THE annual convention of this association was held in the Pittsburgh church on Tuesday, February 12, at 10 A. M., and was opened with devotional exercises conducted by Rev. T. C. Sproull. The various committees were then appointed, after which an address of welcome was made by Rev. Dr. Milligan. The first subject was, The Sabbath School, its design and relation to the church. Rev. R. J. George made the opening address, taking up first the relation of the Sabbath School to the

church, and second, its design. He read from the report on this subject made at Synod in 1869. The duty of instructing the young is old, the mode is new; the church is thus doing her work. The design is set forth in the 78th Psalm to reach the young, to teach the word of God, and for this organizing congregational effort.

The afternoon session began at 1:30 P. M., and was opened by devotional exercises conducted by Rev. D. B. Willson. The first subject was, How may the Sabbath School be an aid to home religious instruction? Rev. J. C. McFeeters to open. Mr. McFeeters referred to the qualifications of the teachers; they must be competent and devoted and full of faith, and then through them the word of God will be carried to homes that are without it.

The next subject, How to promote Bible study, was opened by Dr. Sproull. He referred to the giving of rewards for memorizing Scripture, but there must be also the higher aim of spiritual training in the truth that Scripture contains.

It was now 3 o'clock, and a number of Sabbath School children had gathered in, and, according to arrangement, Dr. Sloane addressed them, illustrating and impressing on their minds five passages of Scripture. This exercise was followed by remarks by Rev. J. W. Sproull on The High Aim and Responsibility of the Sabbath School Teacher. He referred, under the first head, to aiming to bring the children to Christ and to the church with a knowledge of her distinctive principles, and to train them to lead useful lives. The responsibility was great, especially in view of secular theories of education.

Rev. Samuel Young took up the next subject, How to excite and sustain the interest of the congregation in Sabbath School work. In the country it may be done by having the school during the interval of worship; all may be got together, and thus the object is secured. In the city this is less feasible, yet general exercises may be held at times and the congregation gathered to witness them.

The evening session began at 7:30. After devotional exercises, conducted by Rev. R. J. George, the question of the best methods of reaching children destitute of religious instruction was taken up. Mr. R. C. Allen made the first remarks. In many cases providing an open door and means for instruction will do. Material help is also needed, and ought to be given.

Mr. W. J. Coleman made the second address. He found the soil was often hard, and the laborer must be possessed of strong faith, not easily discouraged, possessed of tact. The room must be better than their homes, and a lively interest in the children must always be maintained.

The last address was by Rev. D. B. Willson. He said that any criticism of the Sabbath School must first acknowledge the great improvement in its methods of work, in the facilities, and results. Its relations are better adjusted. There is need, however, of more general co-operation. All must feel it to be a duty to help. The teachers should aim at a higher training, and parents should keep up instructions in the system of truth they profess.

There was no lack of interest at any of the sessions during the entire day. The voluntary remarks were full of suggestions, and remarks were made on the various subjects by Messrs. Joseph Kennedy, J. D. McAnlis, S. McNaugher, and by a number of the theological students, including Messrs. Foster, Graham, G. Kennedy, J. R. Wylie and T. H. Wylie.

Officers were elected for the coming year, reported by a committee consisting of J. D. McAnlis, S. McNaugher and S. O. Lowry. Rev. R. J. George is President. The amount of the collection was placed in the hands of James B. McKee, Treasurer.

The ladies of the congregation kindly provided both dinner and supper in the basement of the church. The convention adjourned to meet at the call of the officers.

HOME CIRCLE.

The following letter is from Dr. Metheny's daughter, written to her relatives in Pittsburgh, and kindly furnished to us:

KESAB, SYRIA, Sept. 26, 1877.

It is a week past the time I should have written to you. It is very hot for Kesab. Dr. Martin came up here Monday night, and has gone away this morning (Friday). We had a pleasant time.

Father, Uncle Easson, Auntie Easson, Aunt Mattie and I went to Suadiyeh, and from thence to Antioch for communion. Dr. Martin preached on Friday, father Saturday, Dr. Martin on Sabbath, and father addressed the communicants. Uncle Easson preached on Monday. We were twenty-six communicants. Five joined. They were Dr. Martin's teacher, his father and mother and two sisters. We enjoyed our visit very much. On Monday, after preaching, the doctor went with us to Daphne, had dinner, then we went to Suadiyeh, the doctor to Antioch. We are building a little summer house up here. The reason we never built before was that our dear mamma was never able to come up here. We think it essential to our health. Aunt Beckie is reading a story to Auntie Easson and me. It is called the "Pillars of the House," 5 volumes.

The government brought two Bulgarians from Constantinople to Latakiah, and led them through the streets, and had the people throw lemon peels and egg shells at them. The Turkish General of the Fourth division gets drunk, and when in that state, he is never satisfied till he has seen a dead person, or killed somebody. The soldiers under his charge are just like him. He and his troops were going up to the mountains and met a young Fellah. The General asked him if he was afraid to be a soldier. The man did not answer. Then the General told him to run. The poor fellow was trembling and so scared he could not run. The General pushed him and started him for a little way; then the General told one of his soldiers to shoot him, but he had more humanity, and would not till the General swore at him and called him a dog, and said if he would not shoot him he would shoot them both. Then the soldier shot him dead. This same General went with his men to a village called Nizara and killed a chief. His children called for their father. The General said, send them to their father. The soldiers thought he meant to take them to him, but he cursed them, saying, *send* them to their father; so they killed them. He is the General of the troops that always came up to the mountains. It is awful, awful. The government is setting the Fellaheen against each other to kill, so that it will not be said the government is killing them. They are killing the poor little children too. They will be coming in great crowds this winter to get admittance into school.

With much love from us all, I remain your affectionate

MIZPAH METHENY.

ENIGMAS.

1. When first our world with priceless wealth was stored,
We formed a part of that vast, precious hoard;
Where God first placed us, there we still remain;
Our race inherits yet that same domain.
2. Yet, though on man's estate we ne'er intrude,
To him we are productive of much good.
We often turn to day his darkest night,
And yield him cheer, and comfort him with light.
3. In sacred history you all may read
How man once found in us a "friend in need;"
To us for help he came, 'twas not denied;
The first of us he met, his want supplied.
4. Again, recall a time when hope had fled,
How man in us found shelter and a bed;
Our record, you will see, has ever been
Free from dishonor—surely free from sin.

B.

The initials of the following form the name of a very good man :

1. One who was king in Joseph's time.
2. A son of David.
3. The oldest son of Aram.
4. A woman of Thyatira.

BIBLE QUESTIONS.

1. On what mount did Aaron die?
2. In what three places are napkins spoken of?
3. Where are young women charged with being tattlers?
4. Whose son was killed for blaspheming the name of the Lord?
5. How many of King Solomon's sons are mentioned in Scripture?

D. A. N., Elliot.

ANSWERS.

CLERICAL PUZZLES.

- | | | |
|---------------|----------------|----------------|
| 1. McFarland. | 12. Elsey. | 28. Bayles. |
| 2. Wallace. | 13. Hunter. | 24. Shaw. |
| 3. Shields. | 14. Hill. | 25. Wylie. |
| 4. Reed. | 15. McCartney, | 28. McKinney. |
| 6. Black. | 16. Martin. | 27. Foster. |
| 6. Johnston. | 17. McKee. | 28. Fulton. |
| 7. Slater. | 18. Kennedy. | 29. Shanks. |
| 8. Milligan. | 19. Boggs. | 80. Pinkerton. |
| 9. Crowe. | 20. Graham. | 81. Willson. |
| 10. Smith. | 21. McFall. | 82. Trumbull. |
| 11. Robb. | 22. Faris. | |

ANAGRAMS.

1. Jericho. 2. Baca. 3. Pison. 4. Pilate. 5. Demetrius. 6. Daniel. 7. Agabus. 8. Ahasuerus. 9. Macedonia. 10. Diana. 11. Euphrates.

ANAGRAM BLANKS.

Supplying the blanks with the same words transposed.

1. He who *reaps* sparingly, is he who has sown with a *spare* hand.
2. We *read* in Psalms that even the death of God's saints is *dear* in His sight.
3. He who will *live* an *evil* life, cannot look for God's blessing.
4. In running the *race* of life, we should take *care* to keep always in the straight and narrow path.
5. David had many *sore* trials, but by God's grace he *rose* above them all.

QUI.

1. No. Gen. 7, 14.
2. 2 Chron. 11, 15.

Salome, Harnah, Abinadab, Ruby, Obodedom, Naomi—S H A R O N.

SCRIPTURAL ENIGMA.

1. Penknife. 2. Pen. 3. Knife. 4. Jeremiah 36: 28.

Answers to Bible Questions (Jan.) by D. A. N., Elliota; to Clerical Puzzles, Bible Questions, 1st Enigma and Anagram Blanks (Feb.) by Robert S. Magee, Connoquenessing; to Clerical Puzzles by Abbie M. Hyde, Philadelphia, and Sadie Wallace, Adamsville; to Clerical Puzzles, Anagrams and Anagram Blanks by M. L. Johnston, Harper; to 1st Enigma and Bible Questions by Mattie E. Fowkes; Puzzles by F. J. Kennedy; Bible Questions by Edward Bell, Delhi.

YORK, Feb. 11, 1878.

Dear Mr. Editor—I am a little girl six years old. I thought it very strange when my pa read it to me, that a man asked you whether Noah took any fishes into the ark. I thought every one knew that the fishes could live in the flood. I never supposed that Noah made the first aquarium.

EMMA BOWDEN.

MARRIED.

By the Rev. J. R. Wylie, assisted by the Revs. S. C. Ried and W. R. Bruce, February 14th, 1878, Mr. JAMES HUMPHREY and Miss JEMIMA ALLEN, both of Mercer county, Pa.

By Rev. J. M. Faris, assisted by Rev. D. G. Thompson, January 9th, 1878, ROBERT G. McLEAN, of Oakdale, Washington county, Ill., and Miss MAGGIE J. ELLIOTT, of Grand Cote precinct, Perry county, Ill.

By Rev. J. M. Faris, February 5th, 1878, WM. R. WEIR and Miss IDA M. McKELVY, both of Coulterville, Randolph county, Ill.

OBITUARIES.

DIED, December 22, 1877, MRS. ELEANOR MCKEE, wife of Elder John A. McKee, aged 59.

For forty years she had been at her husband's side at the communion-table, at his side in life's struggle, in sunshine and in storm, a true and trusted counsellor and helper, the mother of a very interesting family of sons and daughters, who "rise up and call her blessed; her husband also and he praiseth her." Her disease was pneumonia and was only of a week's duration, but she was ready and waiting when the messenger arrived. Having enjoyed full assurance for years, calm, tranquil and fearless, she went forth to meet the bridegroom with the welcome, "Even so come, Lord Jesus." Perfectly conscious till the last, she peacefully fell asleep.

DIED, January 1, 1878, Miss AMY GLASGOW, sister of Elder Robert Glasgow, aged 57.

Her disease was cancer. It so affected the brain as to produce paralysis. Though for a time causing severe pain, for some months at the last she suffered very little. With great effort she attended the communion three months before her death, which she felt would be her last. She calmly and patiently awaited the end, with perfect confidence. For some hours she was unconscious, and thus passed away.

The death of these two earnest Christian women has left an aching void in the Pittsburgh congregation. Identified with it from its organization, ever ready to make sacrifices in its behalf, earnestly and actively participating in all its efforts, always ready to contribute time, labor and money to the advancement of the interests of the church, their absence from our councils and labors will be deeply felt. We shall miss their kindly faces and their words of cheer at the fireside and in the sanctuary. But we are comforted with the thought that we shall go to them, though they may not return to us. They were our friends on earth—they are our friends in heaven.

A. M. M.

The following action in regard to their removal was taken by the Ladies' Missionary Association:

The Ladies' Missionary Association of the Reformed Presbyterian congregation of Pittsburgh are called to the sorrowful task of recording the death of two of the earliest, most earnest and faithful workers of their number—Mrs. Eleanor McKee, wife of Elder John McKee, and Miss Amy Glasgow. Mrs. McKee was the first President of this Association, and by her prudence in counsel, as well as by her earnest and efficient action, always maintained a leading position and influence in the society.

We knew her as an earnest Christian, who loved the Master, who was devoted to his cause, and had at heart the best interests of the congregation and of the church at large. Her intercourse with the society was always pleasant and agreeable, and the better we knew her the more we loved her. Being blessed with abundance, she made liberal contributions to the cause of missions and to the wants of the poor. Many at home and in distant mission fields will miss her thoughtful and timely benefactions. Her death came upon us so suddenly, so unexpectedly, and has left so great a void in our ranks that we are stunned by the blow.

Miss Amy Glasgow closely followed Mrs. McKee to the spirit-world, but ten days intervening between their deaths. Miss Glasgow was modest and retiring, yet ready at all times to bear her proportion of the burden. Amiable and judicious, her presence and co-operation were highly prized. Her cheerful and hopeful spirit, as well as her pleasant words, were always encouraging. While not possessed of much of earth's treasure, she cheerfully gave and was ready to make whatever sacrifice was necessary to aid in every benevolent enterprise. It may be truly said of her "She hath done what she could." We shall miss the earnest faces, kindly voices and helping hands of these dear sisters at our monthly gatherings, and shall feel the need of drawing more closely together and of setting our hearts more earnestly on doing the work so much increased by the vacant places in our ranks. We extend our most tender sympathies and condolence to the desolate husband and bereaved children of the one, and to the mourning brother and sister of the other, whose homes are left so lonely by these sad separations, and would calmly look forward to the time when our work done, we shall join them in that better world.

Obituary, p. 64, Feb. No., *third* son should be *second* son of Elder Wm. Brown.

THE

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No. 4.

ORIGINAL.

DEATH A CONTINGENCY TO BE CONSIDERED IN OUR BUSINESS.

So far as possible every one should have his worldly affairs in such a condition that if laid on a bed of sickness they would not occasion undue anxiety, or if suddenly called away they could be settled without much delay or serious loss. It is exceedingly unwise in our calculations respecting the future to neglect to take into consideration the contingency of death. Regard for our own peace of mind, for the welfare of our families, and for the interests of those who are associated with us in business, demands that in all our plans this have its proper weight. And yet men act as though they were immortal, plunge into different schemes without reference to the uncertainty of life, and frequently find themselves so involved that they are well aware, if death would soon come, their estate would be bankrupt. It is not well calculated to impart much comfort to one on his death bed, nor to assist in preparation for another world, to know that if soon called away his family must be impoverished, and the interests of friends who had trusted to his wisdom and integrity be compromised, and especially when he remembers that by a little prudence and foresight all this could have been avoided. In nine cases out of ten, in ninety-nine out of a hundred, it could be avoided. Let a man always keep his business under his own control, resolutely refuse to engage in any enterprise, however promising, which is at all likely to command more of his time or capital than he can well afford, or with the details of which he cannot be entirely familiar; be content, if necessary, with less gain rather than run great risks; provide in legal form for all contingencies, and death will, so far as his worldly affairs are concerned, never find him unprepared.

No interests have suffered more by this neglect to give to the contingency of death its proper weight than those of a purely benevolent character. Hundreds of thousands of dollars have in that way been lost to the church. The cases are very numerous. Almost any congregation can furnish instances in which persons to whom God had given abundance of this world's goods had frequently expressed a determination to show their gratitude by making the

church an heir, and yet had postponed so doing until too late, or have done so in such an imperfect manner as to secure failure. The thought that by our own neglect we have failed to secure to benevolent purposes the means which we had intended to give to such, and which as stewards we were bound so to devote, is no more calculated to give peace on a death-bed than the thought that by our neglect our family is impoverished or our friends are defrauded.

Respecting benevolent intentions, special care should be had that they are carried out. As a rule it is always best for a man to be in such things the "executor of his own will." It is not wisdom to postpone till after death our contributions. Who knows whether or not they ever will be applied to the purposes for which intended? They may, as has very often been the case, be used in a very different way and for a very different object. Thousands of contingencies arise oftentimes never dreamed of. A lawyer of great experience said not long ago that there is no greater folly than to attempt to control, by legal provisions, the disposition of property long after death. If whatever is devoted to God is given at once, cheerfully, in faith, and accompanied with earnest prayer, there is not much doubt that the donor even in this world will be blessed in his gift. This is an aspect of the subject not often looked at. Even if one is sure that after death his benevolent bequests will be applied exactly as directed, he fails to have the same gratification he would have had he expended the same amount during his lifetime.

Let our readers ponder this subject. To-day there are loud demands for liberal contributions. No doubt many of the members of the church intend to make provision for these objects in their wills, if they have not done so already. If able, would it not be wise for them now, when these objects need assistance so much, to secure the right application of their means by being the "executors of their own wills?"

THE EDMUNDS AMENDMENT TO THE U. S. CONSTITUTION.

Covenanters should not be indifferent to any attempt to change the Federal Constitution, especially in regard to religion. The amendment proposed by Senator Edmunds is of this kind. Its importance should secure for it a careful examination.

The first section is introduced by an extract from the Constitution and proposes to extend the provisions in that extract to States, territories and municipal governments. Already Congress is restrained from making any "law respecting the establishment of religion, or prohibiting the free exercise thereof;" and from requiring any "religious test as a qualification to office." By the amendment this prohibition is to extend to subordinate governments.

Against this part of the Constitution our church has borne distinct and explicit testimony in both her judicial acts and in her published standards. In *Reformation Principles*, last edition, page 121, we find an act of the presbytery, the highest court in the church at the time it

was passed, that declares, "There are moral evils essential to the Constitution of the United States which render it necessary to refuse allegiance to the whole system." The specifications are, "There is contained in it no acknowledgment of the being or authority of God, no acknowledgment of the Christian religion nor professed subjection to the kingdom of the Messiah. It gives support to the enemies of the Redeemer, and admits to its honors and emoluments Jews, Mohammedans, Deists and Atheists." There can be no doubt that it is to the part of the Constitution that stands at the head of the proposed amendment that the reference is in these specifications.

In the Declaratory part of the Testimony, page 238, it is stated that it is "the duty of the Christian magistrate to take order that open blasphemy and idolatry, licentiousness and immorality be suppressed, and that the church of Christ be supported throughout the Commonwealth."

In our covenant we bind ourselves to "pray and labor for the peace and welfare of our country, and for its reformation, by a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion."

Opposed to our position defined in these extracts as is the part of the Constitution referred to above, the amendment is in still more direct conflict. With an explicitness of language that is tautological, it declares that religion and anti-religion are to be on entire equality in regard to any material support from civil authority. What is withheld from the one is withheld from the other. What is meant is, not that there is to be no discrimination among religious sects, but that there is to be no discrimination between the Christian religion and infidelity, or any other system that is included under the name anti-religion. They are all to be refused material support. The Constitution thus amended places its ban on all, because, as it is alleged, they have all equal rights; or rather neither of them has any right that the government should respect, Christianity no more than infidelity. This makes thorough work. The most earnest advocate for banishing Christianity from the State could want no more.

The proviso at the end of the section must be explained in consistency with what precedes. We cannot suppose that it was meant to contradict that to which it is appended. It is in these words: "This article shall not be construed to prohibit the reading of the Bible in any school or institution." If it is understood that the reading of the Bible in a school is in any sense a religious service, then, by the terms of the section, it is prohibited, and the proviso, in place of explaining or limiting the article, contradicts it. The infidel could say, our rights that you have guarded so carefully in the body of the amendment you have stricken down in the proviso added.

Is there not some way to explain this so as to make the whole consistent? Is there not implied in this concession to religion a similar concession to infidelity? If the amendment does not prohibit the reading in the schools of the book that is the foundation of the Christian's

faith, then, to make the scale balance, it would not prohibit the reading of the Koran, or the Mormon Bible, or any book that teaches anti-religion. If the rights of the infidel are not invaded by reading the Bible in the school, the rights of the Christian would not be invaded by reading a defence of infidelity. Let it be observed that what is denied to the one is denied to the other, and what is conceded in terms to the one is conceded by inference to the other. A fair construction of the amendment without the proviso would banish the Bible from the schools; with it, would admit books that teach infidelity. And as the proviso settles the question in regard to the former, it settles it by fair implication in regard to the latter. This is a degrading juxtaposition in which no friend of the sacred Scriptures should consent to see them placed.

But we may be told that the advocates of infidelity are opposed to this amendment. No doubt they are opposed to the clause respecting the Bible. They would rather have it omitted, and let the amendment have its proper construction. It would then be consistent with itself, and a fair interpretation of the section with which it begins. But we have no doubt they are willing to take it as it is. It will suit their purpose well enough.

It is very different with those who desire to have the Constitution so altered as to make the American nation Christian. They see, or may see, in the amendment a barrier in their way. While the part already in the Constitution remains they are arrested in every attempt to carry out their purpose. And the amendment strengthens the barriers, notwithstanding the clause respecting the Bible. That seems to be a mere sugar-coating to cover the infidelity that pervades every other part. Let no friend of National Reform, and especially let no Covenanter, for a moment countenance or apologize for such a bold attempt to degrade Christianity to a level with the grossest infidelity. T. S.

BIOGRAPHICAL SKETCH OF REV. JOHN CUTHBERTSON.

(Continued from page 54.)

GREEN CASTLE, FRANKLIN COUNTY, PA.

There was some preaching done here in the time of Mr. Cuthbertson, but how much I am not prepared to say. There was an Associate Reformed Presbyterian congregation at this place, of which the Rev. Matthew Lind was pastor. Of the size of the congregation, I have no means of knowing. I was informed that Mr. Lind lived on a farm near Muddy Run, and about four miles from Green Castle; and that he died in 1799, and was buried in Mr. Brown's grave-yard. His son, the Rev. John Lind, also preached in this place, and died in 1824.

The congregation has been disorganized for a number of years.

It was at this place, I believe, that the "Constitution" of the Associate Reformed Church was adopted, in the year 1799.

It appears quite probable that George Reynalds, George Clark, and Samuel McCulloch lived at this place, and were members of the Covenanter Church.

LICKING CREEK AND COVE, FULTON COUNTY, PA.

Mr. Cuthbertson frequently speaks of the Wilson family, Licking Creek, and from the number of his visits, and the number of children baptized, it would appear that there was a good sized society in this neighborhood.

I believe that there was a congregation, at one time, by the name of Timber Ridge, of which most probably this Licking Creek settlement was the origin; but of the subsequent history, I have no means of ascertaining.

The following persons appear to have been members previous to 1774:

James Wilson, Joseph Martin, John Wilson, James Irvin, James McMiham, George Wilson.

Ruling Elders—James Wilson, George Wilson; ordained April 8th, 1753.

The Cove most probably corresponds with the present United Presbyterian Cove congregation, which is situated about ten or twelve miles west of Mercersburg, in Fulton county.

The following persons appear to have been members previous to 1774:

Robert McConnel, Adam McConnel, Joseph Wilson, John Cochran, Joseph McMeahan, Joseph Cochran, James McClelland.

Ruling Elder—John Cochran; ordained November 11th, 1770.

WALKILL, NEW YORK.

There is the Walkill river, that flows north and empties into the Hudson river, above Newburgh. This preaching station was evidently in the vicinity of this stream, but as to the precise location, or subsequent history, I am not informed. It appears to have been in the immediate neighborhood of where the Rev. Robert Annan, of the Associate Church, preached.

The following persons appear to have been members previous to 1774:

James Rainey, John Gilchrist, Archy McBride, James Thompson, William Wilkin, John Archibald, Henry Trapp.

Ruling Elders—James Rainey, William Wilkin; ordained October 29th, 1769.

CAMBRIDGE, NEW YORK.

This place was some distance north from Albany, and I suppose that it was in the vicinity of the present U. P. congregation of Cambridge, Argyle Presbytery, but as to its subsequent history, I am not apprised.

Mr. Cuthbertson preached quite frequently at this place, making the trip from Eastern Pennsylvania, always on horseback, coming via Walkill and Albany, preaching at those places.

On one of his visits he travelled into Vermont and New Hampshire.

The following persons appear to have been members prior to 1774:

Ephraim Cowan, Samuel Clark, William Selfridge, John McClung, Oliver Selfridge, Phineas Whiteside.

Phineas Whiteside appears to have removed from Pequannock, Lancaster Co., Pa.

Ruling Elders—William Selfridge, John McClung; ordained October 22d, 1769.

Mr. Cuthbertson frequently preached at Albany, N. Y., lodging most generally with John Boyd; but it does not appear that there was a regular society at that time. There were many other places in which Mr. Cuthbertson preached, and baptized children, but which cannot be conveniently classified. We have thus dwelt at some length on these points, not only in order to give the historical features of the different places, but also to show what may be performed through the zeal, devotion and energy of one man.

YOUGH, ALLEGHENY COUNTY, PA.

This is situated in the forks of the Yough, *i. e.*, between the Youghiogheny and Monongahela rivers.

It includes the following congregations:

Monongahela—Reformed Presbyterian, situated in the town of Elizabeth.

Bethesda—United Presbyterian, formerly Associate Reformed, situated two miles from Elizabeth.

There was at one time a congregation of the Dissenting Presbytery, or McCoyites, as they were known, situated one and a half miles from Bethesda U. P. church.

The two former are still large and flourishing congregations, the Covenanter church being vacant, and the United Presbyterian under the pastoral charge of the Rev. D. H. Pollock.

The following persons appear to have been members, when Mr. Cuthbertson visited this place in 1779:

Zacheus Wilson, Joseph Laughead, Joseph Caldwell, John Drennen, Thomas Morton, James Patterson, Robert Jamison, Matthew Mitchel, James Finney, John Reed, Charles Boal, Ebenezer Mitchel, Josiah Wilson, John Mitchel, Aaron Wilson, John Robison, David Robison.

MILLER'S RUN, WASHINGTON COUNTY, PA.

Mr. Cuthbertson visited this place, and also Chartiers, at the same time that he was at the forks of the Yough.

This society was most probably the origin of the present Miller's Run congregation (Reformed Presbyterian, O. S.), of which the Rev. William Slater is pastor, and also, perhaps, of some of the United Presbyterian congregations in the same neighborhood.

The following persons appear to have been members in 1779:

George Marcus, James Scott, Samuel Wilson, Samuel Scott, John McGlaughlin, William Patterson, James McGlaughlin, Matthew McConnell, Robert Walker.

In *all* of the above congregations and societies, the persons whose names are given as members, were most generally heads of families, and had children baptized. It was from the statement of this, in Mr. Cuthbertson's diary, that we were able to make out any kind of a roll at all, however imperfect.

It is a matter of some sadness to think that there were, in those early

days, strong congregations, that now there is not even a remnant left to point out the old land-marks. This has arisen from a variety of causes.

Many of the early settlers were attracted to Western Pennsylvania and Ohio, by the cheapness of the land ; and for this and other reasons sold out and moved west. Perhaps it was well that they did, since the church has thus been extended and more firmly established.

Another reason was doubtless because a large German element moved into several neighborhoods, as in Lancaster and Cumberland counties; and it seems as though that where the German moves in, the Scotch-Irish move out. And in addition, another weakening element to the churches, of which the United Presbyterian is the descendent, was the irregular union formed by certain members of the Associate Reformed Synod and the Presbyterian Church, in 1822. For these and other reasons, the followers of our fathers are not as numerous in some of these localities as would otherwise have been expected.

REMINISCENCES.

From different traditions cherished in the memory of the older folks of York county, I am inclined to think that Mr. Cuthbertson was possessed of considerable humor.

It was asked him on a certain occasion if it was wrong to sing songs. He answered in his broad Scotch, that he thought it would not be wrong to sing "I lov Lillie, and Lillie lov's me." That is, I love Lillie, and Lillie loves me.

It is also said, that if any one would make an excuse that the table was not well furnished, or that the accommodations were not very good, etc., he would say, None of your sinful excuses. And the following incident, which came to us authenticated from two different sources, illustrates the simplicity of life and manner of the people in those early days, as compared with the present luxurious mode of living: Mr. Cuthbertson was very fond of a cup of tea, especially after a fatiguing day's travel on horseback. But as this was a rare article in those days in this western world, Mr. Cuthbertson was accustomed to carry it with him in his saddle-bags, for his own special accommodation. On his trip to Western Pennsylvania, as I was informed, arriving at his lodging place late one evening, he handed the precious parcel to the landlady, asking her to make him some tea. She complied cheerfully, emptying the entire contents into a kettle of water, boiled them well, carefully drained off the discolored liquid, and served up the leaves after the manner of "greens," which, when her expectant guest perceived, he exclaimed, "Dear woman, if you had gi'en me the broth, you might have had the kale!"

At one time Mr. Cuthbertson says that he rode *eleven* miles, searching for a wagon to borrow. We surely live in more favored times in this respect. Mr. Cuthbertson, in common with the early pioneers, had many dangers, trials and disadvantages to endure. The mode of travel was on horseback, and with poorly improved public roads; and such streams as the Susquehanna river, Octoraro, Pequa, Swatara, and Conococheague creeks to cross over, which often became much swollen,

and with few if any bridges, together with winter's storm and summer's heat; in this we see something of the trials that were borne for Christ's sake, yes, and for ours.

When we view our advantages and privileges of to-day, we can scarcely realize the vast difference that really exists between then and now. And in addition to ordinary trials, there were the wild beasts, and wilder men, of the forest to contend with. Mr. Cuthbertson speaks of the people having fled from the Indians upon more than one occasion. This was particularly true in the Cumberland valley; and we are informed from other sources, that there were several massacres in that vicinity during 1756 and 1757. He also says, that upon a certain occasion he handled a bear: but as to the *precise manner*, we are not informed. It left the impression on the mind that he had some kind of a *combat* with bruin.

But let us turn from the scenes of trial and suffering, and view for a moment his

MODE OF PREACHING.

We would judge from the texts which he chose as the basis of his remarks, that Mr. Cuthbertson was eminently evangelical in his preaching. I suppose that he was probably not an orator, in the modern acception of the term; I have no doubt that he preached Christ's gospel in its purity.

In the service of divine worship, Mr. Cuthbertson's usual manner was to paraphrase the opening Psalm, or a portion of it, which was followed by a lecture from several verses of Scripture; after which there was an interval of perhaps half an hour, which gave all an opportunity of partaking of the necessary lunch, that was invariably carried in the pocket, for the occasion; and this was followed by the afternoon sermon, taking one or two verses as a text. This amounted to about three services in the day, since the exposition of the opening Psalm was frequently as lengthy as the sermon itself. This was the regular Sabbath service. The week day service generally consisted of paraphrasing the opening Psalm and one sermon. These exercises, on the Sabbath, were frequently four and five hours in length.

The exercises on communion Sabbath were most frequently as follows:

Paraphrase the opening Psalm, preach a sermon, sing and discourse concerning the sacrament, followed by the debarring of the tables, reading the institution of the supper, prayer, and coming to the table, while a portion of a Psalm was sung, there being an address at each table service, concluding with singing and prayer, and an exhortation to the communicants. After which there would be the usual interval of thirty minutes, which was followed by another sermon in the afternoon. The entire services often extending to seven and nine hours.

And even at a much later day than Mr. Cuthbertson's, I have heard it said that in the short days, in the fall of the year, it was frequently too dark to see to announce the concluding psalm, and that the 23d was generally sung because all were familiar with it. How would we in these modern times endure such protracted services? Methinks there would not be many left but the preacher; and most probably he

too would feel like departing. But there is not the same necessity now for such extended exercises. The people then did not have the opportunity of meeting for worship as frequently as we have nowadays; and in addition, at this time, we have access to many religious books and papers which they did not enjoy in the olden time. In

CONCLUDING

this sketch, what shall we say?

Mr. Cuthbertson doubtless had his faults and short comings, as who has not? But in reflecting on the vast amount of labor that he performed, his untiring diligence in the cause of the Master, constantly in the saddle, riding from place to place, preaching, exhorting, catechizing, from house to house, and in social groups; and in his long and lonely rides to New York and Western Pennsylvania—crossing swollen and dangerous rivers, braving winter's cold and snow, and sleet and storm, and summer's heat. Yes, when we view his trials, of which we now practically know nothing, we may well thank God that there was such a pioneer as John Cuthbertson, who came to proclaim Christ's gospel to the perishing in America.

Mr. Cuthbertson was evidently a man of deep and fervent piety, or at least this is the impression that is made on the mind of the reader in perusing his diary.

Strange and varied are the thoughts that come crowding into the mind, as we read in connected order the doings and the travels of this man of God. And as we reflect on what he has done for Christ, may it incite, especially those of us who are laboring in his old field, to greater diligence, earnestness and devotion to the Master.

Father Cuthbertson began the work, and even yet there is at least one still living of the 1,806 children that he baptized—John Maughlin, of Lower Chanceford, York County, Pa. And as Father Cuthbertson began the work, how are we, after a century has passed away, carrying it on? Pregnant thought! Solemn inquiry! May we all be worthy to have inscribed on our tombstones, as it was on his:

"The righteous shall be in everlasting remembrance."

APPENDIX.

We give below the proceedings of the General Meeting referred to in the introduction. And to appreciate it fully, we must go back in memory to those days, when it required those who were Christ's people to make every effort, in order to maintain their Christian position; and to preserve and transmit to posterity the sacred legacy of the gospel. Remembering the times and circumstances, we should not view harshly, what may otherwise appear strict, to our modern ideas.

We also stated in the introduction, that it was our impression that the Rev. Mr. Craighead, whose name appears in the following paper, did not regularly connect with the Covenanters. There appears to be a good deal of mystery and obscurity around this matter. From information received since the introduction was in print, we think that the following is most probably the true statement. While Mr. Craighead

may not have formally connected with the Presbytery which was in Scotland, yet he left the Presbyterian Church, and was *fully* identified with the Covenanters; was their minister for a short period, and then returned to the Presbyterian Church again. Yet while this may be true, it does not in the least detract from the claim made for Mr. Cuthbertson, that he was the first Reformed Presbyterian minister in America. He came here as a Covenanter, while the other did not. It is very evident to my mind that Mr. Craighead had no connection whatever with the Covenanters at the time of Mr. Cuthbertson's arrival in this country.

The following paper is the Minute of the General Meeting, which paper has been handed down to posterity among the papers of Thomas Wilson, of Marsh Creek, and who is supposed to have been the Secretary of

THE GENERAL MEETING.

Middle Octoraro, March 4th, 1744.

The G. M. constituted by prayer. Mr. Creaghead chosen *præs.* The following commissioners being present commissioned from their respective correspondents, viz:

From over Susquehauna, Christopher Houston; from Paxton, James Mitchel and Andrew Smith; from ye Barrens, Saml. Jackson and Saml. Hathorn; from Mr. Creaghead's, Robert Laughead and Josiah Kerr; from Muddy Run, John Brownlee and Joseph Bell; from Piquea, Jos. Walker, Neal McNaught and Wm. Ramsey; from Marsh Creek, Thomas Wilson and David Dunwoodie.

1st. It is agreed upon by ye G. M. that no persons are to be admitted into our G. M. except those that are commissioned by their respective C's, except those of our community that have any particular business with the G. M.

2dly. The alteration of our Society Rules that were altered by a committee is appoven by the G. M.; the G. M. allows that each correspondent get a copy of ye Rules as they are now altered.

3dly. It is agreed upon by ye G. M. that none of our community hire or employ a papist in our families, or be employed by any papist in their houses.

4thly. It is agreed upon concerning ye Levy that it be paid, until that there be some other end that contradicts our testimony.

5thly. It is agreed upon concerning Phineas Whiteside that Saml. Jackson and Saml. Hathorn go to Mr. Allison's concerning his learning, and to agree for his boarding where most convenient.

6thly. It is agreed upon by ye G. M. that Joseph Irwin withdraw from ye Society until his case be cleared in respect of ye scandal laid against him.

7thly. It is agreed upon that Mr. Creaghead, John Brownlee and James Wilson are ordered to revise the minutes of our G. M.'s before ye next G. M.

8thly. The G. M. agrees that John Walker was found guilty in ye affair laid against him, in not giving timous warning to Matthew Paterson to attend at ye running out of a line betwixt them.

9thly. It is agreed upon that each private Society of our community give in their subscriptions for Mr. Creaghead's stipends against our next G. M., and that they make conscience to pay ye same yearly; if any society fails herein, they may expect that ye G. M. will take a particular account of them.

Our next G. M. is to be on ye second Monday of October next.

WHEREAS, There has been much dissatisfaction in our community concerning disorderly marriages, and Infairs of such, and appointed feasts where children are born of opposers, we judge it to be inexpedient for any of our community to joyne at any such occasions with those who do not joyne to the Reformed Religion; for that which follows,

1st. Concerning such marriages; and to begin, first, with the administrators of ye marriages, these being either time-serving ministers or pretended magistrates, both of which denomination in this Realm continuing in ye breach of our holy covenants, and thus being guilty of grievous perjury and apostasy from God and from the true Reformed Religion, have forfeited all legal right to the offices they assume, as plainly doth appear from ye constitution of ye Reformed Church, and ye acts thereof.

2dly. In any of our community attending marriages flowing from ye aforesaid administrators, and, first, it is a plain encouragement to any of those time-serving ministers and their followers to see their number increase, especially of another denomination attending their ministrations, as is undesirable from ye influence that ye multitude had on our dearest Lord to move his compassions. Matt. 9: 36. If our Lord's seeing ye multitude following him, a Leader in ye way of righteousness, did so affect his sinless bowels of compassion to them, then how greatly must this rejoice such time serving ministers to see persons of other denominations, in any such sinful course, incorporating themselves with ye multitudes that follow them while going on in a course of apostasy, for every addition increaseth ye multitude. So this evil appears farther in accompanying such marriages by which ye hearts of those that would be faithful are made sad, and they that are in an evil course strengthened, opposite to ye word of God, Ezek. 13: 22—all which is certainly more than a bare wishing them God speed, which by God is condemned to wish any out of his way. 2 John, vs. 10. It may be imagined that this is but a small compliance; but a little turns out of God's way, and it is hard to tell where ye wanderer will stop, there being no allowance from ye scripture for a little sin more than a great. Luke 16: 10. Neither is there any sin properly speaking small, ye least sin being committed against an Infinite God, which no less than an infinite satisfaction can appease.

3dly. As to marriage feasts thus administered; for the lawfulness of this they that favor them advance, 1 Cor. 10: 27: "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat," &c. It is evident that this is spoken merely of common feasts, not on any particular occasion, but for feasting only; and so it can have no reference to marriage feasts which are occasioned

by a disorderly marriage. *2dly.* Neither can ye meaning of this Scripture be that it is left to ye disposition of people whether to go or not to such feasts as are spoken of; therefore, if so, our disposition would be the rule of our action, that when we are disposed to go to a feast it would be our duty to do it, and if we were not disposed it would be our sin, which is a direct placing our disposition in ye room of ye word of God, which is awful impiety. *3dly.* But ye meaning must be, if we see it to be expedient from ye word of God to go to a common feast, not occasioned by anything that is sinful, but merely for ye keeping up of neighborhood, then it is our duty to go, and so this verse may be understood as a warning to weigh well for what end we are invited to a feast, and what our end is in going, as some divines render it.

4thly. Such marriage feasts are entirely occasioned by ye marriage that was disorderly administered, to wit : by such as have no right by ye word of God to do so. We cannot see that persons which eat such marriage feasts are free from ye sinful administration of the marriage, more than they that did eat of ye sacrifices were free from idolatry that was used in ye administration of them. 1 Cor. 10 : 18. This appears to be an exact parallel, for sacrificing was lawful as well as marriage, and it is very possible that several which did eat of the sacrifices did not see ye idolatry that was used, more than some do see ye marriage. Again, it is expressly against ye word of God to lay a stumbling-block before our brother. Rom. 14 : 13; 1 Cor. 8 : 9. Attending marriage feasts so circumstanced is known stumbling-blocks to many that would desire to be faithful in ye land. What ye apostle says seems to have a manifest reference to this. Col. 2 : 21. Again, we are commanded to abstain from all appearance of evil. 1 Thess. 5 : 22.

5thly. As to Infairs of such disorderly marriages and appointed feasts when children are born of opposers; several of ye above mentioned Scriptures very clearly condemn any of our community for joyning with opposers at them—to all which may be added, for any of our community to attend any such feasts is a wilful joyning with carnal company, and so a plain breach of our Society Rules; and not only so, but also it is acting in opposition to God's word. Psalm 1 : 1; Prov. 13 : 20, both of which must undoubtedly be understood of an unnecessary and wilful communion with them, as ye attending such feasts plainly is. Now that opposers ought to be looked upon as out of God's way is clear by our profession, and in so far may justly be looked upon by us to be ye sinners and the fools that we are warned against any wilful or unnecessary association with. Further, it is certain, by several living evidences amongst us, that ye faithful witnessing Remnant, neither in Scotland nor Ireland, did go to such marriages nor such feasts, but highly condemned such a practice, and these being ye flock of Christ, as such we are commanded to follow them. Cant. 1 : 8—to which may be added something spoken in Wilson's Christian Dictionary, which is as follows: [Here the tooth of time has so abridged their dictionary references that but little can be gleaned of them; *Christmas*, however, comes under the ban, with the gluttony and drunkenness attendant thereupon; and in view of all the evils enumerated which are so sincerely

deplored, the G. M. appoints a day of humiliation and prayer, as we decipher the closing paragraph of the venerable manuscript.—J. T. W.]

The causes of a fast on the second Thursday of [date illegible]:

1. We have just cause to lament and to be deeply humbled before God on ye account of ye great confusions and awful outbreakings among us which provoke a holy God to hide his face from us.

2. On ye account of our formality and lukewarmness in matters relating to ye glory of God and our own souls, and for ye small success of a preached gospel among us, together with ye little sense that plainly appears in ye behavior and practice of this broken condition of ye church and of ourselves, the show of our countenance doth witness against us as an evidence of our not being deeply humbled.

3. On account of ye apostasy, error and immoralities which abound in this age, together with ye low and distressed condition of Zion.

4. Let us plead with ye Lord that He would be pleased to send faithful and godly ministers to dispense all God's ordinances, and that He would bless ye means enjoyed.

The following is a copy of the certificate that Thomas Wilson, of Marsh Creek (referred to above), and who was the great-grandfather of the Rev. J. T. Wilson, pastor of the United Presbyterian Church, Parker City, Pa., had taken the Oath of Allegiance.

I presume that this oath of allegiance corresponds to that taken by Mr. Cuthbertson, the same year, as referred to in the sketch.

York County, ss.

I do hereby certify, that Thomas Wilson hath voluntarily taken and subscribed the Oath of Allegiance and Fidelity, as directed by an Act of General Assembly of Pennsylvania, passed the 13th day of June, A. D. 1777. Witness my Hand and Seal, the Tenth Day of October, Anno Domini, 1777.

THOMAS DOUGLASS. [L. S.]

TOKENS.

The following is a correct representation of the first tokens used by Mr. Cuthbertson. The token was made of lead, of the size of the following cuts, and with raised letters on both sides. On the one side were the letters R. P., which stand for Reformed Presbyterian, and L.



S. (which most probably stand for Lord's Supper), and the date, 1752, on the other side. I have seen one or two of these old tokens. The use of the token, as I suppose all are aware, was this: The tokens were given to the intending communicants generally on the Saturday of the sacramental occasion, and then on the Sabbath when the communicant came forward to the table of the Lord, he presented his token to a member of Session, which was the evidence that the Session regarded him as entitled to participate in this ordinance.

[The following letter has been furnished by J. F. Bourns, M. D., of Philadelphia. It is interesting as showing how, even in those days, there were the same complaints in regard to the prevalence of wickedness, &c., as in ours.]

MR. JOHN BOURNS, Antietam :

Very Dear Nephew :—I have nothing new to inform you of unless of ye death of Mrs. Talbot, my wife's sister, who, after five or six months' sore affliction, departed ys transitory life July 7th, was decently interred on ye 9th. Old Robert Ramsey also is deceased since. A new in-comer from Ireland was brought to & lay 10 days in my house, dyed & was buried from it. The Sovereign Lord is exercising various methods of procedure in his adorable providence; but above all others, irreligion; practical religion almost laid aside. What need there is for each of us to press forward in our closet and family devotion. The rising generation appear to practice as if they did not believe that yr is a God, or that he concerned himself with this world—particularly with his first and noblest creature, man. Eternal things are laid aside. This world & perishing things enhance all our cares—cheating, over-reaching, defrauding & every other wickedness abounding. Our coalescence with ye Seceders, I apprehend, is almost at an end. Mr. L. can inform you hereof. Was told that ye Covenanters in ye north of Ireland, at a late meeting of yr Presb'y had appointed a minister to come over here. Should divine Providence favor this, I expect ye true Covenanting cause might again lift up ye head in ys western world. I wrote Mr. McMillan at Glasgow ye other week. I had some thoughts about coming back to see you, but fear inability. The Doctor purposeth in a few weeks coming back to see you, &c. Remember me to your spouse, children, Sam & spouse, with other inquiring friends.

Your sincere well-wisher and friend,

JNO. CUTHBERTSON.

OCTORARA, Aug. 19, 1789.

We thus conclude the plain narrative of Mr. Cuthbertson's life. It is our prayer that it may incite some laborer in the Master's vineyard to take new courage and new aspirations. The sketch has been prepared through much labor and research, and amid the busy scenes of the pastorate, yet if it add anything to historical information and the encouragement of any toiling one, the committee will feel amply rewarded. And with thanks to all who have in any measure contributed to its preparation, it is respectfully submitted to the public.

WHAT IS THE WEDDING GARMENT?

As the time is soon coming when we expect the Lord's Supper to be dispensed in each of our congregations, it becomes us to be examining ourselves for the occasion. Previous to the observance of the Passover in the Old Testament dispensation, preparation was to be made four days before the victim was killed. The lamb was to be separated from the flock, as old divines say, that the people might hear the bleating of it to bring their sin to remembrance. In like manner we have some days of this kind before a communion to bring sin to remembrance, and notwithstanding all that has been said to the contrary, we

think it is neither wicked nor sinful to observe those days. We find by good Hezekiah's prayer at a passover, that there was heart as well as sanctuary preparation required. The sanctuary preparation was very specific; to touch a dead body, or a bone, or a grave, unfitted to partake. Some would say that was a small offence. But no sin is small. If there was so much preparation for that ordinance, how much more when Christ, our passover, is sacrificed for us?

In looking for an answer to this question, I have examined several texts, such as Psalm 45:13, "The king's daughter is all glorious within;" Eph. 4:24, "Put on the new man," &c.; Col. 3:10, "Put on the new man, which is renewed in knowledge after the image of him that created him," v. 12, "Put on bowels of mercies," &c., all the graces of the Spirit; 1st Peter 3:3-4, where "the adorning is to be the hidden man of the heart;" Rev. 3:4, "They shall walk with me in *white*," (having the sanctification of the Spirit); v. 5, "clothed in *white*;" Rev. 4:4, the twenty-four elders clothed in *white* raiment; Rev. 19:8: "To her was granted that she (the bride, the Lamb's wife,) should be arrayed in fine linen, clean and *white*, for the fine linen is the righteousness of saints"; Matt. 22:9, the man was invited, he came, made a profession; v. 11, he had not on a wedding garment; the servants did not know it. Man looks on the outward appearance. The session cannot tell whether the person examined has the wedding garment or not; but the master of the feast can, and we should all, fearing lest it be wanting, be saying, "Lord, is it I?"

I have often asked myself and others this question, "What is the wedding garment?" Some say making a profession of religion, uniting with the church; but others, and many divines, say it is the righteousness of Christ. Possibly some will say if I deny this, "he is a heretic, why hear ye him?" I believe it to be a component part of the wedding garment. If the righteousness of Christ is the wedding garment itself, then every justified sinner is a worthy partaker at the Lord's table, which is not generally believed. An answer to one of the questions in our Shorter Catechism states five graces, and if we have comfortable evidence that we are possessed of these graces, we may hope we have the wedding garment. Good Matthew Henry says, "If the gospel is the wedding feast then the wedding garment is a frame of heart; and a course of life agreeable to the gospel;" again he says, "those only who put on the Lord Jesus, that have a christian temper of mind and are adorned with christian graces, who live by faith in Christ, and to whom he is all in all have the wedding garment." I think the work of the Spirit is too much overlooked, and I think the work of the Spirit in applying the atonement of Christ and in carrying on the sanctification of the believer is as necessary as the atonement itself. No wedding garment without the righteousness of Christ, and no wedding garment without the inwrought graces of the Holy Spirit.

If these remarks are of any use in comforting or strengthening any of God's children or enlisting some one to make the subject more plain, the writer will be abundantly paid for his trouble.

AN ENQUIRER.

REHOBOTH, IOWA, March 15, 1878.

PRACTICAL SUGGESTIONS.

Sir.—Two bequests of a charitable character have by greedy heirs lately been perverted to their own use. Another is now imperilled. The testators in both cases were to blame. Had they acted during their lifetime wisely the money would have gone to the objects intended. That others may profit by their folly, although there is not much probability the lesson will be improved, the following practical suggestions are made:

I. If by the laws of the State your property will be satisfactorily disposed of, *don't make a will*.

II. If a will is necessary, *don't delay making it one day*. Here is where the great mistake is made.

III. Know exactly what you intend to do before preparing a will. The fewer codicils and changes the better.

IV. If bequests to charitable purposes are to be made, let them be clearly stated and as far as possible free from unnecessary conditions. Never rely upon executors or friends to carry out intentions made known to them privately. Have all in such a form that even if disposed they could not do otherwise. Give no chance for setting aside any part of your bequest. When it can be done at all, charitable bequests should be anticipated by their payment during life.

V. *Don't make your own will*. Don't ask your neighbor or your pastor to do it. The money thus saved, in the long run, is no gain. Secure the services of some competent attorney and pay him for his labor.

VI. Select for executors persons who are honest, accurate and prompt. None other should be appointed.

Attention to these suggestions will save trouble, and secure to worthy objects funds which otherwise might be perverted to other purposes.

J.

PITTSBURGH, March 1, 1878.

SECRET SOCIETIES.

MESSES. EDITORS:—At the tenth Anniversary Convention of the National Christian Association, held October 23d to 25th, in Dayton, O., the secretaries were instructed to send a copy of the following address prepared by Gen. J. W. Phelps, of Brattleboro, Vt., to you, with the request to publish. Please publish for the truth's sake, at least part of it.

H. L. KELLOGG,

E. MATHEWS,

Secretaries of the Convention.

ADDRESS TO THE CHRISTIAN MEN AND WOMEN OF THE UNITED STATES.

WHERE religion becomes a policy and an institution of the state instead of the people, and is imposed upon men's reception in spite of their convictions, exhibiting its errors as well as truths in pompous displays and impressive demonstrations, in order to impose upon the minds of the ignorant an undue idea of its importance, then a

secret institution like Freemasonry might naturally spring up out of the abuse, as a means of resisting empty pretension and tyrannical oppression with responsive mockery, levelling pretension against pretension, pomp against pomp, high titles against high titles, craft against craft, and secret collusion against fraudulent power. But where religious opinion is free, as it is in the United States, every man having a free choice to worship God as he pleases, why resort to secret arts and practices? The mockeries of Freemasonry here in the United States become turned against vital religion, and not against the mere pompous externals and trappings of it, as in the old world, whose errors we have sought to leave behind, and press forward to the things that are before. In fact, the clergy, by joining in with this mockery in the United States, are making a religion of it which is fouler and more corrupt than any religion of the old world, and have thus gone to the opposite extreme of virtually making Freemasonry the religion of the state; for it is the religion of politics, and politics govern the state. It is a lamentable fact that large numbers of our clergy virtually receive pay from the Masonic lodge. As the religion of state is sustained by governmental taxation, so the Masonic lodge is sustained by assessments which, like the political assessments on office-holders, are made under threats and intimidation which have all the force of governmental law; and clergymen receive favors from the lodge.

The pretence that the wicked mockery and impious bombast of Freemasonry is necessary here in the United States in order to oppose the pompous progress of Romanism; is to depart from the original principles of the church of Christ in America; because that church opposed secret Jesuitical arts by fair and open dealing, and thus dissipated the close and poisonous airs of secrecy by the ventilation of free opinion and the sunshine of God's Holy Word, as addressed to the understanding of all his children in the Bible.

Numerous clergymen have allowed their self-love to become so interwoven with the paganish mystification worship of the lodge, which could hardly have been originally designed to be anything better than a mockery of religion, that, deserting the living principles of the Christian sanctuary, they array themselves around the Masonic lodge, as it were around the true ark of the covenant, and defend it against the adverse sentiments of Christians themselves!

Yes, these very clergymen, the outgrowth of free religion, have bound themselves to the lodge by rigid oaths, in direct violation of the Christian religion which they pretend to preach, and are some of the most ardent supporters of Freemasonry, believing that the gates of hell cannot prevail against it, as if it were the work of the Saviour and his apostles! And when the voice of reform reaches their ears they exhibit surprise, like the grand inquisitors of the Inquisition when *their* power was called in question by the progress of true religion. Even faint-hearted reformers themselves remind us of the vast solidity of the structure of Freemasonry, as some of the disciples called the attention of the Saviour to the grandeur of the temple then in possession of Herod and the Scribes and Pharisees; and these timid men

ask us ironically if we think Anti-masonry can resist the power of the lodge. All the reply that we have to make in return is to ask them if they think they can resist the progress of Anti-masonry. For we are persuaded in our own minds that so long as such an abominable fraud prevails as Freemasonry, there can be no hope for pure Christianity, nor for republican government. If we believed that the Christian men and women of the United States could not perceive and recognize this fact, when brought to their notice, we should despair of our work. If we had not an entire confidence that the Christian people of the United States can understand the difference between reformers and those whose secret work needs reforming, we should never have addressed to you these remarks.

We have at length established a tract depot in Chicago, Illinois, No. 13 Wabash avenue, where tracts are distributed gratis, and where all who are favorably disposed toward the reform can make such contributions from the purse or pen as they may see fit. It is time for clergymen to understand that they cannot bind themselves to serve the Saviour and at the same time bind themselves by an oath to serve the lodge, which either denies Christ or puts him on a level with Mohammed and Confucius. Such ideas are intellectual confusion and moral chaos.

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTERS FROM DR. METHENY.

LATAKIYEH, SYRIA, October 31, 1877.

What a feeling of security we now have since the wall is up! How I wish you could be here to see the pupils. When the boarding pupils and the male and female day schools meet in the chapel it makes quite a congregation.

When Bros. Dodds and Beattie first had praise-services in Latakiyeh, it was in a dingy little room, about the size of our kitchen at home. The only outsider was their servant. They built a set of rooms for a boarding school, one of them large enough to seat thirty or forty people. But the property did not belong to the Mission, and when the lease was out, the owner would not rent it to us again. Then the Mission did not have any "local habitation." Services were then held in the court of Brother Beattie's house. This was large and would have seated a hundred if they had come. Then, by this time, we were hurrying to finish the new Mission house. We could not pretend to finish it all at once, but began by finishing one room for boys and one for girls. Then, too, I had my dispensary and waiting room in the same building. The school kept growing and shewed me out with my pills, drops and powders. Then the school room, which had served for a chapel, would not hold us all. There were no tucks to let out, so we had to add on a wing. This gave us large room, and we congratulated ourselves that we would not be likely in our day to need any larger room. The Mission soon enlarged, and the house was not large enough to hold us all, so I moved into our new house, and Brother Eason came along with us. Surely now we may not need to enlarge; but we had scarcely gotten fairly settled in our new homes, when the enlarging question was up again. Ashamed to ask for more help from our beloved people, who had always responded so promptly and generously to our calls for aid, Emma took the responsibility of building the new chapel, which was filled the very first service ever held in it. Then I added a nice room and gave it to the Mission. There is now a door between them, and by standing in this door, I can address the whole congregation in both rooms. How God has prospered our work beyond all our highest expectations!

Last year I never knew things to be so cheap, and our little was highly blessed, so that I was able to do the work and pay it all off. The work seems to be still progressing as favorably as ever; but this year will try our purses sorely, for living is far more expensive. Wheat is nearly *three* times as high and barley more than double what it was last year. I had many a calculation and plan to twist out a little summer house for ourselves in Kessab; but the mason work is done and paid for. I hope next summer to have a little house of my own. It was with great wrestlings indeed that I tackled the job, but we seemed to gain health and strength so rapidly in the high, cool mountain air, that we came home much invigorated. I had just decided to go to America, when the thing came into Sister Easson's mind, and she proposed our going, and we went. It so happened that the Kessab Mission house was empty, and we were favored with it for the season, rent free, though we urged the Mission to take rent.

Exhaustion and extreme emaciation are the most striking Turkish symptoms just now. Major Generals Hunger and Winter will do sad execution in the Turkish ranks. Then above all, the wrath and righteous indignation of the Almighty is burning against them, and taking vengeance on them for their 484 years of hateful, detestable occupation of this fair portion of His earth, and their willful and perfidious dealings with the Bulgarians. Let us rejoice and be glad. God seems to have come out of His place to judge them just now. "By whom shall Jacob arise, for he is small?" But the God of Jacob is infinitely large and strong.

How I would like to write to all the friends, but I am not permitted to enjoy this luxury very often.

DAVID METHENY.

LATAKIYEH, SYRIA, December 5, 1877.

Dear Uncle and Auntie Sterrett:—The Moslem insolence and proud boasting and threats seem for some time to have thoroughly vanished. Such enormous drains are kept operating upon the populations that it is a wonder they have not long since succumbed. Indeed the Moslems here are beginning to say "anything but this," and would welcome the Russian Government to-day. You get the news in Pittsburgh long before it reaches us in Latakiyeh. Our reliable news goes to London and then comes back in the papers. We catch hints from passing telegrams, by which we know how matters are going, but we cannot rely on the news till it comes from London.

In our day school we have 95 boys and 120 girls. In the boarding school 96 children. In all, 311. These assemble in the chapel every morning, and after singing a psalm, I give a running exposition from one of the Gospels. Think of having *such* a congregation. I esteem it an unspeakable privilege to be allowed to address so many pupils and teachers besides those who *happen* in. I often think of Emma's remark, two days before she died. We had carried her down to see the chapel: "I hope this place will be successfully used, and that you, dear, will be blessed in your work here." We have now the largest Sabbath School class we have ever had. I am explaining the Shorter Catechism. How I wish I had had a training for the ministry. My style and pulpit ways have never been modified by careful professors. I shall labor long ere I have as many "seals to my ministry" as Beckie Crawford has. How much instruction she has given in all these years! Mary, too; how much she has accomplished for the time she has been here! Mattie has been teaching since last year. How I wish you—yes, the whole church—could see the work as it goes on every day.

LETTER FROM MR. EASSON.

LATAKIYEH, SYRIA, December 12, 1877.

You must not expect a very long letter from me to-night. Not that I do not feel it my duty to write you a good long letter for publication, but I have several reasons why I wish to be excused for sending so short a note as this. I think it will be sufficient to say here that Mrs. Easson has been down with fever for the last two months, and is not well yet. Medicine does not seem to do her much good, and, as for myself, I had a severe attack of inflammation of the eyes about the 1st of November, and was shut up in a dark room for about four weeks. My eyes are very weak yet, and as I am preparing for our communion, which is to take place on the 30th of this month, I am obliged to spare my eyes as much as possible, and therefore I will only give you a few items of news.

The boarding school contains about 100 scholars, most of them from the mountains. The boys' day school about 80, and the girls' day school 120. These were all in regular attendance until about two weeks ago, when the measles appeared in town. A large number of the scholars are at home now sick with the measles, and also quite a number in the boarding school are down with them. Daisy Metheny had them very severely, but is beginning to go about the house again to-day. We are happy to be able to say that very few are dying of them, and we hope in a few weeks the epidemic will pass away. We have only one school in the mountains this winter; that is at Bahloolee. We have also two schools at Suadea, pretty well attended.

I remain as ever in the Gospel work, your brother,

HENRY EASSON.

LETTER FROM MISS CRAWFORD.

LATAKIYEH, SYRIA, November 26, 1877.

Dear Sir:—Ever since our opening of the schools I have been intending to write to you, but we have been so busy, and have had so much sickness since coming from Kessab, that I have not found the time. Mrs. Easson came down sick with fever, and continued so until within ten days. She seems recovering nicely now; then Dr. Metheny's children took the measles, and the doctor himself took a swelling in his left hand, which was intensely painful, and threw him into fever. Mr. Easson has been confined to a dark room for four weeks with ophthalmia. He walked the floor day and night with the intensity of his pain. He is now much better, though unable to bear the light as yet. God has laid his hand heavily upon us, but we trust he is lifting it from off us now.

This poor country is in an evil case. Last spring the grain crop was short in this region, and also the grain poor. Then the locusts ate up the summer crops, and after that the Fellaheen, thinking the Government was so engaged she could do nothing with them, undertook to settle some old scores among themselves. They have feuds which are handed down as a legacy from father to son for generations. Perhaps some one, accidentally or otherwise, kills another; the "price of blood" is demanded either in kind or money. That is, the murderer's life is demanded or an equivalent in money. If not acceded to the friends of the slain take, by fair means or foul, the life of any one of the slayer upon whom they can lay their hands, and so on *ad infinitum*, until every family in the mountains is involved in some such quarrel. They refused also to give their quota of soldiers. I don't wonder at that, for why should they fight for a power that has spoiled and oppressed them for ages? As soon as the Turkish Government could get a regiment here they were sent up to the mountains, and they spent the latter part of the summer in burning villages and all burnable articles, clothing, grain, beds, &c., killing men, women and children; in short, making a second Bulgaria massacre, and ruin among them. Now the Turk is so closely pressed by the Russian that he is moving heaven and earth to raise soldiers. The men have fled from the villages to escape the brutality of the soldiers, and no work of any kind is going on among them. If they attempt to plough, their oxen are seized; to use their horses, they are captured. It would seem as though the Turk purposed the annihilation of the Fellaah, and not they only, but their own Moslems. Every male from twelve to fifty years has been demanded. To-day the soldiers here in Latakiyeh went through the streets and entered the shops and seized on every available man they could find. Of the Christians they demand the clothing of all the new soldiers, besides so many jackets, shoes, sheep skins, &c., a head, and war money besides. The land is being desolated, wiped clean, and as a dish turned upside down. "By fearful works unto our prayers," God is expressing his answer. He is destroying this cursed Government, and "for sins of those that dwell therein is turning fat lands to barrenness."

Work among the Fellaheen outside is broken up for the present, but our hands never were fuller of work. We have three schools on the grounds, a boys' day school, a girls' and a boarding school. In the first there are 86 scholars, in the second 105, and in the last 95. These all gather into the chapel every morning, where Dr. Metheny has short religious exercises, singing a psalm, reading and explaining a passage of Scriptures and leading in prayer.

We have the wives of Daoud, Yusef Godeed and Saleem Khalafie. The last has an infant of ten months with her, and her only other remaining child, a boy of some ten years. These women we took in to save them from the brutality of the Turkish soldiers. Daoud's three little girls are here also. About three weeks ago our doorkeeper came up stairs to me carrying at arms length something fresh

wrapped in a piece of bagging, which I took for a wild animal, its eyes looked so fierce and bright. It was a little girl of eighteen months or two years, so wasted as to be nothing but a skeleton. It had been thrown at the street door in the night. I knew from its face it was a Moslem, and it had negro blood in it, the child of a slave mother most probably. What could we do? We have no way to take care of infants, and our hands are too full now, but we could not throw her out to die. Being a Moslem made us anxious to keep her, so we took her down stairs. We have a half-witted girl, a Greek Christian, about fifteen, whom we took off the street to save her from evil men. She is not capable of learning to read, and was a terrible specimen when we took her in; but kindness has worked wonders with her. She is tractable and much more gentle than we had dared to hope. When she saw the child and understood she was a castaway, she caught her up in her arms in all her dirt, hugged her, and said, "Keep her, sitt Beckie; I'll take care of her." So we have her, and she is an immense amount of trouble. When she gets stronger we will be able to manage her better. The father of the child, when it became known that we had her, was forced to demand her. We demanded her expenses for the time we had her. Then the Moslems said she was a Fellah, not a Moslem, and so she has been left with us. May she be an earnest of a great harvest yet to come out from this benighted people.

This poor half-witted girl, when she retires at night, says her prayers out loud, and never fails to pray for each of us, and also her old street companions, and, as far as she knows, takes good care of the little outcast; so much so, that the little one cries when she leaves its sight. We call her Julia.

Yusef Jaded's little baby boy died here last night. Hanafie, his wife, seems much softened and more teachable since. Affliction may make her yet draw near to "Him who was afflicted in all things like as we are, yet without sin." Miriam, Daoud's little girl, has small-pox just now. It will most likely go through the school, and we have had such a serious time in the past with the disease that we dread it very much.

We have a good Sabbath school in operation which a number of the day scholars attend. There are sixteen teachers in it—all the available force we can command. Dr. Metheny has a class of young men, a number of them Greeks from town. They attend well and seem much interested.

We could have a far larger number of children here if we had the accommodations and means. We need badly a boys' boarding school to train Fellaheen boys for future usefulness. It is next to useless to have one in the mountains. We need also a couple of young ladies as soon as they can be sent; also, a gentleman, not necessarily a clergyman, to take charge of the boys' schools. It is a want we have felt for some time; one whose work it would be to "run" the boys' schools. Natives do not seem to have a capacity for carrying on such things, and our ministers have so much else to do. There is no danger now. Moslems have enough to do to keep their own heads on their shoulders to trouble about Christian heads. Starvation is staring all in the face. May God have mercy on the little ones, "the heritage of Jacob." Oh! that we had means to get them all in our hands.

We desire to offer our united, earnest thanks to the ladies, our thoughtful sisters in Elkhorn, Rehoboth, Iowa, Oakdale, Lake Eliza, California, Michigan, Rushsylvania, New Concord and Beaver Falls for the liberal gifts of made-up clothing, quilt-patches and quilts, received two weeks ago. They have lightened our labors considerably. To supply two hundred with work is no light task, and the quilt-patches will keep a number busy this winter, and save us the extra labor of cutting them. And for three pairs of hands to cut out and see to the making up of clothing for a hundred, besides teaching and everything else, leaves them not many idle hours in the year. Your gifts of clothing, dear sisters, will leave us a little more time for much needed rest. May God bless you all for your care for your overworked sisters in this far off land.

Our communion is appointed for December 30th, when we expect Dr. Martin to be present. His work in Antioch is prospering. One quarter of Antioch is occupied by Fellaheen, and he preaches in the street to them.

Yours sincerely,

B. CRAWFORD.

LETTER FROM MISS WYLIE.

LATAKIYEH, SYRIA, January 8, 1878.

Dear Dr. Wylie:—I suppose you have heard that what *was* Miss Dodds is now Mrs. Metheny. Miss C. and myself are now keeping house by ourselves. Mrs. M. still teaches, but of course we miss her very much from the house.

We had our communion last Sabbath. There were several who applied for admission, but there were only three that they thought best to admit. One was Andrea, the young man who has wanted to join for some time. His mother opposed him till the last, but, after it was over, when a man went to tell her about it, she told him it was none of his business, that Andrea was old enough to act for himself. She herself would give him no trouble, but Andrea is only an adopted son, and although his father left his property to him, yet his brothers have the control of it, and have been trying every way to swindle him out of it, and this will serve as a good excuse. A widow has no rights in this country. No one knows what it is for one to leave one's religion here. You know that a man's wife is not considered fit to sit and eat with him. She always waits until he and their sons are served, and she lacks modesty if she even seems to like to be in the company of her husband. It seems to be almost an utter impossibility to rid them of their old notions, and these two things they seemed to bring with them into the house of God. The minister would tell them the order in which to come to that table—the husband and wife together—but the men would get up to come to the first table, and the wives wait till the second. This time Dr. Metheny told them two or three times, and still they were proceeding in the same way, but Mr. Eason stopped each man and made him wait for his wife. Strange to say, it seemed as hard to get the women to understand as the men. There is not the least thing one can think of but must be taught them. There was so much rain during most of the time that there were not so many people out as usual, but the house was well filled. Brabahan and S., two of our girls in the mountains, were here. They walked eighteen miles in the mud, and they had one quite dangerous stream to cross. I think it takes people to love the ordinances to do that. Dr. Martin was here and staid till after New Year.

We have been having quite a serious time with the measles. Mrs. Metheny and all the children have had them. We have had about forty-five cases in the boarding school. There were thirty-three down at one time. It kept us on the go day and night for some time. There have a great many in town died with it. It came near breaking up our town school. One little girl died. She was a smart, bright little thing, and seemed to take particular delight in learning the psalms and questions, and she would tell her mother, when she would go home, what the doctor had read about at prayers in the morning. She was delirious most of the time when she was sick, and she kept repeating over and over the psalms. Just before she died she asked some of her little playmates to sing. They began to sing some light songs, and she said, "No, not that, I want the psalms." Her mother told us that she had put her book and her thimble, needle, thread and patchwork into the coffin, she said to amuse her. (Her uncle is a Protestant, and had a coffin made for her.) A few days after there was an aged priest buried sitting up with his testament before him. So it seems to be one of their strange customs to imagine the dead need amusement, and yet if they would stop to think, they could not help but see that is a horrible idea.

The little Moslem baby that was left at our door died last week. The week before it died its mother came to see it. She said she told her husband to throw it in the sea, and he brought it here. She said if she could get it she would throw it in the sea yet; but poor Marasha said "No, no, no," she would care for it. After it was dead its father asked us why we took the trouble to bury it in a coffin; why we did not throw it out.

Mrs. Eason is still sick—that is, she has fever about four days every week. Some weeks she will miss it, and then we all think she is getting well, and the first thing we know she will be down again.

Dr. Metheny went to Suadea this week, and expects to be gone about two days. I forgot to tell you that politically everything is quiet. We do not feel our lives to be in any danger whatever now. There has never been so long a time of quiet since I came here. It is all the Moslems can do and more to take care of themselves, and they seem to have ceased thinking about killing other people.

MATTIE R. WYLIE.

If there is a debt upon your church go to work and pay it off if it is possible to do so. It may hang over you because you are short of means, but if permitted to remain simply because you are peevish and foolish towards each other, it will bring disaster alike to your souls and to the congregation. It is poor policy to refuse the removal of a debt for which we are responsible upon the plea of some business irregularity, when the sole result of such irregularity can be nothing less than ruin to many precious spiritual interests.—*Ex.*

SOUTHERN.

THE Central Board of Missions, at its regular monthly meeting, held February 18th, reconsidered its action of the former meeting, discontinuing the Camden Mission and reducing the force at Selma, and resolved, in view of the additional information and the generous proposition of our missionaries, to make no change for the present, either at Camden or Selma. The mission at the former place can, perhaps, be continued till May, without much, if any, additional expense, and that at the latter can be conducted with as large a force as formerly, and at the same expense as if the proposed reduction had been made.

The correspondence that led to this action is now laid before the church in the confident expectation that prompt and liberal contributions will be made to the Southern Mission Fund.

J. W. SPROULL,

ALLEGHENY CITY, Feb. 18, 1878.

Sec. C. B. M.

SELMA, ALA., February 5th, 1878.

REV. J. W. SPROULL.—*Dear Sir:* Your letter from the board was received yesterday afternoon. It indeed brought sad news to us. We have taken its contents under serious and prayerful consideration, and have concluded to return this answer and request; that you reduce our wages rather than take away any of our force. We have carefully talked over the matter and do not see how—at the present stage of our work—we can get on with less than three teachers. Now we present this plan, by which all our force will be continued and the expenses will be no greater than they are under your present arrangement: That you take five dollars from Miss Boyd's monthly salary, ten from Mr. Boxley's and fifteen from mine, this will make thirty dollars for Mr. Willdee.

Now, look at Mr. Willdee's case: It would be cruel and oppressive after his struggle to get here, and not having a cent left him, to dismiss such a worker from the field with not a nickel to take him away, when his services are so much needed. We say it would be cruel unless it be the very last resort. But I would not be judge as presenting his own personal condition as a plea for retaining him, but I only give this as a passing thought. But this I say, I am not able as yet to see how we can work successfully without him, and we who are at present carrying on the work are willing to make almost any sacrifice for the good of the mission. It is not that we wish to favor any with a position unnecessarily. We believe the work greatly demands it.

Miss Boyd is our only female assistant, and her services in the work are so valuable that I don't see how the work could go on without her. She is a great worker.

Now, with the above arrangement, the expenses of the Southern mission will be reduced to \$145 per month, and besides we will do all we can here toward defraying the mission expenses. There is at present great need of putting forth an effort in this work, because we do not desire its present interest to abate. We have turned off lately several scholars; our school is so full we can't receive any more. The prospects of the Sabbath School and church were never more brilliant. Now we would be sorry to hold out the idea that the work is about to go down or be discontinued for the want of funds. What shall we do? I fear there is a lack of faith somewhere. Let us take the whole matter to the Lord in prayer. Is it not written: "If ye shall ask anything in my name I will do it?" "Where is the Lord God of Elijah?" It cannot be that God intends this work to fail. Let us not believe it, but work with all our might, trusting his promises. Why should we become discouraged when the Bible is so full of promises? God is at this time trying the faith of the church, to see whether or not she has any. Talk of hard and distressing times! Who is ruler of the times and seasons? If the heart of the king is in the hand of the Lord, are not the treasures of the earth his? Cannot, *yea, will not* God open the treasures of the earth and the hearts of men when his people cry to him?

Let us not, brethren, look too much at the dark side. Let us not suppose that the hard times are beyond God's control. Let us not call on men but call on God. Prayer is the strongest purse we need at this hour. And when we ask, let us expect to receive what we ask. The fault is not in the hard times, it lies deeper down. Men have forgotten God's portion, and because of it he is calling them to their duty by sending them hard times. "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." When men forget to honor God with their substance they may expect hard times. When they forget

that what they have belongs to God, he will cause them to see bitter days. But finally, let us not be over-alarmed because of the times—God still rules. His work will go on whether men will it or not. He is no poorer to-day than he was in the days of Elijah. No man can hold his money against the will of God. Now God has placed certain means in our hands, let us see that we use them diligently, trusting firmly all the while in his promises.

Will it be possible to call a special meeting at once to consider our proposition? I do not feel it my duty to do anything till I again hear from you. So I will wait a few days, trusting that a way of escape from this emergency may be granted. I have not mentioned this matter to Mr. Willdee yet.

Hoping to hear from you at once, we remain,

Your obedient servants,

G. M. ELLIOTT,
DELLA BOYD,
D. W. BOXLEY.

The following letter, read at the meeting of the Board, March 18, obviates the necessity for publishing those received from Mr. McKinney and Miss Carson, already referred to, and will explain why at last Camden mission has been discontinued:

CAMDEN, March 11, 1878.

REV. J. W. SPROULL: I write to you this evening to state circumstances with regard to our mission here that put a new and rather discouraging face on it, and in order to state the case clearly we must go back to the election of trustees last fall. You remember that I told you that the two Republicans who were formerly trustees and who were eager to have the mission sustained were left out and two ultra-Democrats chosen in their place, one of whom, however, was willing and anxious to do what was right. The re-elected trustee died while I was north last fall, leaving only those two. After I came here at the holidays I went to teaching, and at the time that the public school was started I took a blank contract to one of them to be filled out and signed. Only the one was present and he retained the paper to make it out in connection with the other trustee. After a few days I called for the contract and was informed that they had differed in regard to the form of contract, the law requiring it to read that "Each teacher shall be paid a *pro rata* share of the school fund, according to the number of days reported of the actual attendance of each pupil." One of the trustees insisted that it should be made out in legal form. The other, who was in favor of the other school, which could not get scholars enough to sustain it by a *pro rata* share, was determined to have a certain definite amount for the other teacher, giving him thirty-two dollars a month for five months, which would be giving him about \$160 for teaching a school that will average about ten or twelve scholars, leaving about two hundred for us with nearly ten times that number. On this point the two trustees came to a dead-lock, and could do nothing until another trustee was appointed by the county superintendent. This was delayed for several weeks, and we were in hopes of getting Mr. Morrill appointed as trustee, and in fact the superintendent had said positively that he would appoint him. But by that secret power which politicians have over each other in this country, at last he was induced to appoint an ultra-Democrat who is said to be at the beck of the other. Hearing this I then determined to see what they were going to do, and wrote a contract in legal form and presented it to the old trustee. He utterly refused to sign it, giving no reasonable grounds for his action. The newly appointed trustee follows him. Matheson will sign it but it will do no good. Now, so far as I can see, there is no hope of obtaining even a share for the time we have taught. I had hoped and prayed that we might be successful in establishing a mission here, but in the providence of God it seems as though there were obstacles in the way which we cannot surmount. I cannot hope that in the present low condition of the treasury there can be anything done, but thought best to let you know before leaving. We shall be ready to leave here by Monday, March 26, and unless we have different orders before that time, we shall start for home. Please let me hear, if possible, from you next week. Hoping that something may yet transpire which will allow us to continue in the work here, I remain,

Yours truly,

WM. MCKINNEY.

STERLING MISSION STATION.

Thinking that the church which has established a mission in this region might be interested to know something in regard to this locality and to the prospects here, I send you the following sketch:

The valley of the Upper Arkansas was not opened for settlement until about five or six years ago. Boston capital and enterprise accomplished this result by the completion of a first-class railroad traversing this valley its entire length—250 miles. No valley ever lay more invitingly before railroad men. To construct a railroad little more was necessary than to furnish the ties, the rails, and the rolling stock. No valley ever lay more invitingly before the agriculturalist. A rich soil, comparatively even surface, section after section of land without a break, literally every foot of it arable.

The railroad completed—stations established—besides the daily trains, excursion trains almost every week brought into this valley thousands of excursionists. These were left by scores or fifties at the new stations, from which might be seen the land agents with vehicles filled with land viewers driving in all directions. Most of these excursionists wondered, and talked, and returned to tell of the valley of the Arkansas. A few bought land or took claims and began farming, settling upon a level prairie, no trees in sight. For three or four years it was confessedly an experiment. The great majority of the excursionists waited to see what would become of the adventurers who took claims in this wide valley. The whole scene was now novel; the circumstances in many respects contrasted with all former ideas of a desirable location. Nevertheless they found certain substantial advantages: soil, as to its quality and the evenness of the unbroken surface, all that could be desired; grass, five to eight feet high; the entire valley specially adapted to the employment of agricultural implements; climate, the happy mean between the rigorous north and the sultry south, and for healthfulness unsurpassed by even the mountain regions of Colorado; ague, that bane of the west, unknown.

At the end of about the fourth year the period of experiment was passed. The crops of the two or three seasons past, seen by thousands upon thousands of admiring excursionists, were accepted as a demonstration. "The future of the great valley was assured." The past season has brought to this region not merely the poor farmer, who despaired of being able to purchase a good farm in the east, but the well-to-do farmer, who is not slow to perceive the advantages to be enjoyed here, and in addition, capitalists, bankers, merchants, lawyers, editors, artisans—in fact all classes necessary to build up towns and cities, as by magic, all along the line of the great railroad. The towns and cities are surrounded by almost illimitable fields which wait only to be ploughed, sown and reaped—all by most improved agricultural implements. In Sterling, when it was a mere station, with but 800 inhabitants, \$100,000 worth of farming implements and machinery were sold in a single month. Even at the present rate this entire valley will in a few years be put under cultivation.

In a religious point of view, I am happy to be able to write that there are great grounds for thankfulness and encouragement. A few of the stricter sects of religious people, commencing at the early settlement of this county, established the character of the community. Great credit is due to these pioneers in the cause of Christ who made their influence felt from the first. Here the Congregationalists took a firm stand for temperance. Of these the proprietor of the Green Mountain House, a Vermonter, one of the first settlers of Sterling, has done a noble work. In early times fast young men would drive to his door and ask if they could get anything to drink; on being assured that they could have plenty of good cold water, they would turn away, cursing the town, and hasten on to some station where they could get the beverage they preferred. Their curse proves a blessing—a blessing which they themselves bestow by their departure. A sifting process has thus been at work with results most favorable to this locality.

The society of Friends, who came here among the first and who named this place "Peace," (and continue to name it so in their church records,) are, as all know, the advocates of the purest christian morality. Their decided testimony in favor of peace, temperance, simplicity of manners and dress, and in opposition to slavery in its day, and now to secret societies, is worthy of all praise. Besides the two denominations just referred to, there are here the United Brethren, the Wesleyan Methodist, the United Presbyterian, and the Reformed Presbyterian Churches, all of them cordial and zealous in their opposition to secret societies. No religious bodies openly approve the secret organizations, although it is well understood that some of them are practically ruled by the secret orders.

The Covenanter families located in and around Sterling (which is now called "the heart of the great Arkansas valley") are greatly encouraged that they have been able to attain an organization and that there are being added to their number from time to time brethren from various parts of the country. The establishment of a congregation at this place is now regarded as certain, but, judging from the history of our church in other parts of the west, this is but the beginning. As in southern Illinois, southern Iowa, and eastern Kansas, the first congregation was soon supported on all sides by flourishing mission stations, soon growing into congregations, there is little reason to doubt that the valley of the Arkansas will, in the course of years, have its half-dozen or more stations where a banner for reformation principles will be unfurled.

J. M. ARMOUR.

STERLING, Rice county, Kan.

THE CHINESE MISSION.

To the Secretary of the Board of Missions:

DEAR BROTHER:—If every picture has two sides, you will not expect our Chinese work here to be an exception. If we show the friends of missions the dark side, or only a part of it, first, they may be all the better able to appreciate the light when it is presented.

We have our discouragements, not a few. Obstacles, some of no ordinary magnitude, lie in our path. If our first and last great end should be the salvation of these idol worshippers by persuading them to intelligently abandon their idolatry and come to Christ, accepting the religion of the Bible, we are constantly met by a vast difficulty. The Pagan mind is satisfied with his own religion. As of his nation, the Chinaman claims that his religion is the oldest and the best. Until he came to America he knew of no other than the gods of his ancestors. His prayers were all to devils whose anger he feared, or to manifold imaginary deities, some good and others only great. His superstitions are interwoven with his very nature; and they are terribly enslaving. The devil, or some imaginary evil spirit, must be appeased. In the Chinaman's lodging room, or workshop, or laundry, the joss stick must be burnt before the picture of some god, or the perfume of burning incense must pervade the air he breathes. And when opportunity is afforded, or the annual holidays come, he is found in the Pagan temple offering sacrifice to his god and invoking his favor during the incoming year. Suppose you give him an English Bible. He cannot read it. If you give him the Scriptures in Chinese, he will not read them, or if he does he cannot understand them. When we invite them into our schools that they may learn to read, and then try to teach them the great lessons of the Gospel and invite them to come to Christ for salvation, they may not heed the lesson even if they understand it. But how can they understand it? They are wholly ignorant of the most primary and fundamental facts and lessons of the Scriptures. They do not even know who was the first man or the first woman, much less who made them. They never heard of the fall, of the covenants, of Abraham, of Egypt, of Moses, or the law, or the promises, or heaven, or hell. To those wholly ignorant of such things the Gospel is unmeaning. To men who know not their need of a Saviour, the story of the cross is only an entertaining narrative. In the life of Jesus, which they learn to read if they can be retained in the schools long enough, they see nothing but the life of a good and persecuted man whom wicked men tortured and murdered.

The lessons which the heathen Chinese need are such as our children learn from infancy. But before they can be much profited by them their heathen superstitions and errors and idolatry and Pagan stolidity must be at least in part removed. To remove them is not the work of a day or a month. There is need of line upon line, precept upon precept, during years of effort to instruct and awaken and convince and convert. Missionaries, therefore, find by experience that the almost only hope of reaching their atheistical hearts and infidel minds is by means of the schools. Many of them are willing to be taught the English language; some of them are anxious to learn it. For this reason they come to the night school, or to the Sabbath School, or to both. Here, ere they are aware of it, they are learning new truths, and without knowing the design of the teacher, they are learning what tends to undermine their faith in idols, or to awaken desire to know something of the Bible or more about Jesus. Now is the need of divine direction, lest the teacher do too great violence to the Pagan mind, or lest he attempt to eradicate all his su-

perstitutions at once. Ignorance or error, or inherited moral diseases, cannot be swept away by the waving of the teacher's hand. They are devils more tenacious than those which could not be cast out except by prayer and fasting.

Most of the Chinese who can be induced to come into our schools, and to hear the Gospel preached, are poor. The rich merchants, the heads of manufactories, the few men of learning, or the physicians or guardians of the temples, are too much absorbed in business, or they are too proud, to enter a Christian school or a chapel where the Bible is read or the Gospel preached. But the poor, who are more accessible as well as more susceptible, rarely have control of their own time. They are generally busy all day and all evening. They know no Sabbath except as an American holiday; and most of them are compelled to work all day in their shoe or cigar manufactories, or laundries, or in families that give no Sabbath rest to their servants. Hum Sing, a beautiful and very promising Chinese grown boy, lived as a servant in a family just across street from our mission. He was very anxious to come to our schools. But he was not permitted to come even to the Sabbath School, either morning or night. After six months or so of obedience to his forbidding (Christian?) mistress, he determined to come and risk the consequences. He lost his place by it. But the result was that Hum Sing learned to read the Bible and to know the way of salvation. The family had once been Presbyterians in New Orleans, and subsequently members of Dr. Scott's (Presbyterian) church in San Francisco, and they probably thought a knowledge of letters, as in the days of slavery, would be injurious to the servant. He, however, being only a Mongolian "heathen Chinese," differed from them in judgment; and not being liable to the auction-block or to the lash, he preferred his letters to dollars. He soon learned his letters, and in a short time he was reading the Bible in my Sabbath and evening Bible class. And he soon became possessor of a Bible of his own. Having memorized the Ten Commandments in English, and reciting them before the Sabbath School, he received a present of a copy of the Bible. I think he was led by the Spirit of God to love the truth of the Word as far as he understood it; and I hope that he saw the beauty of Him of whom he read therein. Recently we have lost sight of Hum Sing, but I hope to meet him in heaven.

Among the greatest obstacles to the conversion of the Chinese are the wrongs they endure from those whom they suppose to be Christians. It is said that "history repeats itself." Those who are familiar with the history of slavery and the untold wrongs done to the people of color in days bygone, can easily conceive of the many and great wrongs the Chinaman has to endure. And to resist these wrongs, or to defend himself against violence, is almost certain death by violence. If any brave or angered Mongolian, in an attempt to ward off violence or to resent an insult, happens to "get the better" of some bully or hoodlum, he is almost sure to be lodged in prison for an assault upon a white man. Then thousands are moving the heavens and the earth to drive them out of the country, so as to get rid of cheap labor. All these things tend to alienate the heathen mind and heart from our American religion.

But probably the greatest obstacles in our way are the vices, the frauds, the crimes and the awful infidelities and inhumanities of those whom the Chinese suppose to be Christians. These neither enter into the kingdom of heaven themselves nor permit the heathen to learn the way that leads thereto.

Notwithstanding these and other difficulties, the work of evangelizing the heathen here still goes on. The devil, however great his wiles and fiery darts, is unable to suppress the zeal of the friends of the Gospel or to prevent all the heathen from coming to hear it. Not to speak of others, our schools are largely attended. From time to time they hear the Gospel; and nightly, as well as twice every Sabbath, many are enjoying the means of steady progress towards the end of which we never lose sight—their conversion to Christianity and to Christ Jesus. While we meet with many obstacles, we have also many encouragements. Of these and other important matters I hope to be permitted to write you in my next letter—the bright side of the picture.

January 14, 1878.

N. R. JOHNSTON.

BLESSED is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow the wider their mouths open. A man or woman who is a gabbler at forty-five is a dreadful affliction to a house or church, or community. There are two things this age needs to learn—when to say nothing, and when it says any thing to say it well. "If any man among you seemeth to be religious and bridleth not his tongue, that man's religion is vain."—*Golden Rule*.

REPORT OF THE LADIES' MISSIONARY SOCIETY OF THE CONGREGATION OF BEAVER FALLS.

Our society has reached its second anniversary, and it may be well for us to take a retrospective glance. The society was organized under peculiar circumstances. A newly organized congregation, few in numbers, limited in means, and struggling for existence, our only hope was, under God, in a united, systematic and persevering effort.

It came to us as the Master's call to duty; and not without many misgivings and fears, we resolved to organize a missionary society. The first meeting was held in January, 1876, and the organization effected with six members. It now includes a majority of the members of the congregation. Owing to the circumstances of the congregation, our efforts have been mainly directed to our home work. Our means have been chiefly expended in liquidating a debt incurred in the purchase of church property, the purchase of a Sabbath School library and the clothing of mission scholars in the Sabbath School. We hope that by the blessing of God our little congregation will soon be fairly established, and that we will be able to devote our labors more to the general missions of the church. In the meantime we have endeavored to express our sympathies and extend a little assistance to our sisters in the foreign mission field by the purchase and making up of a box of clothing for their use.

Our treasurer's report shows the following result: The first year we raised \$287.15; of this, \$170.50 was obtained by solicitations from friends, mostly in the congregations of Little Beaver, Miller's Run and Parnassus. The second year we have raised \$168.28 by home contributions. Total amount in two years, \$440.43.

We make this record with profound gratitude to God, and with sincere thankfulness to the kind friends who have assisted us by words of encouragement, by sermons, and by pecuniary contributions. May He who has taught us to cast our bread upon the waters abundantly reward them all.

In closing this report we cannot forget God's gracious providence in sparing our lives. While death has been gathering his harvest on every hand, our ranks have remained unbroken. May this lead us to renewed diligence in the Lord's work, for we know not how soon we may hear the message, "The Master is come and calleth for thee." Let us work while it is day, for the night cometh, when no man can work.

Our association together has been for good. We have been drawn closer together. We have seen the evidences of God's blessing in our work. Let us profit by the experience of the past. And now, as our congregation enters upon another great struggle in the effort to erect a house of worship for our God, let us consecrate ourselves anew, and with entire dependence on God's grace, in holy affection for one another and for the whole church, go forward in our work, cherishing ever a deeper love for Christ and a firmer faith in God.

BEAVER FALLS, February 6, 1878.

M. COPELAND,
Secretary.

HOME CIRCLE.

ENIGMAS.

My name is seen in letters few;
With reverence great men oft me view,
I have of crime an emblem been;
Yet, represent one without sin.
I have no wisdom men to guide,
Though Good and Evil oft divide;
Of peace an humble teacher mild,
And lead the van 'mid warriors wild.
Without me none can christians be;
Yet, wicked men may carry me.
I have for centuries held great power;
And shall until Time's dying hour.

Allegheny, Jan., 1878.

JENNIE.

Although without much historical fame,
I was used in very early ages;
Familiar to all you will find my name;
I'm often mentioned in Scripture's pages.

You will find me figuratively used,
By a seer, in showing out Lord's great zeal;
When his people his goodness greatly abused,
How His own cause He plead, and wrought their weal.

Our dear Saviour once told his little band,
To yield "me" up; even though they were wronged;
"Give," strive not to keep me, was his command,
Unto the lov'd flock that to him belonged.

One time, when away from the noblest of men,
Who by suff'ring sore, was then much oppressed,
To one loved, he wrote with eloquent pen,
To bring me to him; my loss him distressed.

By this time, the answer you doubtless know;
I'm now, in more general use, than then;
Some little, some much, thought, on me bestow,
But all me own, children, women and men.

QUI.

My first is one of the prophets of Israel,
My second is one of the Books of the Bible,
My third is a king who was taught by his mother,
My fourth is one of the sons of Joktan,
My fifth is one of the tribes of Israel,
My sixth is a king of Bashan,
My seventh is the grandfather of Boaz.

A. O. CARSON, Winchester, Kan.

ANSWERS.

ENIGMAS.

Fish; Gen. 1: 26; whale, supplying to man oil, &c. Matt. 17: 27; Jonah 1: 17.
Pharaoe, Moelam, Uz, Lydia and Paul.

BIBLE QUESTIONS.

Mount Hor; Luke 19: 20; John 11: 44, 20: 7; 1 Tim. 5: 18; Shelomith; one,
Rehoboam.

ANSWERS to all by J. M. Douthett, Brownsdale, Pa., and M. Cannon, New Alexandria. Second enigma and Bible question, G. M.; A. E. Downie, Mars, Pa.; Mary A.; Abbie M. Hyde, Philadelphia; Aggie Rhodes, Livermore, Pa.; A. O. Carson, Winchester, Kan.

SOME of the answers given were not quite correct. The mistakes can easily be seen by examining the answers as given above. Only one correspondent appeared to notice the fact that 1 Tim. 5: 18, is not an answer to question 4. A number of enigmas, &c., on hand, will appear in due time. We ask the assistance of all to make the Home Circle still more interesting.

MARRIED.

By Rev. J. H. Boggs, Thursday evening, February 14, at the residence of the bride's brother, Mr. JOHN MCCARROLL, of Michigan, to Miss MARY ANN MCCARROLL, daughter of the late Rev. Wm. McCarroll, of Belfast.

By Rev. J. W. Sproull, Thursday, February 28, Wm. EDGAR and Miss MAGGIE E. BOYARD, all of Allegheny City, Pa.

By Rev. Wm. Slater, on Thursday, March 7th, at the residence of the officiating minister, Venice, Washington Co., Penna., ROBERT A. ROBERTS, of Pittsburgh and ANNA L. FINIOLE, of Allegheny, Pa.

OBITUARIES.

DIED, at his residence in Wilkinsburg, Jan. 16, 1878, WILLIAM WILLS, aged 47 years.

He was the only surviving child of Daniel and Isabel Wills. In 1832, when he was about two years of age, his parents, who were natives of County Antrim, Ireland, came to this country and settled in Allegheny. It was their design to educate him with a view to the ministry. He was strictly trained in the observance of the ordinances of religion, and at an early age united with the Reformed Presbyterian congregation of Pittsburgh and Allegheny, under the pastoral care of Rev. Thomas Sprbulla, of which his parents were members. After having made some progress in classical literature, he, while yet a boy, saw difficulties in his way, arising from the fact that his father was dependent on his own efforts in supporting his family. William, with a wise forecast, saw that at some time it might be required of him to sustain and comfort his parents, and the prospect of doing this by carrying out the original design was by no means encouraging. Acting from a sense of duty, he applied for a situation in the store of Mr. C. Yeager, and was received. In that position he soon won the confidence of his employer, and after some time became a partner, in which relation he continued till the end of his life.

In 1859 he was chosen to the eldership, and ordained in the Pittsburgh and Allegheny congregation. For a length of time he was the superintendent of the Sabbath School. In 1864 he removed to Wilkinsburg, and united with the congregation there under the pastoral care of Rev. Joseph Hunter. Shortly afterwards he was called by the congregation to the exercise of the office of elder, and was also chosen to be the superintendent of the Sabbath School.

He was appointed in 1870 a member of the Board of Trustees of the Reformed Presbyterian Synod. By the Board he was made its Treasurer. He was also elected by Synod to be the Treasurer of the Theological Seminary Fund. In 1869 he was the assistant clerk of Synod.

In 1857 he married Miss Anna Maria Harman, who proved to be to him a companion indeed. Three children, two sons and one daughter, were born to them. They, with their mother, survive, and feel deeply the loss which they have sustained.

The writer is conscious that in attempting to give a sketch of his character, it is possible his personal attachment might influence his pen; but, guarding against this, he is free to say that he was a man of great excellence. Gifted with a clear intellect, and endowed with a high sense of moral obligation, he presented a noble specimen of manhood. Early in life, as there is reason to believe, he was brought under the influence of divine grace, and religion moulded and adorned his actions and life alike in business, in the church and in his family. In whatever he undertook to do, he was moved by a sense of duty, and nothing that he could prevent was suffered to interfere with his discharge of it. The church trusted him, and well did he show that he was worthy of her confidence. Let the appended tributes of the session, and of the Boards of which he was a member, be the testimony to this.

By diligent attention to business he acquired a competent portion of the good things of this life. Viewing himself, however, as a steward of what God gave him, he conscientiously discharged the trust committed to him. The schemes of the church for promoting the cause of Christ received from him cheerful and liberal support. His hand was ever open to relieve the temporal wants of the needy. To him might be applied the declaration of Job concerning himself, "The blessing of him that was ready to perish came upon me; and I caused the widow's heart to leap for joy." None, excepting the partner of his life, who was as ready as he was to every good work, knew the extent of his benefactions. The precept of our Lord, "When thou doest alms, let not thy left hand know what thy right hand doeth," he carefully observed.

He had clear and sound views of the system of grace. With the distinctive doctrines of the Covenanted Church he was well acquainted. He knew their excellence, and watched with jealous anxiety any movement that seemed like a departure from them. Books that treated of religious experience, next to the Bible, were his favorites. On that subject his conversation was specially edifying.

Though modest and unobtrusive, he was well known in the community. His death was lamented by all classes. During his last illness, while the result was uncertain, many were the anxious inquiries about him, and cheerfulness or sadness marked the countenances of the inquirers as the symptoms were reported to be favorable or the reverse.

The cause of his death was hernia, with which for a number of years he had been afflicted. It became strangulated, and the efforts of his physician to reduce it in the ordinary way proving ineffectual, an operation had to be performed. For several days there was hope of his recovery, but a few hours before he died inflammation of the bowels set in, and in his feeble condition all remedies were fruitless, and he resigned his spirit into the hand of God.

It should be said, not as a eulogy of the deceased, but as a testimony to the reality and power of the religion of Christ, that in place of murmuring under his sufferings, while he was able to speak, he in strong language expressed his wonder and admiration of the goodness of God to him. He seemed to begin on earth the song that will make the lips vocal in heaven, "Not unto us, O Lord, not unto us, but unto thy name give glory."

His last words were: "O death! where is thy sting; O grave! where is thy victory. Thanks be unto God who giveth us the victory through our Lord Jesus Christ." T. S.

PREAMBLE AND RESOLUTIONS OF THE SESSION OF THE REFORMED PRESBYTERIAN CONGREGATION OF WILKINSBURG, ON THE DEATH OF WILLIAM WILLS.

Inasmuch as it has pleased the church's head to remove by death from our midst our esteemed brother and co-worker, William Wills, a member and ruler of this congregation, therefore *Resolved*:

1. That in this visitation we feel sorely bereaved in being deprived of the presence, wisdom and counsel of a most worthy ruler.

2. That the congregation of Wilkinsburg in particular, and the church in general, have met with an almost irreparable loss.

3. That we feel reproved and corrected on account of our sins, as being unworthy of such a precious gift.

4. That we bow with reverence and submission to the sovereign will of the Almighty, who does all things well; "Thy will be done."

5. That we tender our sympathy to the bereaved family—the widow and fatherless children, and commend them to the gracious care of our covenant God, for "a father of the fatherless, and a judge of the widows, is God in his holy habitation."

6. That seeing one cut off in the midst of his days and usefulness, we are admonished of our frailty, the uncertainty of life and the necessity of making speedy preparation for the *great hereafter*.

7. That a copy of these resolutions be sent to the family of deceased and also to the church magazines for publication.

A. C. COULTER, Clerk.

JOSEPH HUNTER, Moderator.

At the regular monthly meeting of the Central Board of Missions, held January 21, 1878, the following minute respecting the death of Mr. Wm. Wills, a member of the Board from its organization, was unanimously adopted, and the Secretary was instructed to have the same published in the magazines of the church, and a copy forwarded to the bereaved family. J. W. SPROULL, Sec. C. B. M.

THE Central Board of Missions record with deep sorrow the decease of William Wills, one of its members, which took place at his residence, in Wilkinsburg, on the 16th inst.

For several years he was the Secretary of the Board, and performed the duties of that office with accuracy and fidelity. As a member of the Board, he punctually attended its meetings, and by his judicious counsel did much to promote the cause of missions in the South and West, entrusted to us by Synod. We feel that in his removal we have lost an invaluable member, whose presence always gave interest to our meetings, and to whose wisdom and earnestness, in co-operation with the other members, is owing, as means, whatever success has been attained in our work. His seat is to-day vacant, and we are reminded that our time for work will too, come to an end. We bow in submission to the will of God, believing that our loss is his gain.

To his wife and children we tender our affectionate and sincere condolence.

THE Board of Trustees of the R. P. Church unite with the Central Board of Missions in the above tribute to the memory of William Wills. We add, moreover, that as the treasurer of the funds entrusted by Synod to our care, no encomium of his fidelity, accuracy and diligence that we could utter would be too high or too strong. He was a model man in all the relations of life that he filled. We feel deeply his removal from us, but endeavor to console ourselves by the reflection that his work

being finished, his Master called him to the gracious reward that crowns the labors of the good and faithful servant.

D. CHESNUT, *Secretary.*

WE cannot claim the long acquaintance with Mr. Wills which it was the privilege of those who have given their tributes above to enjoy, yet we take the liberty of adding a few words. Mr. Wills was an example to Christian business men. He had charge of the accounts of his firm. During business hours he was constantly at his desk, yet he kept to the line in the duties he owed to God. At communion seasons his place at the store was vacant, he was to be found in the house of God. The second day of his absence during his illness, we stopped in at the store to see him. On inquiring for him, we were told "he has not been here for a day; I suppose it is the communion." They all knew his habits. He had not love of the world. Walking with him from church towards the train, on our way to town, at the conclusion of the Monday service after a communion, some years ago, he remarked, "Now I step down into the mire." He wrought as one who sought to keep his garments unspotted from the world.

He left his desk for the train on Thursday, January 4, leaving, as usual, some pressing items that would demand early attention the next day. As he laid them to one side he said "They will have to wait, even if some one else has to attend to them." An ordinary remark, but in this case prophetic; how well it is remembered. He was in health, with every human prospect of continued days, yet he was cut off. We know not what a day may bring forth. We saw him the following Tuesday. His bodily condition forbade his having much nourishment or drink. He felt the power of thirst as he had never felt it before. He called to mind the word of God and its reference to it and said "So the soul should thirst for the blood of Christ."

Mr. Wills, though not a demonstrative man, drew his friends to him, because they felt they could rely on him.

(Obituaries of J. B. Maxwell, Robert Thompson and several others are in type, but have been crowded out.)

BOOK NOTICES.

SOME THOUGHTS ON THE BOOK OF REVELATION. By John Orr, S. C., Cedarville, Ohio; pp. 110.

This work gives evidence of deep thinking and diligent research. The writer has wisely refrained from giving a dogmatic application of the predictions in the Revelation to future events. His views in general are those taken by others who have preceded him. While there is not much that is new on the subject of which he treats, there is brought within narrow limits, the result of the labors of sober thinkers, which makes the work desirable to those who are seeking information in regard to the meaning of the mysteries with which the Book of Revelation abounds. A tone of devotion and piety pervades the work, which will make it both acceptable and profitable to serious readers.

As is no doubt known to many of our readers the "Princeton Review" has lately passed into new hands. It is now published at 87 Park Row, New York. The name is the one originally adopted, and by which it was so favorably known previous to the union with the Bibliotheka Sacra. Under its new management the "Review" has decidedly improved. It is published bi-monthly; two dollars a year, or thirty-five cents a number. The amount of reading matter exceeds that contained in any other review or magazine furnished at the same price, the number for March containing 400 pages. The variety of articles discussed can be seen by the contents of the March number, and the character of the articles may be inferred from the names of the writers.

Limits to State Control of Private Business, Chief Justice Cooley; Design in Nature, President Chadbourne; The Ordo Salutis, Prof. A. A. Hodge; Opening of the Synod of Dort, Prof. S. M. Hopkins; Evil in Things Good, Dr. J. Hall; The Bible and the Public School, Dr. S. T. Spear; Morality, Religion and Education in the State, Prof. L. A. Atwater; Dualism, Materialism or Idealism, Prof. F. Bowen; No Preaching to the Dead, Dr. N. West; German Thought and Schopenhauer's Pessimism, Prof. A. Alexander; The Pontificate of Pius the Ninth, Bishop Coxe; Shall the Keys or the Sceptre Rule in Germany, C. A. Salmond; Evolution from Mechanical Force, Dr. L. P. Hickok; Contemporary Philosophy, Mind and Brain, Pres. McCosh.

THE

Reformed Presbyterian and Covenant.

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No. 5.

ORIGINAL.

THE NATIONAL PARTY.

THE nation is passing through a sad financial experience. The trial continues so long that the people weary of waiting for better times. The reasons assigned for the stress of affairs are various, but we do not propose to discuss these. It is a proposed means of relief of which we wish to speak.

We had the severe strain of last summer, when the discontented employed and the idle classes united to get by violence what they sought, laying hands upon the property of others. There were demagogues then ready to lead them on, inculcating principles learned in atheistic schools, especially in their own evil hearts.

When this movement failed, arraying against itself the whole force of society, the same artful leaders initiated political action. Unity in this was not at once secured. There were for a time various organizations, but they seem now to have coalesced to form the National Party, and it is of the aim of this party we propose to speak. They favor as a means of relief the unlimited issue of the paper currency as a legal tender, that is, without a coin basis. The opposition to it comes not only from those who endeavored to hold the national faith to the world's standard of value, but as well from those who favored the issue of the silver dollar of 412½ grains as a legal tender dollar. The latter, however, with bad grace blame any for wrong theories. They know perfectly well that for dealing with outside nations the government has coined a trade dollar of 420 grains of silver. They know perfectly well that millions of the nation's bonds are held abroad, yet they deliberately made it a law, that the creditor of the government, at home or abroad, should take 7½ grains of silver less than was given to the private creditors in our Oriental trade. They made the coin piece a legal tender dollar, when its intrinsic value was only 93 cents. But the evil working of this law cannot be felt for a time. The majority of the people demanded that the experiment be tried of dealing in this way; yet the execution of the law is in hands that hold proper principles. Their endeavor is to buoy the value of the new dollar. It is only given out for gold,

and the government means to do what it can to bull the price of silver. If the movement is not successful to bring it near to that of gold, and silver coin becomes a burden, then the coinage can be stopped. In the meantime, however, there is the damage to the nation of a false step.

The silver men should know full well, that multitudes in the country with other wild theories to work out view the passage of this silver bill as a concession to them. They are demanding more concessions, and the danger lies in the disposition of public men to concede to the people, instead of leading them by correct teaching. The educating of the people in right doctrines belongs to all who have hold of the right standard—the Word of God.

The evil we have spoken of as in the silver bill, has been in unfair dealing. The proposed effort of the National party is an evil that is a delusion and a snare. They start out with the idea that the great trouble is the lack of money, and that if money were plenty, the evils of hard times would disappear. They advocate, therefore, the continued issue of greenbacks as legal tenders, and this issue to go on as there is a demand. A very simple plan and a very foolish plan, yet it has its advocates, and these among a class who ought to do better than head a delusion. Whether we agree or not with Daniel Webster as to political economy that "there is no such science. There are no rules on these subjects so fixed and invariable that their aggregate constitutes a science," yet there are, as he says, *truisms* relating to it, and the wonder is that men forget these. There is an experience recorded in history that is enough to satisfy us as to such a scheme as this. Common sense even can work this problem out. Yet a warning is needed, for whole communities can run mad as well as an individual. Reason, common sense, history, all are forgotten, and an evil runs its course at times, as if a disease. The deceiver and the deceived are deluded together.

The great beacon here is the Mississippi scheme of the last century. Louis XIVth of France died in 1715, leaving the nation heavily in debt and its credit low. His great grandson, Louis XV, was then in his minority, and the Duke of Orleans became regent. This regency was characterized by the wild financial excitement brought on by John Law. Law was a Scotchman, born in Edinburgh in 1671, and had led a fast life. He gained the ear of the regent and secured a charter for a private bank in 1716. He emitted notes and took in government paper at par, though then at 80 per cent. discount. His notes were in 1717 made receivable for imposts, and millions were issued. In the same year he organized the Mississippi Company; with an enormous capital, and in 1719 there was added to it the East India trade, both monopolies. Louisiana was to be colonized, gold was to flow in and trade from these distant lands; and paper money was issued on this basis till billions were emitted. He even proposed to pay the national debt, taking only .03 per cent. interest. Money was loaned at .02 per cent. There was plenty of money, such as it was. The Exchange was as the inside of an asylum every day. The poorest had wealth—in paper. But when they tried to convert it!

The height was reached in 1720. The realizing process was under way; the government decreed that the paper should go for half its face; the fever had run its course, the collapse came. In December, Law quit France a poor man and execrated. He died in poverty, in 1729, in Venice.

The lesson ought never to be forgotten. It is hard to bear financial distress. Yet it is well to be warned against physicians of no value.

We must have faith in the right; yet no less is it our duty to warn men not to repeat the fearful experiences of the past. The National party is a delusion. Its leaders are either deceivers or deceived. In these cases they are generally both.

There are other evils in this party that render it proper for a religious journal to discuss it. In fact, it will gather to itself the worst elements of the country in their opposition to all that is good, but this financial question is the uppermost now, and so calls for consideration.

THE GOSPEL AND ITS EVIDENCE.

BY JOHN BROWN, A. M., STRAWBERRY POINT, IOWA.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. 2: 1-4.

THE particle *therefore* connects this chapter with the preceding one. It intimates that the first verse of the text is a practical inference drawn from all that the apostle had said about the superiority of Christ to the angels. As if he had said, "Since Christ is so much better than the angels, *therefore*—for this reason—we ought to give the more earnest heed to the things which we have heard spoken by him, lest at any time we should let them slip out of our minds, as water out of a leaky vessel." As water escapes out of a leaky vessel so gradually and imperceptibly that we are scarcely aware of it till it is gone, so it is with the backslider in heart. There is a striking similarity between the backsliding of the soul and a consumption of the body. As the consumptive patient generally wastes away and is not aware of his true condition, but flatters himself with the hope of recovery, even to the last, so it is with the backslider in heart. He gradually loses relish for divine things, and becomes more and more intoxicated with the things of the world, and never realizes his true condition until any religion he had is lost. Let us watch against the first symptoms of apostasy. Let us take heed to ourselves that we lose not those things which we have wrought, but that we receive a full reward. Let us therefore fear lest a promise being left of entering into his rest, any of us should seem to come short of it. 2 John 1: 8; Heb. 4: 1.

The apostle next gives reasons why "we should give the more earnest heed to the things that we have heard" viz.: the importance of the

message, the character of the speaker, the evidence by which it is confirmed, and the wonderful miracles wrought by God in demonstration of its truth.

1. *The importance of the message.* "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" By "the word spoken by angels" is meant the law of the ten commandments, which was proclaimed from Mount Sinai amidst thunderings and lightnings, and blackness, and darkness, and tempest. That word was "steadfast," firm, and inflexible in its demands and penalties. If so much as a beast touched the mountain, it was to be "stoned or thrust through with a dart;" and so terrible was the sight that Moses said, "I exceedingly fear and quake." The law was called "the ministration of death" because it was a dispensation of terror. And it continues to speak terror, and nothing but terror, to transgressors. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10.

But oh! the amazing contrast between "the word spoken by angels" and "the things that we have heard!"—between the thunders of the law and the "still small voice of the gospel!" The law condemns the sinner to death for one single offence, but "the free gift is of many offences to justification." The gospel proclaims a "great salvation" to the chief of sinners. "It is a true saying," says the apostle, "and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." The gospel reveals a full atonement. The Son of man came not to be ministered unto; but to minister and to give his life a ransom in the room of many. The gospel proclaims a free, a full and an irreversible pardon to all who will accept it. "I will be merciful to their unrighteousness," says God, "and their sins and iniquities will I remember no more." The gospel assures us that that same Jesus who died for our sins rose again for our justification, and ascended to the right hand of God in the heavens, where he appears as the sinner's friend and the advocate of his people, and that, therefore "He is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." The gospel also encourages us to look for the second advent of the Redeemer, when he will raise the righteous dead from their graves, and gather them to the home of the redeemed. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." These are some of "the things which we have heard" in the gospel, and it highly becomes us to take "heed to them lest at any time we should let them slip."

2. *The character of the speaker.* The law was "spoken by angels." Stephen says it was "given by the disposition of angels." Acts 7: 53. We are also told that it was spoken by God. Exod. 20: 1. These passages taken together must therefore mean, that God communicated the law through the intervention of angels in some way that we cannot ex-

plain, or even understand. But the "things which we have heard" in the gospel "began to be spoken by the Lord" himself, without the intervention of angels. And in this wonderful speaker we see the majesty of God, combined with all the sympathy and tenderness of a brother. We see the majesty of God. "He spake as one having authority, and not as the scribes." He commanded even the winds and the waves, and they at once obeyed him. We see in him all the sympathy and tenderness of a brother. We find him lamenting over the miseries of the devoted city with expressions of the deepest sorrow. "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" How pathetically does he console the afflicted and the broken-hearted under their trials! How kindly does he invite burdened souls to come to him, that they may obtain the rest they need! "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Never was there eloquence like the eloquence of Christ—it is eloquence that touches the tenderest chords of the heart. A fine example of this eloquence we have in his last discourse and intercessory prayer. Infidels tell us that the Bible is a forgery; but no infidel ever did or ever could imitate the language of Christ. Never man spake like this man. The majesty of the style at once brings conviction to the heart that this is the voice of God. The sweet tones of sympathy that fell from his blessed lips assure us that he is the mourner's friend. Well might his hearers "wonder at all the gracious words which proceeded out of his mouth!" May we, like Mary, sit at his feet and hear his word! Let us give earnest heed to the gracious words which he spake, lest at any time we should let them slip.

3. *The evidence by which the gospel is confirmed.* It was "confirmed unto us by them that heard him." Each of the four Evangelists has written a history of "all that Jesus began both to do and to teach," and these histories are in our hands. The histories bear all the internal marks of truth. The writers could not be deceived, for they lived on the most intimate terms with him both before and after his resurrection. Nor could they have any motive to deceive others; for the only prospect of reward they had was a life of poverty and persecution to be closed with an ignominious and shameful death; and many of the first ministers of the word sealed the truth of their testimony with their blood. Add to this:—

4. *The stupendous miracles that were wrought by God in demonstration of the truth of the gospel.*—"God also bearing them witness, both with signs and wonders, and gifts of the Holy Ghost, according to his own will." Of the many miracles recorded in Scripture, we would call attention to the gift of speaking in foreign tongues that was conferred on the disciples on the day of Pentecost. We read that "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there

appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And now hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Acts 2: 1-11. On this wonderful narrative I observe:—

(1). *That self-deception was impossible.* Would it be possible for the inhabitants of Chicago to imagine that they saw the city enveloped in flames, if the city were not burned down? It would be no less impossible for the vast multitude gathered out of "every nation under heaven" to imagine that they heard the disciples speak in the language of each nation if such had not been the fact. The supposition would be as great a miracle as the miracle itself.

(2). *Imposition was impossible.* Would it be possible for any one of the newspapers of Pittsburgh to publish an account of the recent riots and obtain any credit whatever, if there were no such riots there? It would have been equally impossible for Luke to publish this narrative and obtain any credit; because every man, woman and child of that vast assembly would have contradicted him on the spot. The supposition would be as great a miracle as the gift of tongues.

(3). *Forgery was impossible.* Would it be possible for me to publish a book in the name of Jonathan Edwards, pretending to give an account of the life and labors of Brainerd, the Indian missionary, if no such man or book had been heard of before? It would have been equally impossible for an impostor to publish this narrative at any subsequent period of time, for the same reason, viz.: because no such book as the Acts of the Apostles would have been heard of before. The man who can believe this believes in as great a miracle as any of the miracles of Pentecost.

It is impossible, therefore, for the facts recorded here to have been otherwise; impossible for such a vast multitude to have imagined that they heard the disciples speak in the vernacular tongue of each nation if they did not; impossible for Luke to have published his account of these wonderful things in the face of so many witnesses without contradiction if they were not true; impossible for an impostor in any subsequent age to forge the fact, because the narrative professes to have been published at the time of the event, and consequently the impostor must have persuaded the people that the book of which himself was the author had been in the hands of the public ages before he was born. At no period of the church were the Scriptures of the New Testament, like

the Book of Mormon, dug out of some concealment in the earth; but have been in the hands of the people from the days of the apostles—a circumstance which renders forgery not only impossible, but absurd.

The argument of Hume, viz.: that miracles are incapable of belief, because they are contrary to all experience, seems to us exceedingly weak. They may, indeed, be contrary to *our* experience; but how can we say they are contrary to *all* experience when so many credible witnesses declare that they have seen them? But, besides the vast amount of human testimony to the reality of miracles, we have the testimony of nature itself, so to speak. We admit that God in the ordinary dispensations of his providence operates by fixed laws; but is he not at liberty to depart from these when he sees a sufficient reason to do so? And that he has not always acted by the laws now in operation is clear from the natural history of the earth itself. The voice of geology uniformly declares that once there were causes in operation that do not now exist.

"After all," says Robert Haldane, "there *must* be miracles. Not only must we admit that they are both *possible* and *credible*, but the *absolute necessity* of their existence forces itself upon us. Whether the world *had* or *had not a beginning*; whether, on the *first* supposition the production of things be ascribed to *chance* or *design*; whether, on the *second*, in order to solve the numberless objections that arise, we *do* or *do not* recur to universal catastrophes, there is no possibility of accounting for the phenomena that come under our notice, without having at last recourse to miracles; that is, to events altogether unconformable, or, if you will, contrary to the present course of nature, known to us by experience."

Such are the reasons why we ought to "give the more earnest heed to the things that we have heard." They are not only infinitely important in themselves, but are accompanied with such strong evidence as to render neglect or unbelief highly criminal. Those who reject this evidence have "no cloak for their sin." "How shall we escape if we neglect so great salvation?" It is a question which, with reverence be it spoken, God himself cannot answer. For, if we reject the only remedy, "there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation to devour the adversaries."

THE ENEMY'S FLOOD AND THE DIVINE STANDARD.

BY J. J. MCKAY.

I. THE FLOOD.

A FLOOD is a formidable source of calamity. Its natural characteristics of density, impetuosity, pervading and overwhelming force render it irresistible, and the cause of almost instant and simultaneous death to all who may be in its immediate path, and of the overthrow of structures, obliterating, to a great extent, all lines of demarcation as to land and otherwise. The indication of it causes consternation and

amazement on the part of all who may be exposed to its power. The assaults of Satan on the kingdom of Christ in the world are represented in the Word of God under the figure of a flood. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him;" or, according to the marginal reading, "shall put him to flight." "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood." When the serpent instilled the poison of sin into the souls of our first parents, with what a flood did he overwhelm the whole human race! under what a flood of darkness has the human mind been since! and what a flood of depravity has pervaded the human family ever since! This very soon appeared in the history of the world, even in the first family which God organized on the earth, and whose head was created holy and happy. The crime of fratricide soon stained it. This flood of sin so filled the earth with violence as to provoke God to send a flood of waters to destroy man from the earth. Then after the flood what acts of daring wickedness have ever since characterized a large portion of the human family, bringing down in numerous instances the judgment of heaven in signal acts of divine vengeance? Darkness covered the earth, and thick darkness the people in their ignorance of God's being and character, and in the prevalence of idolatry and superstition in the world. Even the portion of the human family which God called out from the rest of the world to be a peculiar people to himself, and to whom he committed his oracles, has its history painfully marked with departure from God and defection from his truth, which brought them many times under the grievous chastisement of his displeasure. Then when the Son of God appeared in the world to take away sin, when he came to his own, his own received him not, but by them with wicked hands he was crucified and slain. When he ascended up on high, and sent the promise of the Father, the Holy Spirit, to his followers, what a flood of relentless persecution did the great serpent cast out of his mouth to cause them to be taken away! and ever since he has been casting out of his mouth floods of dangerous errors and damnable heresies with which to corrupt mankind. The most prominent features of the enemy's coming in like a flood in the present day are the prevalence of

1. *Infidelity, atheism and disregard of the claims of God.* This is manifest. It is characterized in a certain period in the history of Israel when it is said, "In those days there was no king in Israel, every man did that which was right in his own eyes." Multitudes upon multitudes act as if there was no God in the earth. "The fool hath said in his heart, there is no God." Multitudes regard the Scripture of truth as an antiquated or obsolete production, not considering its inspired character, and its many fulfilled predictions. They deny the claims of divine institutions; ignore the marriage relation as of divine appointment and surrounded by divine sanction; regard the church of Christ as a mere voluntary association, not essential to the welfare of man, or advancement of Christ's kingdom, whereas the word of God declares it to be the pillar and ground of the truth; they deny that civil gov-

ernment is a divine institution, and say it is only a matter of human arrangement, regardless of the teachings which God gives in his word respecting the character and responsibility and duties of civil rulers ; they deny the solemn duty of family religion and the duty of bringing up children in the nurture and admonition of the Lord.

2. *A corrupt literature.* The name or number of productions of this character may be called legion. Without going back to the revolting records of Pagan usages and mythology, or descending to the lower strata of the literature of the present day, detailing the fiendish exploits of the gambler, the voluptuary, the assassin and the robber, even in the professed religious issues of the press, what an amount is there of fascinating fiction, intoxicating to the mind of the reader and producing a disrelish for the sincere milk of the word of God. Also the literary productions of a professedly evangelical character contain pleadings for indiscriminate fellowship of all professing Christians, regardless of the many errors which many such hold ; also animadversions on formulated principles of christianity, and such as adhere exclusively to these ; styling as sectarians those who dissent from and oppose prevalent errors in doctrine, worship and government in the church of God, without attempting to examine the cause of this opposition on the part of the true friends of divine truth, or the character of the errors and irregularities which they testify against.

3. *A corrupt and lukewarm Christianity.* Under this head may be named the *Arian* and *Socinians*, who blasphemously deny the eternal godhead of the Lord Jesus Christ. *The Universalist*, who denies God's infinite and eternal attribute of divine justice, and the eternal punishment of impenitent sinners. *The apostate, anti-christian, Popish church of Rome*, which is proved to be the anti-Christ of Scripture, which has filled the world with its damnable heresies, and has extinguished the light of divine truth as much as in its power, and has cruelly put to death myriads of God's people who would not assent to its blasphemous dogmas. *The professedly evangelical churches*, some of which deny the doctrine of man's original depravity by the fall, and maintain that the penalty connected with the original sin of our first parents does not extend beyond the extinction of physical life, and that hence infants, who are not guilty of actual transgression, are necessarily saved ; which theory has not one syllable of foundation in the whole volume of divine truth. Others hold that a man's conversion and continuance in grace are altogether dependent on his own will, and that the sovereignty of God or that of his grace has nothing to do with man's salvation, whereas the word of God maintains both. "Thy people shall be willing in the day of thy power." "Of his own will begat he us by the word of truth." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Others corrupt the worship of God by using uninspired hymns and instrumental music, and set aside that manual of praise given by the Holy Spirit for celebrating God's praise. As to instrumental music, it was never used by Christ or his apostles when in the world, neither was it known in the church for centuries thereafter. Churches who admit

and retain in their fellowship parties who maintain habits of intemperance and traffic in intoxicating drinks—a vice with which the land is flooded—parties who are open violators of the Lord's day, patronize and hold stock in Sabbath-breaking railroads. Others who are known extortioners in usurious transactions, and who conduct business on illegitimate principles. Parties who patronize the Sabbath-breaking newspapers by advertising largely and exclusively in the issues of those papers on that particular day, which is equally as criminal as if they had hired men to go through the city and cry their wares at every street corner on the Holy Sabbath. Pastors who introduce into their pulpits parties who never subscribed the formularies of the church with which they are connected, thus violating the very standards on their solemn vow of maintaining which they have been called and installed in their pastorate, and thus trampling on the rights of the people to whom they minister, who have the inalienable prerogative of choosing their spiritual teachers. Churches which combine to slay the witnesses in the present day, not as in the days of old by the wild beasts of the Roman amphitheatre, nor the fires of Smithfield, nor the scaffold of the Grass-market, but by the combined and persistent effort to silence and stifle testimony-bearing against the prevailing defection and backsliding of the present generation from Reformation principles and attainments, and keeping out of view and maintaining silence on the parts of divine truth in support of these principles and attainments. The character of those in Ezekiel who maintained a testimony for the truth, and on whom God put his own mark, was that they not only sighed, but cried for all the abominations that were done in the land; but now God's people may sigh much, because of abounding iniquity, but must not cry nor disturb any by a faithful testimony for fear of disturbing the church, or of driving away formal professors and hearers who fill the pews and help to pay the debt and expenses of the church. The cry is now for preaching smooth things, saying peace, peace, where there is no peace, and building the church walls with untempered mortar. There is a disposition in the church now to court alliance with and gravitate towards larger bodies outside for popular applause, and for securing a larger pecuniary income. There is an effort now being made to amend the Constitution of the United States by incorporating therein a recognition of the Christian religion in which our church at first took the lead, but in this they have lowered their standard by joining in affinity with other bodies who are corrupt in their principles, and even some who are rank heretics, who boldly deny some of the most palpable truths of divine revelation—thus meriting the rebuke of the man of God of old. "Shouldest thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord." The process of suppressing the truth is indicated now in the manner of administering sealing ordinances, in not holding parents bound on receiving the ordinance of baptism for their children to the due performance of the duties incumbent on them in training their children in the knowledge of divine truth, and the formulated doctrines of the Christian religion. Also when admitting

parties to the ordinance of the Lord's Supper in not reminding them of the sins which they ought to renounce, as well as the graces which they ought to possess for this solemn ordinance.

4. *Corrupt civil governments*, which obstruct the progress of the gospel ; which ignore the claims of him who is Governor among the nations ; which refuse to be governed by the law of him who has instituted civil government in their legislative enactments, and in executing these ; who unduly interfere with the jurisdiction of the church of Christ in spiritual matters, arrogating to themselves the prerogative of Christ in governing his church according to his own word ; who do not enforce the proper observance of the moral law on the ground of its being the law of God, but of human expediency ; who trample on the sacredness of the Lord's day and cause its fearful violation by compelling multitudes in the service of the government to labor on that day ; who do not adopt measures to stop the violation of the other commandments of the decalogue, such as by the fearful sins of drunkenness and of polygamy. This is a plague spot on this nation, yet there are in places of trust and in the legislative bodies, parties who are openly addicted to these vices.

II. THE STANDARD.

Whilst it is most painful and appalling thus to contemplate the moral darkness resting on the world and the enemy's flood of wickedness, yet it is cheering to every true hearted believer who realizes the flood of sin surrounding him in the world, and the flood of sin breaking into the church of God, that there is one who has entered the lists with this giant enemy ; that it is none less than the eternal Spirit who lifts up the standard against him and puts him to flight. Yet as he has done this by human instrumentality in the past, so he continues to do until the end. The means by which the Spirit of God opposes this enemy and his floods are

1. *By believers' personal godliness.* This is the most palpable proof that the world has of the truth and power of the religion of Christ. There was the godliness of Abel, not to speak of the godliness of Seth and of Enoch, who shined in the midst of the ante-diluvian darkness. It was the godliness, the faith and obedience of Noah that saved the human race from being forever drowned in the flood of waters which sin brought on the world ; and the ark which contained, as it were, the germ of mankind in after ages, whilst floating on the mighty waters was a floating standard against the design and power of the enemy. It was the godliness of Joseph in realizing the all-seeing eye of God, and in resisting his base assailant that brought him out of the Egyptian dungeon to be next to the monarch in the government of that nation and kept in abeyance the flood of moral darkness. He was the means of saving much people alive, not only those amongst whom he dwelt, but his father's household who were the fathers of God's covenant people. It was the godliness of Daniel and his three companions that brought them to be rulers over the province of Babylon, and finally was the means of giving such knowledge of the God of Israel to the

Babylonian court as ultimately led to the liberation of all the Jewish captives and their return to their own land to rebuild the temple of God at Jerusalem.

2. *Family godliness*, than which there is hardly any thing more powerful to counteract the flood of sin in the world, in that godly families are chiefly the nurseries of godliness in the earth, and furnish recruits and good soldiers of Jesus Christ with whom to make war on the kingdom of darkness in the earth. Witness Abraham, Joshua and Daniel.

3. *A faithful ministry in the church*, who give faithful warning to high and low, to rich and poor, as to the sword of divine judgment coming on the land for abounding wickedness; who feed the people with knowledge and understanding, and maintain inviolate the order of God's house, and who will not trifle with holy time in descanting on unscriptural theories and dogmas regardless of their solemn position, and of the crying wants of starving immortal souls.

4. *A scriptural civil government*, which, according to God's promise to his people, will give nursing fathers and nursing mothers to the church of Christ in the world, and not foster Popery and almost all other corrupt systems, Sabbath profanation and disregard to the moral condition of the people.

5. *The scriptural education of the masses of the people*, inculcating not only the knowledge of the Scriptures of Truth, but also reverence to these as being the word of God. Without this, to be expert in all other branches of learning, will only make the inhabitants of the land to be learned infidels and heathen.

These are the crying wants of this day, to hold back the enemy's flood and put him to flight. Every one who has come to the years of understanding who does not take a decided and resolute stand in following the divine standard as directed in the word of God, helps to open the flood gates of the enemy's power in the earth, and incurs a fearful responsibility.

THE UTILITY OF THE SCIENCE OF MIND TO THE PREACHER.

A COLLEGE ESSAY, BY J. L. PINKERTON.

By the utility of a thing is meant its relative value—its value as a means to an end. I take the term, "science of mind," to stand for that which the science of mind has for its object, namely, the perfection or full and harmonious development of all our faculties; and a preacher is an expounder of God's written word, which has for its object a knowledge of God and man, and their mutual relations. So my object is simply to show the need a person has of a full and harmonious development of all his faculties, in order to understand and explain God's word.

When I speak of all our faculties, though I include them all, for my subject compels me to, yet I have more special reference to the faculties of cognition, the perfect cultured intellect, and shall call it *trained*

intellectual power. Now, by intellectual power I do not mean knowledge, merely—the aggregate of facts which one possesses. Though they are always connected, yet they are in no necessary proportion to each other. Some could memorize the whole book of logarithms with less exertion of mind than they could reason out the underlying process and establish the formula from which the first one is made. It is very easy to store the mind up with a multitude of disconnected facts, but without a commensurate exercise it is all useless—nay, more than useless: If the mind do not derive nourishment and grow strong from the process, it will actually become poor, weak and sickly, by merely carrying round the useless burden. The mind should be a workshop, full of life, energy, power, and not a storehouse—or rather a barn—a mere capacity into which are taken crude facts by the wholesale.

So it is not necessarily the man that has read the most and laid by the greatest number of truths, that has the greatest intellectual power; but rather he who, whether he has read much or little, whether his stock of knowledge be large or small, has digested it, made it his own, incorporated it into his very being, till the exercise strengthens the bone, toughens the sinew, and truth forms the iron of the blood intellectual.

While I am to show the value of intellectual power to the preacher as a means to accomplish his work, I do not say that in a certain sense, and to a certain degree, success cannot be obtained by other means.

In his pastoral visits he may go around the congregation, and by the gift of the power of conversation, making his calls a rich, refreshing feast, captivate the heart as he goes along. But when the heart is open at his will, he needs a trained intellectual power in order to make an abiding impression.

By his humor and good natured wit he may take the sinner by storm, and make him think that a preacher is not such a fearful person after all. But this don't convince him of his sins.

By the enviable gift of agreeableness he may insinuate himself into the favor and good will of all he meets. For it is an easy thing to become a popular preacher: Just feed the hearers with food agreeable to their perverted tastes. As Swift says, "it is a short way to obtain the reputation of a wise and reasonable man, whenever any one tells you *his* opinion, to *agree with him*." This is carried even into the pulpit, where it is crowned with greater success. Here he does not proclaim the truth fearlessly, whether man will bear or forbear. No, that would not do; some might be uneasy, and at the morning service say, "Would God it were evening," and at the evening service, "Would God it were morning." He shows the word of God all on the bright, sunny side; prophesies smooth things in an unctuous way; feeds the congregation with *airy nothings* drawn from his imagination, the shadow of intellectual truth, and captivates and thrills the admiring crowd. But it is the *preacher* they love and admire, not *Christ*. After all these things do the politicians seek, but the preacher should so hold up his subject as that he himself could not be seen.

To the sunny and radiant disposition, good nature, brilliant imagina-

tion, and graceful manner, he may have added *piety*—and *piety he must have*—yet will the results of his labor be local and transient. He may have the cultivated manners of Chesterfield, the imagination of Shakspeare, and the devotion of the beloved disciple who leaned on Jesus' breast; yet to all these he must add a highly-trained and full intellectual power, in order to make an impression for *time and eternity*.

But why does the preacher need intellectual power, or perfect mental development?

Well, one reason is that the subjects he has to deal with are the most profound that come within the range of human reason.

He has to teach us our duty to God, and our duty to man. But who is God? What is he? And where is he to be found? That is a standing question for all ages: Jacob thought the angel would tell him; and Job says, "O, that I knew where I might find him."

In the apostles' time he was "an unknown God;" and at the present time, not much better understood.

But if the preacher is of the class Presbyterian—it is no particular difference to which species he belongs—he will promptly and triumphantly answer, in the words of the Shorter Catechism: God is a *spirit*, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

But he is asked again, what is a spirit? And if he is infinite in his *being*, he must be unlimited, unbounded, filling all space. But if he fills *all* space, where in all the universe is there room for a *finite*? And yet can we conceive of ourselves, especially as accountable beings, otherwise than separate from God? This looks like Pantheism.

Again: He says God is "unchangeable." But if he is unchangeable, what is the use of praying to him? Will he not do what he has determined from eternity to do, whether we pray to him or not?

The *definition* starts these difficulties; but when he comes to explain the divine character, the difficulties increase, both in magnitude and number. He must comprehend and explain to his hearers that great fact that stands out so prominently throughout all the Scriptures, viz: God's sovereignty and man's free-will. He has also to explain the medium of communication between God and man. He has to proclaim the glad news that Christ came into the world to save sinners. But who is Christ? How is he the son of God? Who are sinners?—and how are they sinners? What is sin? And how does Jesus save them from their sins?

It is just such questions as these that will rise in the mind of the hearer, and will not down at the preacher's bidding, without a sufficient reason. It is necessary that he should have grappled with, if not mastered, these problems, that he may be able to give a reason for the faith that is in him, with meekness and fear.

Besides, his manner of treatment and degree of comprehension of these will give color and character to his preaching and future investigations. And can he answer these and a host of similar questions and objections with anything like success, without a high degree of intellectual power?

It will be to his utter shame and confusion if he cannot answer them; not necessarily explain all the whys and wherefores, but having tried all things, be able to tell what problems are and what are not solvable; what comes within the range of human reason, and what must be taken on implicit faith. A misunderstanding in this respect has caused a great many divisions among Christians—a war of words begun in early ages, and unremittingly kept up to the present time—all for the want of knowing and properly defining what belongs to faith, and what to reason; and in practice what are the proper places of faith and works. But the preacher cannot make this discrimination and positively say to human reason, “Thus far shalt thou go, and no farther,” without a fully trained and powerful intellect.

The preacher has not only to deal in the abstract with these great doctrines and truths, the dry bones of theology, but with human nature, with truth in the life. He needs to understand human nature—and what is human nature but the modifications of mind—in order to understand the Bible.

The Bible was not written by one man, but over forty; not for one man, or any particular class of men, but mankind; it was not written at one time, or in one age, but at different times and in different ages, occupying fifteen hundred years; and not for any particular time, but for all time.

Truth, though essentially the same in all ages, has a relation to time and place, to the medium of communication, and the mould in which it is cast.

All truth is infinite. Truth is a golden chain. Some can see but a link or two in front of them, and these to their dim vision have lost their lustre; others approach and can see the links extend a little to the right and left; others further, and others still further, till those of keenest vision, with the aid of telescope, can but behold the golden chain in a straight line extend to either side till it is lost in the dimness of infinite space. Here human Reason stops, and Genius finds his limit. But by the eye of faith we see it sweep in one unbounded curve that encircles the Infinite. We see truth, but cannot fully comprehend it, for it leads back into the thick darkness where God dwells. But truth is discovered and revealed according to man's power of comprehension. How various are the manifestations of truth! God is manifested in his wisdom, for instance, to Solomon; in his justice, to Paul; in his love, to John the Beloved. How varied are the authors of the Bible! There is courtly Solomon; the pious David; seraphic Isaiah; unyielding Paul; plain, practical Jude—and all intermediate degrees. And they treat of characters as widely different as Pharaoh and Joseph, Herod and John the Baptist, Esther and Paul.

To understand and explain the proverbs, he must look at vanity with Solomon's eyes; to fully comprehend the Psalms, he needs that God lead him throughout the whole realm of human sorrow and human joy; and to explain the Prophets, he must for the time be a prophet, and proclaim the threatenings of God against a nation who, having eyes see not, and having ears do not hear. He needs a knowledge of

human nature, not only to understand the meaning and truth as it is acted out by different characters in the Bible, but he needs it in order to impart it successfully to others.

Truth is a myriad-sided figure, and has as many phases as there are persons. And in presenting it, he has not only to be familiar with the truth, but he has to study the capacity and nature of those to whom it is presented.

He is to instruct the careless and indifferent ; to convince and persuade the unbeliever ; to lead the doubter that halts between serving God and serving sin, and to confirm the believing saints. In each of these classes he will find some possessed of a deep feeling and sudden resolution ; others with apparently no feeling, but a deep, thorough, intellectual conviction ; others with a simple longing or yearning after God ; and an endless modification of these. To read human nature, and discern spirits, that he may be able rightly to divide the word, giving to each his portion of meat in due season, the milk of the word to the babes in Christ, and the strong meat to those of full age, requires no small degree of mental perfection.

If he preach from a text, not taking into account the connection, its author, his condition, the time it was written, why it was written, to whom it was written, their manners, customs, laws, and so forth, why of course he will fail. He has to pick out the truth as he finds it clothed in signs and symbols fitted to an ancient time, and in the East with different modes of thought and expression, and translate it into the present to a people of progress in the West, with a mode of living and thinking as widely different as they are separated by time and space.

Now in view of all this, can he come to discharge these great life duties, and dispense to the soul-sick people the elements of life and death, with a mind undisciplined, unfinished as yet, raw and crude, and like a fool rush in where angels fear to tread ?

If there is any calling for which a polished intellect is necessary, it is pre-eminently that of the ministry. If there is any man that needs to understand the materials he works in, and the tools he works with, it is the preacher. Mind is his material, and mind is his tools. It takes a far-reaching, comprehensive mind to break loose from all prejudice and discover truth as it is, and detect error wherever it may be found. It requires a strong will and resolution to adopt the truth whether it conflicts with his preconceived opinions or not, and abandon the error—even though it has been handed down in an unbroken line from time immemorial, and long cherished by himself. And it takes equally acuteness, close observation and wisdom to impart it properly to others.

The lawyer may fail in not knowing the law or the facts in the case, and the loss be counted in dollars and cents ; the doctor, through ignorance, may give wrong medicine, or mistake the disease, and the loss be the natural life of the patient. But if the minister be ignorant and mistake error for truth, poison for balm, death for life, the loss will be that of immortal souls. The mistake can only be estimated by the torment and agony of lost souls. And what will a man give in exchange

for his soul? But woe to that man by whom the offence comes; better a millstone had been hanged about his neck and he cast into the sea. So far as the interests of the soul excel those of the body, or eternity time, so far does the ministry, above all other callings, need a well-balanced and fully developed mind.

But let us see if this view of the importance of perfect mental development is not confirmed by God's choice of instruments. We shall cite a few instances from the Bible where they were called immediately, and from the Christian era, in which they are called by his Providence. For in the divine government there is nothing more clearly shown than that God works by wisely adapting means to ends. We shall thus verify our position by showing that not only in the physical, vegetable and animal world, as admitted, but also in the realm of souls—in the great work of gathering them in—he works by the same plan, adapting the means to the end, the instrument to the work. Where there is a great work to be done, the gifted, cultured men are invariably called to the honor of doing it.

Who was commanded to free his oppressed nation, and amid the thunderings of Mount Sinai received from the hand of God the laws to govern them? Who for forty years governed, and mediated between the rebellious people and their offended God? In short, who was the instrument chosen to be the founder, under God, of the Jewish religion? A man learned in all the wisdom of the Egyptians—the great law giver, Moses.

Jesus grew in body and in mind. If it became him to be made in all things like unto his brethren, then his perfect mind was necessary to his accomplishing the perfect work he had to do.

The twelve immediately chosen to preach the gospel were men who had been three years in the school of Jesus, their minds kept continually on the stretch to grasp the meaning of his life and teaching. Their training qualified them especially to preach to the Jews. When the gospel was rejected by the Jews and to be offered to the Gentiles, other men, specially qualified, took charge of the work. Down to this time the disciples and apostles, in their worship, had clung not only to the Holy Land and the Holy City, but to the Holy Place of the Temple.

Who was the one chosen first to denounce this local worship with these Jewish forms and customs, and show to the world that the Temple itself, with all its rites, ceremonies, &c., was only a symbol of Christ and his work—that Christ had come, and they must necessarily cease? Who was chosen to investigate the causes of complaint and dispute between the Hellenistic and Hebrew Christians? It was Stephen, a man of Greek culture, mentioned in the Bible as “full of grace and power,” as possessed of an irresistible “spirit and wisdom.” See, in his defence before the Sanhedrim, (Acts 8,) his thorough knowledge of Jewish church history. In what a large-minded way he sifts out and grasps the facts, and draws the conclusions so convincing that the Jews, enraged, with their hearts “sawn asunder,” could only gnash their teeth against him.

But who was the man chosen to settle for all time the profound

questions which Stephen had raised, and lay broad and deep the foundation of the church universal?

A man born and nursed in one of the most polished cities of the empire; a man who had stereotyped upon his memory all the Greek and Hebrew lore which ages had accumulated, and all the traditions which long centuries had transmitted; a man equally at home in Greek literature and Jewish history and theology; peerless in the school of Gamaliel, and scarce second to any in the empire; with a mind proudly gifted by nature, and thoroughly and profoundly trained by art, and, to crown all, permeated to the full measure of its capacity with the Holy Spirit. A man, by name Saul of Tarsus, afterward Paul, the Apostle.

Between him and the work there was admirable consistency. God polished the shaft before it was sped. None but Paul could so write that sublime discourse of the Romans, in which he reasons in the abstract, and on admitted facts, to drive the Jews from forms to faith, as to stand the test of Rome, that peerless city, the centre of power and influence, where science and art had reached a perfection hitherto unknown. Paul could shake the tyrant on his throne, and compel another to start from his seat in convulsive agony, and make a third *almost* ready to become a Christian. By a few sentences he could still an infuriate mob. What a keen insight and thorough knowledge of mankind!

Who but Paul was qualified to plead the cause of Christ at Athens, the place where Socrates had taught, Plato lectured, and Demosthenes thundered? But *he* was powerful, cultured and eloquent; every sentence was like a flash of lightning; every word was like one of the hailstones of Revelation.

These are the men that move the moral world, and work great reforms in church and state. Such men live; their writings live; their spirits live; they can never die—no, *never*.

Now trace the history of the Christian religion down through succeeding times, and mark the men who stand like beacon-lights through the dark ages, and live in the hearts of the people, when others are forgotten. Take, for example, Jerome and Tertullian, Chrysostom and Augustine, Anselm, Luther, Calvin and John Knox, Chalmers and Hall. In all these there is this feature: They were not only men of deep piety, but men of mind. You may search the history of truth back to the days of Paul, and you will find that those who left an impression on their own and subsequent ages, were the gifted, cultured men of those times.

Of these I shall briefly notice one. When Rome became the headquarters of corruption, and true religion had sunk to its lowest ebb, and "the mother of abominations" usurped the power, who was chosen to defend the cause of truth?

Wickliffe may be the morning star of the Reformation, but Luther was its *sun*—full-orbed and glorious. He had no equal in philosophy, scholastic theology, or eloquence. However various and discordant might be the passions of his audience, he could manage them at will.

Behold him at Worms! Here he must meet in state grandeur the

Emperor, and Rome's haughty nuncio, and defend God's truth against one of the most sublime and powerful impostures the world ever saw. Here he must cope with the representatives of Rome, vying in grandeur with Charles himself, and over-awing even *him* with the slumbering thunders of the Vatican.

But Luther knew their weakness; it was not in talents, but in the cause. Like Paul before Felix, he was permitted to speak for himself. For two hours could be heard his voice, breaking in thunder peals which made the legate *turn pale*. Here he made an overwhelming impression—such a triumph of reason and eloquence as shook the very foundation of Rome.

Never since the days of Paul had the cause of truth a more powerful and eloquent champion.

Here again God honors and employs the cultured.

Error has always had, in all ages, its Hume and its Voltaire; and truth must have its Paul.

Now, if the preacher needs to master the great questions in theology; if he needs to understand the Bible; if to interpret it to others he needs a keen insight and thorough knowledge of human nature; if God has chosen the gifted, cultured men in all ages to do his greatest work—*then* is seen the *utility* of the *science of mind* to the *preacher*.

MONMOUTH, ILL., April 10, 1878.

MISSIONARY INTELLIGENCE.

FOREIGN.

LETTER FROM MISS DODDS.*

LATAKIYEH, November 14th, 1877.

Dear Sisters:—I cannot tell you how grateful we were to you for your timely help in the way of clothing for our flock. The material and style were exactly what we needed. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

We have now 89 boarders. Among these are the three daughters of our brother Daoud. They have for some time been prevented from coming by their heathen relations, though he has repeatedly written to them asking them to send. They are named: Howa, (Eve,) Miriam, (Mary,) and Raheel, (Rachel). Their mother and Jusef Jedeed's wife have both come down to spend the winter with us in order to escape the abuse of the lawless soldiery. They are scouring the mountains in search of recruits, and no woman's virtue is safe where they are. The things that are being done daily are such as cannot be spoken of. May God soon rid the earth of Moslem rule. It blights everything under its influence. Only a week ago our doorkeeper came up to our house in the morning carrying what appeared to be a bundle of dirty sacking. He sat it down and there was a baby with only a few dirty rags for clothing. Such a miserable object I think I never saw. It

* To the Ladies' Missionary Society of Beaver Falls Congregation.

may have been about two years old, but its features were those of an old woman. Its little brown limbs were skin and bone. Libbus said he had found it on the doorstep. An idiot girl who has been here for three years took it right in her arms, all dirty as it was, and said it would be her baby. True to her word, she has cared for it ever since, day and night. It devoured its first food like a wild animal. We heard afterwards that it was the child of a Moslem who was too poor to keep it. We thought then that it was not likely to be left with us long, for in the eyes of a Moslem starving would be a far happier fate than to become a Christian. So yesterday the father came and demanded the babe, saying that his cousin would keep it. We told him he must first bring money to pay its board and clothes, and he went away. That is an argument which few of them try to answer. There are 80 pupils in the boys' day school. The girls' day school has not been opened yet, rooms not being ready. Next week we hope to begin. Mrs. Easson has been suffering from fever, and is still quite weak. Mr. Easson has been confined to a dark room for about two weeks, by inflammation of both eyes. Dr. Metheny has been disabled by a severe attack of erysipelas, although able to sit and preach on Sabbath. To-night he is ill with fever. The rest of us are well.

Again allow us all to thank you for your kind remembrance of us. May the Lord of the harvest bountifully reward you, is the prayer of your sister. In behalf of the mission.

MARY E. DODDS.

LETTER FROM MR. EASSON.

REV. DAVID METHENY, M. D., of the Latakiah Mission, we regret to say, is in very feeble health. He has been compelled, by the necessity of the case, to apply to the Board for permission to return home for a time, unless his condition should speedily and greatly improve. It was the unanimous opinion of the mission that leave should be granted without delay. The subjoined extract from a letter by Mr. Easson, will excite solicitude while it will awaken sympathy for our brother throughout the church. The permission asked for has been granted, though we fondly hope that more favorable news may come to hand in a short time. Let the brethren and friends in Syria be remembered by the church in her prayers. Mr. Easson writes:

Although I have only time for a short note, still I must write a few lines about the doctor. He seems to be utterly broken down, and the fever will not leave him. We thought about a week ago that his days with us were numbered. The truth of the matter is, he ought to have gone home last summer, but he would not ask to leave the mission, as long as there was any danger from the Moslems, and also he did not wish to go away and leave the care of the work all on me. But since it is certain Mr. Beattie is coming back and all danger is over, and as his trouble has taken a triple hold again, he finally felt it his duty to try and save his own life, and therefore last week we agreed to ask the Board for permission for him to come home. He is what you would call a broken down man. The least excitement sends him to bed with a fever. His lungs also are diseased so that it hurts him to preach. I think he ought to leave here as soon as he is strong enough to travel, for if he waits too long he may not be able to get away at all.

THE CHINESE.

BY REV. N. R. JOHNSTON.

IN the prosecution of our difficult work, sometimes attended with great discouragements, we meet with many things that greatly encourage us. While in a majority of cases we fail to accomplish our great aim—the conversion and salvation of souls—nearly all who attend our schools or hear the word read or preached must be much benefited, even though they may not accept the gospel. They learn the folly of idol worship. They learn many important Bible truths. They are associated with Christians or those who are strongly inclined to Christianity, and so they must be more or less influenced for good. They see that Christians are better than the irreligious, and are thus influenced in favor of our religion.

When the Chinese first come into the schools, they are full of prejudice against the American religion, and they are fully satisfied with their own. But as they come in contact habitually with Christian teachers, or semi-christian pupils, their prejudices are materially modified. Their attachment to their pagan theories become weakened. Thus they become more and more accessible, and, as it were, more liable to be apprehended by the gospel. But some of them *are* converted. Every Chinese mission of which I have any knowledge has had some conversions—some, many.

Some of them return home to China either to remain a short time or permanently. Whatever influences for good they may have received, they carry with them to their native land. Some seed must be sown there which will produce its legitimate results. It cannot all be lost. During several months after we opened our mission in its present locality, Lai Fun, a very intellectual and pleasant young man, was a member of my class, and, with the others, often heard from me the truths of the gospel. He was unexpectedly summoned home. He carried with him much knowledge of that gospel. Another, who also read and studied the Bible with me, and to whom I was helpful prior to his public profession of religion and baptism, is now an invalid and expects soon to sail to China, probably in the desire to die at home and be buried among friends. I fear, however, that he will never be able to take a sea voyage. I fear he must die among those who hate his race. But he has a few Christian brothers here. He will not be without friends. And I think he will be supported in the hour of weakness by him whom he has found to be the sinner's friend. Not permitted to return to see his father in China, he will be invited to go to his Father in heaven. Can I count my time lost which I spent in helping him to know the true God and only Redeemer?

We have the gratitude and the affection of those whom we teach and for whose conversion we labor. Ample would be our reward if there were no more. Whether they understand our doctrines or accept the gospel or not, they see that we are their best friends, and when they get into trouble they come to us for help or for sympathy. Generally their confidence in us seems unbounded. How guilty we should be if we should not be worthy of it, or if we should betray it.

Much has been said of the deceitfulness, the vices and the immoralities of the Chinese. Among some classes of them the greatness of their vices, &c., is undeniable. Some of the Chinese are vastly worse than even their own pagan religion necessarily tends to make them. Though I am persuaded that their guilt before God is not at all to be compared to that of those who, having the law and the gospel, disregard and disobey both. But, while other causes may operate, during all the time since we opened our mission schools we have seen in our scholars, young and old, almost no wrong doing. We have habitually inculcated the moral virtues as well as Christian principles, and we find them truthful, honest, trustworthy and honorable. Daily and nightly they have had opportunity to steal articles of much or of little value, but we have never missed anything whatever. I would trust my purse with any of them; and I could have no better defenders of my life if it were endangered. In these declarations, however, it is not claimed that the pagan Mongolian is never guilty of theft. Gold, when it can be taken without fear of detection, is too glittering for any eyes before whom there is no fear of God.

We had supposed that the Chinese had little love of music. We were mistaken. In this they are just like other peoples. In reference to this matter, I hope I may speak freely as to our own schools. If those who love the Bible Psalms could be present in these schools, they would see an interesting sight. Nearly all our scholars who have been with us for some time have learned to sing many of the psalms, and in the use of some of the most beautiful tunes. They are wonderful imitators. Some need to hear a tune only a few times to be able to sing it with freedom. What emotions arise in the mind when we hear thirty, forty or fifty young men and boys, who not long ago were serving idols, all singing the songs of the Bible! We have tried to teach them that these Bible psalms are not only better than the hymns generally used, but that they are the only inspired songs. And that they may learn the sentiment of the psalms while they are learning to read, my class has read them in order as far as the 119th.

Speaking of reading in order, I am reminded that this same class has read with me the books of Mark, Luke, the Acts, Romans, and some of the smaller epistles. It must not be supposed, however, that they can understand all they read. To explain terms and facts and doctrines is the constant duty of the teacher. This duty, however, is as pleasant as it is difficult. Some of them are very inquisitive.

Probably it is due to our mission to say here, that it is conducted in some respects very differently from others, especially in the night schools. In all the others, as far as I know, their evening schools are conducted much as are the public secular schools, that is, without religious exercises or Scripture reading. In ours we open every session with the reading of a portion of the Bible, in English or in Chinese, followed by prayer and often by singing a psalm or some verses, and, unless there be some very peculiar reason, we always close by singing. In this way our scholars have become familiar with so many psalms and tunes. In our Sabbath-day meetings considerable interest is manifested

in some of the special exercises. We encourage the pupils in memorizing verses and portions of Scripture, and, in the standing position, reciting them before the school. Sometimes long paragraphs are repeated.

Some time ago we promised Bibles to all who would memorize and recite, *verbatim*, before the school, the ten commandments in English. Thus far we have given fifteen or twenty copies.

We have been greatly favored recently by several visits from Rev. J. C. Nevin, United Presbyterian returned missionary from China. At the last meeting of their Assembly the Board of Missions was directed to transfer the mission from Canton to San Francisco, or some place on this coast. It is only just, however, to say that the action of the Assembly was and still is much disapproved of by Mr. Nevin. He thinks they erred greatly in judgment when they required him to abandon a foreign field which he had occupied eighteen years. But he was obliged to submit to the decision of his church. Accordingly, having disposed of the mission property in Canton, he came, with his family, to San Francisco some time in December. After examination of the field, and after much hesitation, he finally decided to locate the new mission in the city of Los Angeles. He was led to this decision by the fact that the Presbyterian mission, which had been founded there under the superintendence of Rev. I. M. Condit, was offered to the U. P. Board for the occupancy of Rev. Mr. Nevin, provided that this Board would purchase the property, which is quite valuable. The mission, though young, has been in good running order, and there is no other in that city. The field is promising. Whether the U. P. church has done right in this transfer of their Chinese mission and of their missionary, I do not know. I had approved of the action up until my first interview with him; but when I found him so opposed to it, and so unrecconciled, too, I presumed he must have reasons that I did not know. After frequent interviews with him on the subject, I now think that the United Presbyterian church should have retained him in Canton, and should have inaugurated a new Chinese mission in San Francisco.

Mr. Nevin is not only a most excellent man, but he is a most devoted missionary and a very fine Chinese scholar. While he tarried in San Francisco, at our invitation he visited our mission three different times and addressed the Chinese in their own language. As he speaks the Cantonese dialect, and as most of our scholars are from Canton, or from the district of which it is the commercial centre, they heard him with great delight. Some of the best Chinese scholars who heard him told us that he speaks their language the best of any English speaking missionary they have heard in California. I hope his labors in Los Angeles will be attended with great success.

I must write with reference to the intense and long continued excitement here on the Chinese question as connected with the labor question. The agitation has had and still has some, probably very much, influence upon our work. Indeed, it is a wonder that the missions have not all been broken up, so intense has been the opposition to the Mongolians. The labor question, which has largely occupied

the minds of the people, especially of these cities and of the public works, has one peculiar and almost only phase here. The soul of the workingmen's party in San Francisco is hatred to the Chinese, or a determination to get rid of them as working rivals. I say *working* rivals, for there is not much opposition to those of them who are merchants or traders, though the whole race seems to be hated. This hatred is carried so far that not only are the Chinese exposed to danger or violence, but all who employ them, or trade with them, or befriend them, even as missionaries or teachers, are liable to enmity and abuse and violence.

The workingmen of San Francisco have been holding public meetings on the streets or commons, or secret meetings in halls, nightly, and mass meetings on Sabbath days for two or three months. The most terrible language, threatening the burning of the Chinese quarters, or the hanging of the Chinamen and of their employers, especially wealthy men, has been used by the agitators. Though several of the most incendiary speakers were arrested, in no case was there any conviction. The jurors were evidently afraid or unwilling to convict. The agitation still goes on, though more of the meetings are secret. The agitators are known to be organizing a military company, though for what purpose is not certain.

During these months of excitement the Chinese have been in more or less fear. Though a peaceable people, it is said that many of them go armed, and in Chinatown a large special police force is employed by the Chinese. The Methodist mission, which is in that part of the city, has been strongly guarded all night for months. Dr. Gibson himself takes his turn with his son and a number of christian Chinese in American dress in watching and protecting the mission premises against the incendiary's match. This armed guard is necessary to prevent the execution of threats to burn the house and kill the missionary and his family.

I said above that the soul of the workingmen's movement here is in opposition to the Chinese. As evidence, only two facts among many need be mentioned. In a conversation the other day with one of the leaders of the party, and who has just written a pamphlet with the title, "The Labor Agitation; or, The Battle for Bread," he frankly told me, (whom he did not know to be a missionary among the Chinese,) in reply to my question, that their ultimate aim is to drive out the Chinese even though it must be by burning and by bullets. Another fact: The first delegated convention, when the new party was organized and when its platform was issued, unanimously adopted the following oath to be administered to every new member joining the organization, viz.:

"I, of my own free will, do solemnly swear and pledge my honor before my fellow-workingmen and all the world, that I will always oppose, by all lawful methods, the introduction and maintenance of coolie labor in the United States of America; that I will not directly or indirectly patronize, buy from or sell to any Chinaman; that I will not directly or indirectly employ or patronize, buy from or sell to any person who employs Chinamen, or defends

their presence in America. Furthermore, I will not vote for any person for any office or position, either social or political, who, after the first day of May, A. D. 1878, employs or patronizes Chinamen. Full determination to observe and perform it under the penalty of my being an object of scorn to every honorable man should I ever violate in letter or in spirit."

Notwithstanding all this agitation, our mission has not been seriously interrupted for a long time. During the riots and burning last autumn, following the advice of the special policeman, who was our friend, and following the example of the other missions, we closed our night school for a short time. But for several months since we have been wholly unmolested. We have been free even from those petty annoyances to which we were subjected at first. Our neighbors, many of whom were opposed to our locating the mission among them, seem to have ascertained not only that we are peaceable folks, but that we know our rights and intend, if possible, to exercise them. I hope that we do not forget that the real cause of our freedom from the violence of the enemy is the protecting care of our Divine Master. To him be all the praise.

Our daughters, who have now had so much experience that I think they have become not only good teachers, but also pretty good missionaries, are greatly encouraged in their work. Their classes are composed mostly of boys—boys in knowledge at least. They teach them in class-rooms off the mission hall. Their scholars are generally very regular in attendance—a rare thing among Chinese pupils—and are making steady progress. Some of them who at first objected to the use of the New Testament as a text book, are now willingly, and some of them gladly, learning to read it. Most of them memorize and recite verses from it, and some of them have earned the promised Bible.

Mrs. Johnston's department is much more promiscuous. Those who attend irregularly, or who cannot be put into the other classes, fall under her supervision. The work is burdensome, yet it has its rewards. Some to whom she taught the first rudiments of our language, are now giving indubitable evidence that they are closely studying the rudiments of the Christian religion.

In this department several helps have been needed. For a long time teachers could not be had except for wages. And then they were not such as we wished. The best we found was a young man—an American-born son of a Chinese mother, and who, through the efforts of Rev. Otis Gibson and his allies in the Methodist mission, was converted to Christianity several years ago. He speaks the Chinese language in the colloquial style very fluently, but he is a poor scholar and his knowledge is very limited. Had his theology been sound, his knowledge accurate, and his scholarship sufficient, we would have been glad to have retained him as an aid and interpreter. As it was, we employed him only one month.

In this connection I owe it to them as well as to the church to say that we are much indebted to Mr. John Rice, formerly of Elliot, Minn., and to some members of his family, for assistance given us in teaching in the lay room. During several months their help has lightened the burden.

I cannot close this paper without again alluding to our pressing wants. Our greatest need now is a mission house with appropriate furniture and fixtures—mission property belonging to the church, or that we can control so as not to be liable to be driven out at the demand of the anti-Chinese spirit, and that will not be drawing a large rent payment every month. And we need a mission building, with other apartments besides those for school purposes, so that it may be a home or hospital for the sick, or the poor, or the friendless outcast. All the missions here are such. When Jesus would draw the multitude to himself to give them the bread of life, he broke for them the five loaves. When he would heal their diseased souls, he healed the sick of their many diseases. We are too slow to learn of him.

We need time and ability to go from house to house to preach the gospel, or to invite them to come to our mission, to visit the sick and to look after the wants of prisoners, especially those who are in bonds unjustly, of whom there are many. Mrs. Johnston should be able to command so much of her time that she might as a mother, a protector, or a rescuer look after girls or women who need such a friend. Under favorable circumstances, we could hope that such might be brought to Christ. Some months ago a young Chinese girl, Ah Si, very beautiful, who had heard that we were helpers of the Chinese, fled to us for protection against an avaricious heathen father, who, for large sums of offered gold was about to sell her into shame. Her older sister, fearing a similar fate, and wishing to share the fortunes of the younger, whom she would not leave, fled with her. Appealing to us for protection, we opened our doors to them and kept them guarded night and day, as they tremblingly feared that their father and his allies would make every possible effort to reclaim his lost daughters. But as time wore away their fears subsided, and the father's search was in vain. Now they are both wives and housekeepers. Their husbands, as well as themselves, are heathen idolaters. The wives, as they have learned something of Christianity, are loosing their hold on idols and may be induced to embrace the true religion. They are amiable and intellectual, though exceedingly ignorant of the great facts and truths of the true religion. But having undying souls that may be lost forever, our compassion has gone out towards these sisters and wives. If Mrs. Johnston had command of her time she would visit them often and teach them and other Chinese women the lessons of the gospel, as well as of English, and labor to bring them to Christ.

It was my privilege to perform the ceremony, and in the Christian mode, at the marriage of Ju Yee and Ah Si. It was all done through an interpreter. To the parties the ceremony was so unlike the Chinese wedding, it must have been more than novel. And had American witnesses been present, whose mirthful faculties predominated, they no doubt would have had a good laugh. But how can we lose sight of Ju Yee and Ah Si? We would like to hope that through the instrumentality of our mission they may be brought to the Divine Bridegroom and into the palace of the King. Of the gentile world as well as of believers and the church of Christ it is said :

"They shall be brought with gladness great
And mirth on every side
Into the palace of the King,
And there they shall abide."

Our greatest obtainable need is a qualified native Christian helper. A few years ago the American Missionary Association found in one of our eastern cities a Chinese young man or grown lad, Fung Affoo, who had been an employee on board some ocean vessel. Proffering to him the means of support, they induced him to go to school. They prepared him for Howard University at Washington, D. C., where he remained long enough to receive a partial collegiate education. Here he became a Christian and a baptized convert in the Congregational church. Finding him adapted to mission work, the society transferred him to their San Francisco Chinese Mission under the superintendence of Rev. Dr. Pond, pastor of one of the Congregational churches of the city.

Though nominally only a helper, Fung Affoo is practically the acting Superintendent. The burden rests upon him. Without him, or some one like him, the Superintendent, who is not a Chinese scholar, could not do so much mission work. Fung Affoo is a young man of great worth, intellectual, amiable, pious. His heart is in his work. His anxiety for the conversion of his countrymen is strong and active; his work is restless, and he is hopeful.

The good work now being done by this young Christian Chinaman would not not have been done if the Missionary Association had not expended money in his education; nor, judging from the human standpoint, would he have been a saved sinner. The Congregational Chinese Mission in San Francisco owes much, under God, to the wisdom and benevolence of the Association; though only in the days of eternity can we know how much good to souls here and to China beyond the sea is being done, or is yet to be done, through the instrumentality of this native helper.

I have selected only one case among several of like character. Every Chinese mission on this coast has at least one native helper; some have two or three. Even the Chinese Sabbath Schools are obliged to have the help of some convert who can speak both languages. And that a great and good work among the Chinese here is being done by their missions and Sabbath Schools I am more and more convinced. And were it not for the ungodliness of the many among whom the heathen are located, a far greater work might be done.

What is the lesson to us? Can we not find in the history of Fung Affoo an illustration of our duty? The Covenanter mission in Oakland is only in its bud. We may hope that abundant fruit may yet be produced. Meanwhile, one of our great necessities is a native helper. How can this want be supplied? Look at some facts. The Chinese converts are all members of some of the churches. In the Methodist and Presbyterian missions the Christian Chinese are organized into churches or congregations whose pastors are the missionaries in charge. In the Congregational mission the converts are admitted

as members of Dr. Pond's church. In like manner in the Baptist mission there is no distinct organization of Chinese. The Superintendents are not Chinese scholars, so that they depend much upon native helpers—converts who have been trained for the work, and whose whole Christian education has been in connection with the church under whose control the respective missions are.

In the Methodist and Presbyterian missions the Superintendents are returned missionaries who labored several years in China and so became somewhat familiar with its language. These are not so dependent upon the Chinese helpers; though in the Methodist mission, Rev. Otis Gibson, Superintendent, Pak Kwai, the first Chinese Assistant, speaks our language quite fluently, almost perfectly. His work, under Dr. Gibson, is very important and effective. Besides him there are several other helpers and English teachers.

In Oakland, a suburb of San Francisco, there are five churches (congregations), viz: two Presbyterian, two Baptist and one Congregational, that have Chinese Sabbath Schools. In three of them there are some converts who are members of their respective churches. Until recently there has been no organized Chinese mission in Oakland. Now, however, the Presbyterian Board is establishing one under the superintendence of Rev. I. M. Condit, for many years a missionary in Canton, recently in Los Angeles, California, and a most excellent man and earnest worker. He will be well sustained by his Board, and he has a well qualified Chinese helper paid by the Board. As our mission school and centre of operations are in West Oakland, a dense part of the city, and more than a mile from all the other schools and centres, there can be no conflict.

As we prosecute our work here we more and more feel the need of a native helper—a convert well instructed and familiar with Bible facts and Bible doctrines—one who understands the great doctrines of the atonement and the whole system of truth; and one whose theology is sound, and who can accurately interpret when we preach the gospel of Christ Jesus to these heathen. Such as I have described, however, is not to be found. Who could expect it? But if such cannot be found, we must have the best available. Hitherto we have had to borrow or beg from others, or use such help as is wholly disqualified.

How our great want can be supplied I cannot now see. Every available and qualified convert is already a fixture in his own mission. Besides, if we had money to offer for such helper, or could otherwise induce him to become our helper, his denominational interests would be elsewhere unless we would successfully attempt to proselyte. Among missionaries, however, such efforts are regarded as dishonorable.

Yet we are not without hope. Our want may be supplied yet. We must try to obey the command: "Let patience have her perfect work." I can see one way, and, at present, only one way by which we can have our needed help. We must train up one or more in our mission schools; and when he is qualified and becomes one of us in faith and in interest, we can avail ourselves of his help. Already we have the material therein. The names of two of our most promising pupils

have been given to the readers of one of the magazines. Thom Yook and Lai Keet are remarkably endowed by nature, and if born of God and well educated, they would be great missionaries. They have been members of my Bible class and my class in our night school more than a year, and they have become greatly beloved. They are young men of great decision of character as well as of bright intellect; yet they are as teachable as children. Having a judgment and a will of their own, yet they are as credulous as "tender little ones." And my heart's desire and prayer to God is that they may be saved. This is my first desire, and it is irrepressible. Then I would see them baptized converts in the R. P. Church; and then I would train them to become helpers.

If I had the means now I would at once offer to Lai Keet or Thom Yook, or both of them, the opportunity of being educated. I would make it practicable for them to remain in our mission schools; I would be their instructor daily; and I would labor incessantly, not only for their conversion, but for their instruction in everything necessary to qualify them for mission work. If they were not needed so much here I would have them become students at Geneva to remain until graduation, in the expectation that they would become theological students and missionaries.

But why need I thus write? What can I do? Cannot we find among ourselves some able and liberal public-spirited man, or some able and willing congregation, that would undertake the work? Or why cannot the church, as a missionary society, furnish the necessary funds? The Chinese government sends its scores of students to the United States and to England to be educated in our language and literature, why cannot the R. P. Church undertake the education of at least one or two Chinese for the Redeemer's work? Ere long China will be converted to Christianity—a nation born in a day. Shall not the Reformed Presbyterian Church have her agents in that vast field to perform a leading part in the great work? O that upon her the Great Redeemer would most copiously pour out the spirit of missions!

Our field is large, and open, and inviting. We are all willing to work for the conversion of these heathen. To succeed, or even to work with comfort and hope, we greatly need the afore-mentioned facilities. Most of all we need the wisdom and spirit of Christ, the influences of the Holy Spirit to bear irresistibly upon the minds and hearts of those to whom we offer the gospel, and the blessing of God our Father upon the work that it may not be in vain. The time may be short. It seems that a great work might be done if the church were aware of it and would give of her abundance. Let us work while the day lasts, the night may be near. But rather do I hope for a brighter day coming. Too many are praying, "thy kingdom come." "And the gospel must first be published among all nations." Then soon will be heard those voices in heaven for which our ears have long been anxiously waiting: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

EDITORIAL NOTE.

It is with sorrow that we announce to the church the decease of Rev. Thomas A. Sproull, pastor of the New Alexandria and Greensburg congregations. He died on Monday afternoon, April 8th, at Gainesville, Florida, whither he had gone for the benefit of his health. Some time since he was attacked by a bronchial affection. Up to Saturday his friends were greatly encouraged and confidently expected his complete restoration to health. On that day a telegram was received, announcing that he had been prostrated by an affection of the brain, and was not expected to live. Paralysis supervened, and he remained unconscious until death.

For a just estimate of his character we refer to the minute of Pittsburgh Presbytery below, which was prepared by one who knew him well and who formerly belonged to his father's congregation, Rev. James A. Black. Athletic in his boyhood and youth, no one would have predicted for him such an early death, but in these things it is not given us to know what shall be. He had made many friends in the course of his life, to all of whom, both in and out of the church, his early death causes sorrow. He was "popular" in the best sense of that word, being kind and obliging, and of a manly spirit. He was prompt, active and careful. The church has lost in him a faithful and a diligent pastor.

A suitable obituary will be prepared.

The following minute on the death of Rev. T. A. Sproull was unanimously adopted by Pittsburgh Presbytery, April 9th, 1878.

It is with feelings of sadness that we record the decease of our beloved brother in the ministry, and fellow-worker in the cause of Christ; of whom it may be said in the language of the prophet, "His sun is gone down while it was yet day."

While we mourn his removal from our midst, it affords us pleasure to bear testimony to his earnestness, devotion and efficiency as a herald of the cross; to the meek and patient spirit which he manifested under his long continued affliction, and to his many excellent traits of character, both as a man and as a minister of Christ.

To his sorely bereaved wife and child we would tender our warmest sympathy, and commit them to him who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me;" his grief stricken parents, sisters and brothers we would commend to him who healeth the broken in heart and tenderly bindeth up their wounds, and in his sudden and unexpected departure we would learn to recognize a new depth of meaning in the Saviour's declaration, "Be ye also ready."

ITEMS.

REV. DR. WM. M. TAYLOR, does not believe in short pastorates. He says the frequency of ministerial changes "and the consequent brevity of average pastorates certainly tend to lessen the influence and weaken the efficiency of the ministry generally. For to do good to a people, one must know them and be loved by them. But knowledge and affection are not plants of sudden growth. They require years of co-operation to bring them to maturity, and too frequently the pastor leaves before they have even approached to ripeness. Thus the influence of continuity is lost. His work is of little account in the permanent moulding of the church, which, between interregnums and short pastorates, comes ultimately to look upon the minister just as in many places a mistress looks upon a domestic servant, and neither pastor nor people think it worth while to cultivate ties which are so soon to be snapped asunder. An ordination or installation is a matter of frequent occurrence, and the charges given to minister and people on such occasions sink into the merest formalities."

"If your minister does not preach well enough, don't go the rounds of the parish with a prolonged grumble, but just send him a dozen books containing the best

thoughts of the times. It will give a new start to the brain cells and cheer his heart."

DR BEGG, of Scotland, is making a crusade against instrumental music in church.

COMMUNIONS: April, 8d Sabbath, Allegheny, Rev. J. Galbraith; 3d, Philadelphia, Rev. J. C. McFeeters. May, 1st Sabbath, Central Allegheny, Rev. R. D. Sproull; 3d, Old Bethel, Rev. Dr. Wylie; 1st, Olathe, Rev. A. C. Todd.

THE International Confederation, for promoting the observance of the Christian Sabbath, has offered a prize of 2,000 francs for the best essay on "The Evils of Sunday Railroad Traffic." The work may be in English, French, German or Italian, and may be sent to the Secretary of the Confederation, at Geneva, Switzerland, by the 10th of December, 1879.

ELDER J. GAULT, of the Kossuth, Iowa, congregation, wishes us to say that he does not identify himself with Rev. Dr. Steel, but is as firmly as ever attached to our testimony and the covenant of 1871, having engaged himself to the latter when at the Synod in Pittsburgh, in 1871.

OBITUARIES.

DIED, near Suffolk, Va., October 3d, 1877, JAMES BROWN HERRON, son of Thompson and Sarah J. Gilleland, aged 10 months and 23 days. Not dead, but gone before. Com.

DIED, On December 3d, 1877, MAGGIE J. GILMORE, infant daughter of James and Martha Gilmore, aged 11 months.

"He gathers the lambs with his arms and carries them in his bosom." Com.

DIED, DAVID WILLIAMS, at the house of his stepfather, Hugh G. Dennison, January 29, 1878. The deceased united with the West Hebron congregation by publicly professing Christ, October 18, 1875. "I say unto all, watch." S.

DIED, at the residence of her eldest son, J. B. Torrence, in Belle Centre, Ohio, Mrs. JANE TORRENCE, on the 19th of June, 1877, in the 86th year of her age. Very early in life she publicly professed Christ before men. And during a long life, and in her death, she manifested the life and power of vital godliness. Her last words, uttered about five minutes before her death, were, "Jesus is precious to me." J. D.

DIED, JULIA COPELAND, wife of Ambrose Copeland, and daughter of Rev. J. Neil, at Hopkinton, Iowa, January 7, 1878, aged 27 years.

She united with the church at the age of sixteen, at twenty-three was married at Fairbank, Ia., and removed with her husband to Clay Co., Kansas, within the bounds of the Hebron congregation, of which she was a member at the time of her death. For three years her health had been declining, and last fall, she with her husband and child, came to Hopkinton, where her parents reside, hoping the change would be beneficial. For a time she seemed to gain strength, but on the first of January, erysipelas in the face began to appear, which soon ended her life. Mrs. Copeland was remarkably amiable, and was a favorite with all her acquaintances. Her only child is three years of age, and for his sake and for the sake of her husband she had a desire to live; but she yielded to the divine will with cheerfulness.

Her patience in suffering, her humble submission to the will of God, her clear comprehension of the saving truths of the gospel and her strong faith in the Redeemer, furnish a good foundation on which to rest a hope that she is numbered with the blessed who die in the Lord. R. C. W.

DIED, very suddenly, April 7th, 1877, JEREMIAH O'BRIAN, aged 55 years, a member of New Alexandria congregation.

DIED, April 14th, 1877, JOSHUA DUSHANE, in the 81st year of his age, for more than 50 years a member of New Alexandria congregation.

In these two deaths was strikingly illustrated the different manner in which, in the mysterious providence of God, he calls his people home. In the case of the former, so sudden and unexpected was the call that there was not time to summon all the members of the household before his spirit had passed away; in the case of the latter, the messenger was not unexpected, and friends gathered around the bedside and watched the loved one as he calmly and gently breathed his last. But while the bereavement in the former case was specially trying, the Divine Presence was abundantly vouchsafed, and the grief-stricken widow and children realized to a wonderful degree the fulfilment of the precious promise, "My grace is sufficient for thee."

T. A. S.

DIED, at Cedar Lake, June 2d, 1877, Mrs. **MARGARET A. FRENCH**, wife of David French, in the 65th year of her age. The subject of this notice was born in the Reformed Presbyterian church; made a public profession of her faith early in life in Londonderry congregation. Rev. W. Sloane was her first pastor. For him she always cherished a high regard and fond recollection. She was afterward and for many years under the pastoral care of Rev. James Love, to whom she also was ardently attached, and whose labors and fidelity to truth she never wearied in commending. She was long enough with us to gain many friends and to establish a high Christian character. She was a good woman, loved the church, her pastors, the ordinances, and most of all her precious Saviour. As she had lived the life of the righteous, her latter end was peace. She suffered much, but without a murmur. She now rests from her labor and sorrow and pain, and is gone to be forever with the Lord.

Dear in God's sight is his saints' death.

COM.

DIED, at his residence in Beaver county, Pa., Oct. 20th, 1877, **JOSEPH B. MAXWELL**, in the 46th year of his age.

When a small boy his father's family removed from the country into Allegheny. He was trained up in the Reformed Presbyterian congregation of Pittsburgh and Allegheny, under the pastorate of Rev. Thos. Sproull. In due time he united with the church, and exemplified his profession by diligent attendance on the ordinances and a consistent Christian life. He married, Feb. 14, 1861, Amie E. Sprague, forming a relation that was to both a source of happiness. One of the original members of the Central Allegheny congregation, he worshipped with it until his removal into the bounds of Beaver Falls congregation, when he was elected a deacon, and enjoyed the ministrations of Rev. R. J. George. His health began to decline a considerable time before he died. His disease was an affection of the heart.

His friends have good ground of confidence that to him to die was gain. His wife and six children survive him. Let them claim God in the gracious relations he sustains to the bereaved. "A father of the fatherless and a judge of the widow is God in his holy habitation."

T. S.

DIED, in California, Mich., Dec. 3d, 1877, **JOHN MORROW**, in the 81st year of his age. Owing to the infirmities of age he could not wait on the ordinances regularly, but came when he could. He was patient under affliction, submissive to the divine will, child-like in his confidence in Christ for his salvation and his eternal welfare. A humble, honest disciple of Christ, he came to his grave in a full age, like as a shock of corn cometh in his season, gathered into the heavenly garner.

COM.

DIED, Dec. 16, 1877, at his residence in Mifflin township, Allegheny county **ROBERT THOMPSON**, in the 75th year of his age.

He was a native of County Down, Ireland, born Sept. 7th, 1803, and came to this country in 1831. He married Margaret McMaster, and with her united with the Reformed Presbyterian congregation of Monongahela, under the pastorate of Rev. John Crozier. She was called away less than a year before he died. The deceased was a man of strong convictions. He loved the principles of the Covenanter church, and watched with a jealous eye anything that seemed like a departure from them. He could not see his way clear to enter into the covenant of 1871 with his brethren, though he gave no trouble to those who did.

For several years before his death his health was quite infirm. His death was from disease of the heart. He suffered at times great pain, but he gave evidence that he was supported from above. Two daughters survive him, to whom the death of beloved parents within so short a time is a severe shock. The promise to support them is, "Leave thy fatherless children, I will preserve them alive."

T. S.

T H E

Reformed Presbyterian and Covenanter.

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No. 6.

ORIGINAL.

INCREASING USE OF HYMNS IN WORSHIP.

THERE appears to be a disposition among some of the hymn-singing denominations to discard the exclusive use of uninspired songs, in the exercises of divine worship. In their new Hymnal the Methodists have introduced a few Psalms from the old version in use in our churches, and the Presbyterians a still larger number. Whatever objection may be made to that version, all will admit its general fidelity to the original. It is for this reason we are glad to note a willingness on the part of those bodies, which have heretofore been contented with such imitations as Watts', to try a more literal if less smooth version. We hope the selections will give such satisfaction as will result in the speedy introduction of a still larger number.

We regret that while there is thus manifested some desire to return to the use of the Psalms on the part of those who had almost entirely neglected them in the service of praise, that on the part of some of what are called Psalm-singing churches, there is a disposition manifested to depart from the position so long maintained of their exclusive use in that service. Of the existence of such a disposition, there can be no doubt. The difficulty of obtaining copies of the old version, and of Bibles that contain it, was referred to at the last meeting of Synod. This difficulty is daily increasing, as the demand for the old version is daily growing less. Publishers are looking forward to the time when it will be so small as scarcely to justify their publication, and are making their arrangements accordingly. Some are even now endeavoring to dispose of all their stock on hand, as also their plates.

The adoption of a new version by our United Presbyterian brethren, will in part account for this decreasing demand; but only in part. In Scotland, where ever since the Reformation the Psalms have been till lately so highly esteemed and almost universally used, hymns are fast superseding them. The only Psalm-singing bodies there to-day are the Reformed Presbyterians and Seceders. We regret being obliged to make such a statement, but as the facts require it, no harm can result from its publication.

There is another fact that should be stated in this connection, which however much we may regret cannot be denied. The practice of many of those who by their profession claim to believe that only songs of inspiration should be used in the exercises of worship wholly neutralizes their profession. When they are where hymns are used they have not the least hesitation in uniting with others in their use. Practically they abandon their testimony at the very time when it should be kindly yet firmly maintained. Such inconsistent conduct will necessarily have, in the course of time, its effect both on the parties themselves, and on those persons who look to them for direction and guidance. Consistency is the very soul of successful testimony bearing. Without this it will be of no avail.

It is very easy accounting for this change that has taken place, and is still going on. Meetings such as those conducted by Messrs. Moody and Sankey, where the excitement is most intense, have done more to crowd out the old Psalms than almost any other cause. When under the influence of such excitement, none the less intense because the external manifestations to a great extent are suppressed, persons do what in cooler moments their judgments would at once condemn. This will account for the popularity which the "Gospel Songs" for a short time had. And yet we cannot but wonder that such productions as "Hold the Fort" should ever have been employed to express the desires or feelings or purposes of a serious people when approaching into the presence of the living God. The fact that they have so speedily lost much of their popularity, shows exactly their unsubstantial character.

The difficulty is, their use even for only a short time, prepared the way for the introduction of hymns where before they were never used, in the praise of God. What before was a question of principle, thus became a matter of indifference. The way was prepared for silence on the part of some who before had been ready to maintain a testimony on this point, and on the part of others for a complete abandonment of it altogether. The fact is, and every few days' observation confirms the truth of the remark, that they who violate engagements can very easily find good reasons why but little should be said in favor of such engagements, and also, that as a taste for hymns in the service of praise increases, there is speedily evinced a growing aversion to the use of the Psalms.

The spirit of unrest, by which this age is characterized, must also be taken into consideration. There is a disposition to refuse to accept as settled any position or theory of the past, however ably maintained. Many theories for a long time held incontrovertible, are now seen to be wholly groundless. Who can say that of others this may not also be true? Discoveries in the physical world have been made, that wholly eclipse those of the past, and which have exploded the theories of some of the most learned. The inventions of this age are of a character that show that mankind until lately knew but little of the adaptation of the subtle powers of nature to his necessities. It is no wonder this spirit of inquiry, of unrest, manifests its presence and power everywhere. Nothing is too sacred for its touch, no place too sacred for its entrance.

Good in its place, it has been most shamefully prostituted, and productive of great injury. Testimonies and confessions which for a long time have been regarded as symbols of sacred truth, and entitled to respect both for what they contain, and also on account of the persons by whom they were prepared, who, in defence of their sacred teachings, were willing to suffer the loss of all things, even death itself, are contemptuously branded with the most opprobrious epithets. In the Presbyterian churches of Scotland there are manifested a deep-seated dissatisfaction with the old theology, and a determination to get rid of it. In the Free church the question of the inspiration and authority of Scripture is earnestly discussed; in the United Presbyterian the question of the entire abolition of the Westminster Standards as of binding authority, and practically in the Established Church the same question; for an acceptance of the Standards according to the formula proposed, is no acceptance at all. In this country, while the discussion of these and similar questions has not been carried to the same extent, there are indications of the presence of the same spirit, in even the most orthodox of our churches. The discussions that already have taken place in New Jersey, Cincinnati, Chicago and other places among the Presbyterians, respecting subjects not very long ago considered as of almost vital importance, plainly indicate what is yet in store. It is no wonder that when on all sides there are such "theological upheavals," the question of psalmody should be discussed, and many be found ready on the slightest pretext to abandon their former position, and others, as far as possible, to ignore the whole subject.

What is now needed is an intelligent, consistent, and firm maintenance of the position so long held by us as a church—the exclusive use of the Psalms of inspiration in the worship of God. The question of versions is another and altogether different one, and should be discussed only after the former has been settled. Consistency requires us to use that version which is nearest the original, and yet at the same time is adapted to the service of praise. For this reason we continue to use the one so long in use in the church. The question of versions, however, is a minor one. That of the matter of praise takes the precedence. We shall refer again to the subject, and present some reasons why we should continue to maintain steadfastly our position on this subject.

THE WEDDING GARMENT.

IN the April number of the REFORMED PRESBYTERIAN an inquirer asks, "What is the Wedding Garment?" Would the editor permit me to make the following answer to that question?

The marriage institution was the first moral institution established among men after the creation. It was the first to which the Lord gave the especial sanction of his presence, and of his miraculous power after his baptism, which may be called the beginning of the spiritual world. The marriage feast received great attention among the Jews; and it appears that a proper garment was necessary for admission to it, as

there is now-a-days for admission to court in monarchical countries. The fit garment must be worn, or the person cannot be admitted.

Now the Lord's Supper is an occasion that introduces the soul into the Kingdom of Heaven, and is, therefore, the greatest event in spiritual life, as marriage is in ordinary life. It is proper that the dress of the guests should comport with the importance of the occasion. If we should see a man go to the Lord's table in the dress of a Buddhist priest, or of a Mahometan mufti, or in the mystic regalia of a Freemason, with his lamb-skin apron on—"the symbol of innocence"—all covered with strange devices, our attention would be arrested by the sight, and we should doubt whether the wearer of such garments could be received or recognized as a guest.

We may go farther, and say that if King Herod, or Pontius Pilate had sought to be of the Lord's company at the Last Supper, and had presented himself even in his royal robes, it was not in the nature of things that he could be admitted there. Those robes, though doubtless very splendid, were visible, tangible evidences of the enmity of the wearer to our Lord. How, therefore, could the wearer be received as a guest at the supper?

These garments that we have mentioned are mere outer types of an inner spiritual unfitness for the Lord's table. When we come to the inner, spiritual characteristics of the men, I have no hesitation in expressing the opinion that Freemasonry itself is an infinitely greater disqualification for the Lord's Supper than can be typified by the Masonic regalia. Freemasonry is enmity to Christ; it is self-righteousness, self-justification, and can have no place where justification and righteousness come by faith in the Lord.

The initiation into the church through the Lord's Supper, destroys the natural man, but substitutes in its place the spiritual man. So the initiation into the lodge, also destroys the natural man, but it substitutes in its place a *spiritualistic* man. The spiritual man of the church is frank, open, sincere, kindly, sympathetic and devoted to truth, which is life, while the *spiritualistic* man of the lodge is sly, secretive, double-faced, truculent, partisan, narrow, suspicious, and practices fraud and falsehood, (for Masonry is false,) which leads to death. Church membership humbles a man; lodge membership degrades him. One makes him dependent upon God, and the other upon man.

Hence the Freemason is not only *not* in a fit garment to appear at the Lord's table, but he is in a very unfit one to be there. His garment is not unfit from mere neglect, or from accidental rents, or spots or stains, but from its very make-up shows enmity to Christ. They who admit a man in such garments to the Lord's table, are negligent and wicked servants, who care little for the honor of their Lord; or else they are too ignorant to serve him.

Now, as to the practical bearing of the question. If a man presents himself as a guest at the Lord's Supper, it should be ascertained whether he believes and practices such teachings as the Shasters, the Koran, the Confucian religion, or Masonic monitors. If he answers

yes to either of these questions, if his soul clothes itself in either of these garments, then it would be a desecration of the Holy Sacraments, and of everything the most serious and the most sacred in life to permit him to partake of those sacraments. It would be void of all discrimination, for it was in this discrimination between right and wrong that our Lord sacrificed his life, which the sacraments commemorate.

This question, propounded by your correspondent, Inquirer, which I have thus endeavored to answer, I consider the most important one of all others now pressing for the careful and serious attention of the American people.

AMERICAN.

April 18, 1878.

THE IMMORAL CHARACTER OF THE GOVERNMENT.

BY JOHN M. SLOANE, STEUBENVILLE, OHIO.

In the 9th chapter of Revelation, where we have the record of John's awful vision of the rise of the Mohammedan power, happily now largely a thing of the past, he tells us in the 11th verse, that the locusts with shapes like unto horses, prepared unto battle, had a king over them, which is the angel of the bottomless pit—the destroyer. If the angel of the bottomless pit was king of the Mohammedan power, is he not king of all spurious, ungodly civil power? If not, why not? If, according to the Tripolitan treaty, the government of the United States is in no sense founded on the Christian religion, and has in it nothing inimical to the religion of Mussulmans, and the Senate of the United States that ratified that treaty, could hardly have been better qualified to give judgment on the character of the government, as many of its members had been members of the convention that framed the Constitution—the fathers ought to know what they have begotten, and the mothers what they have brought forth—and if the declaration of Ex-President Woolsey to the Evangelical Alliance, that the Constitution of the United States would not require one word of change to adapt it to a Mohammedan people, be true—and it cannot be successfully contradicted—then the United States has the same king as the Mohammedans, the angel of the bottomless pit, the destroyer.

But, it may be inquired, what has he destroyed? We note

1st. The colored people have been robbed and peeled from the foundation of the government to this day. The government is responsible, whether it inflicts the evil directly, or fails to protect from it.

2d. The destruction of the Indians. What a sickening horror has been the treatment of the wretched aborigines of the country.

3d. The Christian Sabbath has been destroyed and turned into a day of special service of the angel of the bottomless pit by direct governmental influence, in the running of Sabbath mails, the great cause of railroad desecration of the Sabbath, the sitting of Congress, the baneful example of public men, &c. The failure of the recent attempt to secure increased legislation in favor of the Sabbath in Pennsylvania, shows that the legislature of that state and all other legisla-

tive bodies of the nation, as they are all alike wanting in moral character, are poor places to go to fight the angel of the bottomless pit. "The labor of every one of them wearieth him, because he knoweth not how to go to the city."

4th. The expulsion of the Bible from the schools of every important place where it has been attempted, so far as remembered, and its universal expulsion only awaiting the convenience of its enemies.

5th. The deterioration of the moral character of public men, as well as of society in general, has been very great for some years past. That pervading principle of the whole system of American jurisprudence, that crime is not to be restrained or punished because it is morally wrong, because it is sin and dishonoring to God, but only because it injures or infringes the rights of fellow-men, thus altogether ignoring the authority of God, has so demoralized the nation, that the most important moral and political questions are decided with a shameless disregard of even common decency. Witness the drunken revel in the Senate, *the most dignified and honorable legislative body in the nation*, on the night of the passage of the silver bill.

6th. The mournful decline of patriotism, honor, and commercial honesty, of the public men of the country, which even many worldly men among them possessed in the early days of the government. The financial honor and integrity of the nation is deeply stained, and through the evil example of the government, dishonesty greatly prevails in states, municipalities, and among the people. Confidence is so shaken, that business is largely destroyed, and the consequent demand for labor is so limited, that many are in great want, and communistic ideas are making rapid progress.

"Knowest thou not that Egypt is destroyed?"

CONCLUSION.

So far as any one is in allegiance to, supports, or identifies with the government of the United States, so far, he is a supporter of the kingship of the angel of the bottomless pit.

SELECTED.

OPENING OF THE FIRST REFORMED PRESBYTERIAN CHURCH.

THE First Reformed Presbyterian church on Grand street, Rev. S. Carlisle, pastor, was re-opened this morning, after having been closed since last August. The sermon was preached by the pastor, Rev. S. Carlisle, from Ephesians, 2: 8. It was a discourse on the origin and nature of salvation, and was listened to with great interest by the large congregation that was present.

The improvements that have been made in the church of the congregation, which was organized in this city over 60 years ago, are so extensive that the edifice is practically new. Instead of the small, white, frame building, which stood some distance back from the street, there now is a fine, large frame building, with a brick

front of handsome design that is a credit both to the congregation and to our city. The old church building has been raised ten feet, and the auditorium has been enlarged by lengthening and widening it 20 x 48 feet, giving room for 32 additional pews. In the west end a gallery has been erected affording seating accommodations for 75 people. The main audience room has seating accommodations for 650 persons. The floor is carpeted with a bright carpet, and the pews, painted white, with black walnut trimmings, are all cushioned. In the east end of the church, instead of the old-fashioned pulpit which stood there in the old church, is a handsome and roomy platform, having on it an elaborate reading desk. On the north and south sides of the platform are two gas lights. The main audience room is lighted by means of four large stained glass windows on the north and south sides of the building, and on the west side, or front of the edifice, is a fine large window made of handsome stained glass. Two very fine twelve-light chandeliers hang from the ceiling, while double gas burners light the gallery and the space under it. The basement, which is entirely new, will seat 400 persons, and has been divided into three rooms. The largest one has seating accommodations for 250 persons and will be used as a Sabbath School and lecture room; another room, having accommodations for 100 persons, will be used as an infant class room, and still another for a Bible class room. All the rooms are provided with seats and means for lighting. The whole building is heated by means of a large heater erected in the basement.

The front of the church building is very handsome. It is built of brick with stone trimmings, and with the large stained glass window in the centre, presents a fine appearance. There are two entrances from Grand street, one each on the north and south sides, and the entrance to the gallery is by two stairways leading thereto from the main audience room.

The church was closed for the improvements on the last Sabbath in August, and since that time the congregation has been worshipping in the Court House.

Services were again held in the church this afternoon, conducted by Rev. Joshua Kennedy.—*Newburgh paper*, March 14.

MAKING WAY FOR A YOUNGER MAN.

THE Boston *Herald* has some forcible remarks in reference to the statement that the pastor of a Congregational church in a New England village, "had been requested to resign, to make way for a younger man." Churches that are inclined to do that sort of thing may like to see how it looks from a secular point of view:

"It is easy to imagine what has preceded that step. The men and women of this congregation have forsaken their prayer meetings and Sabbath services, and gone buzzing about from house to house, with all sorts of gossip about their spiritual shepherd, his age, or it may be, his sermons, or his frequent infirmities, or his peculiarities of some sort. They have begun the Christian life chiefly through his godly admonitions,

and now they express their gratitude and show their religion by turning against him. They are so eager to accomplish their object that they invent stories to put him down, when they have no facts to go upon. They stab him right and left, in the dark and in the light. They ruin his influence over the young, and then claim that he no longer attracts them. His parish is not prosperous. The deacons begin to feel that they cannot hold him up. The pews are vacant. The salary is cut down. The talk runs high in religious circles. He is isolated. It costs something to be his friend. He is subject to a social inquisition as cruel as it is unjust, and no stone is left unturned to break him up and set him adrift—to go nobody in the church cares where. Now, if this case were new or exceptional, we could treat it as such. But in this Protestant world, where ministers are hired by the year, as farmers hire laborers for the season, we are rather used to see this sort of thing, and it is only when people do a thing which is so disreputable and outrageous that it becomes secular news that we pause to think of the Christian minister who is subjected to such often unjustifiable disgrace. In many of our largest corporations the heads of the firm retire honorably its older and long-tried servants when they must give place to younger men, but the pastor is simply kicked out of the position which his people called him to, as a man kicks an unfriendly dog from his doorstep. The saints in that hamlet are thinking only of the spruce young man whom they can get to take his place, but the outside world has its opinion of their conduct, and says truly that the proceedings by which men like Mr. Hammond are forcibly ejected from positions which they are filling with at least average ability, are both unchristian and indecent. There are countless religious societies everywhere in this country, where men who are the noblest of their race, men who, in one point or another, are the very backstay of the communities they live in, are in danger of being called upon to resign their parishes for reasons which honest Christian people ought never to avow, or even think of. This is a devilish sort of business, and alienates more than it wins to the churches. It keeps good men out of them, because they are too honorable to have a hand in such work, and do not want to associate with those who thus attempt to blackmail their pastors. We dwell upon this crowding out of one minister in a parish to make room for another, because it is one of the growing evils of the times. It meets one everywhere, and is cutting up the churches by the very roots. What inducement is there for capable and able men to enter the ministry, when, at the very time their large experience will make them most useful to a parish, or to society in general, they are asked to resign to make way for younger men? Are religious people so stupid that they cannot see what they are doing? There is no class of men who deserve more gratitude at the hands of the churches, or from the community at large, than the men who have given their lives to the work of leading others to righteousness. If they did it as a worldly occupation alone, they would deserve respect; but when it is considered that, in most cases, they have willingly accepted a life of comparative poverty, in order that they

might walk in what seemed to them the higher path of duty, they deserve from every one the recognition of their beneficent work, and that parish or body of Christians simply disgraces itself which ever treats one of these social and religious servants with disrespect or injustice."

MR. EDITOR.—I find the following article in the *New York Semi-Weekly Tribune* of April 19th. As a great many of your readers never see that journal, I think it is well worth a place in your Magazine. Besides, it should be preserved for its intrinsic merit, and its fitting rebuke of all those, in city or country, who make money their "*Summum bonum*"—chief good. It is true, there are two or three things in it we do not endorse. As, for instance, that the crucifixion took place on "Good Friday." But it matters little, if we do not worship the day, but him who died for us on Calvary. The writer, in speaking of "the dead rising in horror from their graves," has forgotten the fact that the sacred historian says, "they rose *after* his resurrection." I hope you will transfer it to your columns, and that it will be carefully read, and faithfully applied by all who are in danger of worshipping the "golden calf." It is certainly cheering to find such an editorial in a secular news paper. It is outspoken and true. God speed the day when no Judas shall be found in any of the congregations of the Lord.

R. B. CANNON.

THIRTY PIECES OF SILVER.

THE great sacrifice made on this day on Calvary, has blotted out in our minds all other events of which it is the anniversary. Yet it is worth while for us to remember that on this same day, ages ago, died the most unfortunate of all human beings, a man on whom fell a fate so unspeakable in its horror, that his memory has come down through time guarded by a strange and terrible silence. It is that Hebrew, that friend and follower of Jesus, who gave him up to death. Men have shown a keen interest in dissecting the motives and character of all other moral monsters. They have, apparently, not even curiosity about Judas. Nero and the Borgia had their analysts; even Satan himself is not without his apologists. But from this man humanity has turned away without a word. His name has become the synonym for treachery. For his sake his whole nation has been held accursed for generations.

Yet Judas, like the rest of us, was a baby once upon his mother's knee; a boy with boyish impulses and affections. There is no record of any abnormal development of vice or cruelty in him while he was the daily companion of the Lord and his friends. He had, as far as we can learn, but one besetting sin—the greed for money. He was neither sensualist, murderer, nor brutal—he was a thief. He held the bag as they journeyed, and the fingering of the few poor coins had the effect upon him of that deadly poison, the touch of which kills by paralysis. He was benumbed in heart and soul. He rose up and sat down with the spirit of all good, and he thought only of his bag. He touched every hour the Elder Brother of mankind. He saw the multitudes crowding about him, moved by a mighty faith; the blind saw, the dying were healed, the dead were brought back from the grave. The whole world stood waiting to know if this were the Saviour for whom it had tarried so many ages; and this poor creature turned his back on it all—to count his money. The man must have known

he would die some day. The most vicious of us know that, and struggle madly for a vague chance of existence hereafter. Beside Judas, visible, tangible, stood the Divine Helper—the way to unending life; a word from his lips would have made certain eternity for this his follower. For thirty coins he gave up this chance forever; he put out this light which shone for him and for the world. When the Son of God hung upon the cross, when the earth shook and the sun hid its face, and the dead rose in horror from their graves, this Hebrew began to see the real value of his money. He understood now the misuse he had made of his mean life, and creeping outside of the darkened city over which lay the shadow from Calvary, he put an end to it. Where he has gone no curious eye can follow. Near Jerusalem to this day is shown a ghastly gray abyss—the Potters Field—heaped for ages with the bones of the dead. It seems fitting that the thirty-pieces of silver should be thus sunk into eternal decay and corruption.

Now, there is no man living to-day so vicious that his worst enemy would accuse him of a likeness to Judas. And yet, is not the Saviour alive and at work in the streets of New York this morning, as then in Jerusalem? Who is the helper now of the lame, the blind, the dying? Who calls our dead out of the grave to life again? When we go to church this morning, or sit in our own house or office, is not the spirit of all good, of honor, truth, love, the guide to sure high life beyond death, beside us, close at hand? The very miracle of the spring, the rain, the sun, tell us of his presence. Since we were children, have we not heard his secret voice begging us to come to him? We are blind and deaf and indifferent to it. Why? The stocks, the fee, the invoice of goods to which we give our waking thoughts—what are they but the money which Judas made his god? We, too, carry the bag. We finger the coins greedily. Let God go on with his miracles, let the poor crowd about him; the bag is our business. We, being disciples, see that our Master is being thrust out of the church, out of society, out of literature. We pay him formal homage in church and go out to barter honor and honesty for the thirty pieces of silver on which we have set our hopes. Judas also did not forget to kiss the Master before he betrayed him to his enemies.

THE MODEL SEXTON.

Bishop Huntingdon, of the Protestant Episcopal Church, has a word to say to sextons from which they may profit: "A great deal can be done for quietness in churches by the sexton. The most perfect sexton I ever saw was an apostle of silence. His eye and ear and hand were everywhere, and his genius for forestalling and suppressing confusion was wonderful. Before service he always changed his boots for slippers. He glided about the aisles noiselessly as a ghost. He made door-keeping a fine art. Doors and windows were fixed so that they would never be heard. He took care that no sound should come from the furnace or gas fixtures after the service began. The fact was

that this was not a mere instinct of propriety or crafty measure of success in his office ; it was a constant answer of his believing and humble heart to the solemn sentence, 'The Lord is in his holy temple.' What a contrast to the clumsy, fussy, heavy-shod brother in charge of the stoves in a rural sanctuary I remember, who was sure to start up two or three times in the midst of prayers, sometimes when the preacher was doing his best to get or hold the attention of his hearers, march around from his seat to the fire, swing open a stridulous stove door, punch the sticks with a poker, and toss in an additional supply of fuel, giving us another shrill screech from the hinges as a *finale*."

DEBTS TO CHURCHES.

So much has been said of the debts of churches that now a little may be said on debts to churches. It has been stated recently that the Supreme Court of Massachusetts has decided against the validity of a note given to a church, on the ground that it was not "for value received." Another case lately occurred in Plainfield, N. J., where the Methodist church sued a man for two years' pew rent, for which he gave a note payable in three months. The defendant alleged in excuse for non-payment various technical law points, and pleaded that the note was only given "to balance the books" of the church ; that payment was not to be pressed ; and that the discipline of the M. E. Church forbids members going to law with each other without first resorting to arbitration. The jury, after being out four hours, gave their verdict for the defendant ; and it is said that this case "settled over one hundred suits that were threatened by the trustees." The fact remains, however, that the pew rent was not paid for two years by this man, and by one hundred others for a greater or less time.

It is a fruitful theme. How many churches are now in debt because of similar repudiation of honest obligations for subscriptions and pews by people who are either indifferent, or careless, or disaffected, or dishonest ! How many a pastor has been driven from his pulpit and compelled to resign his charge by this very process !

But apart from these cases, many persons treat the Church of God with more meanness and dishonesty than they would dare to show to their neighbors and in their business. What they refuse to pay others must make up, or money must be borrowed for current expenses, or the church must struggle under a load of crushing debts.

The truth is that mean, parsimonious and selfish people are ever ready to take advantage of any occasions which offer for getting rid of pecuniary obligations to churches, which they think will not be prosecuted at law ; and if the law is invoked, they will resort to every trick and quibble and legal technicality to get rid of the payment of obligations which are as just as any other debts.

It is not unlikely that this will be the issue of some of the subscriptions which have been made under high pressure for the liquidation of church debts during the late widespread movement for that object. But allowing a wide margin for excitement and misfortune in hard

times, in which the churches have had their full share, there is no room for charity toward those who deliberately cheat the churches out of revenues to which they have voluntarily pledged themselves.

It would be easy enough to call hard names and to say sharp things over these matters; but these would not remedy the sad demoralization, the want of conscientiousness and of the fear of the Lord, and the sinful covetousness out of which such wrongs come upon the churches from those "who leave their obligations in the camphor-chest with their winter clothes, while their precious bodies are being rejuvenated at the seaside or the mountain top."

What is needed is the power of the principles of common integrity and of religious righteousness. The Gospel and the Church of Christ are worth more to any person, family, or community than they pay or can pay in money. Social order and civil law in a republican country cannot reign where there are no churches and religious safeguards. Every one who repudiates honest debts to churches which he is able to pay does just so much harm to the community at large, to say nothing of his own personal loss of character and reputation. The spiritual results of such conduct need no comment. We commend the subject to all whom it may concern, in the hope that it may be "a word in season" to them that need it.—*Christian Intelligencer*.

MISSIONARY INTELLIGENCE.

FOREIGN.

WE are glad to be able to say that late letters from Syria inform us of the greatly improved condition of Dr. Metheny's health. After a silence of more than two months, during which time he was extremely debilitated, he resumed preaching Sabbath, April 7, and in addition took charge of the Bible class in the Sabbath School. The Dr. writes that with improved health he does not think of leaving his work for the present, and hopes that the necessity for doing so has passed away. Mr. and Mrs. Eason have been bereaved of their fourth and only child. Lizzie was attacked with putrid sore throat April 2, and died on the ensuing Saturday. These dear friends need our prayers in their straits. Let them not be forgotten. In their deep sorrow their joy abounds in seeing a greatly awakened interest among the people in the message of the gospel. Mrs. Metheny writes: "Lizzie was buried yesterday (Sabbath) morning in the mission cemetery, and we all went into the chapel to preaching after the funeral. The Doctor preached from 2 Cor. 5: 4, 'For we must all appear before the judgment seat of Christ.' The audience was the largest we have ever had. Every seat was full and many were standing in the aisles and about the doors. There must have been over 400 persons present, and all listened with the deepest interest."

LETTER FROM NOVA SCOTIA.

SOMERSET, NOVA SCOTIA, April 30, 1878.

I left Pittsburgh, April 16th, at 4:30 P. M., and arrived in New York city about 11 A. M., on the following day. I repaired to the residence of Rev. Mr. Somerville, on Forty-second street, and thence to West Twenty-second street, where I enjoyed the hospitality of Mr. Henry O'Neill. After partaking of luncheon, Mrs. O'Neill took me out sight seeing. We passed along some of the principal thoroughfares, noting the magnificent brown stone fronts and marble blocks, also the street railway elevated on lamp posts, as Elder McDonald, of Scotland, expressed it. One cannot fail to observe the bright and cheerful appearance of the city after having just left black and dreary Pittsburgh, but I also observed that in the part of the city through

which I passed, the show windows by no means eclipsed those on Fifth avenue, Pittsburgh, though I was informed that there is much more display in the lower part of the city. Then we went to the great Central Park, entered a park carriage and were driven about the grounds. The evening was delightful and the scenery beautiful in the extreme. We passed through the stately groves and by the pleasant lawns where we saw a flock of sheep as white as though they had just come up from the washing. On we went by the enchanting lakes, cosily nestled down among the mossy rocks and charming hillocks, over whose smooth and glassy surface the brilliant white swans, with wings slightly elevated as if to catch the breeze, glided most gracefully. Then, returning to the menagerie, we alighted and took a peep at the wild beasts of the field and the fowls of the air.

But as Rome was not built in a day so New York cannot be seen in a day, and we wended our way to Mr. O'Neill's. I passed a very pleasant time in the city and would have enjoyed a much longer stay, but I must needs be on the wing, and, having rested for a night, at 8 A. M., April 18, I went aboard the train bound for the Hub of the Universe. I could obtain only a glimpse of the beautiful scenery as we sped swiftly through the Land of Steady Habits and the grand old Bay State, famous for its battle grounds, patriots and great statesmen. I saw very little of Boston, for that same evening I left for Portland and Bangor, in Maine, the adopted home of Blaine, and to St. John, in Her Majesty's Dominion, the following evening, April 19.

The road from Bangor to St. John, for the most part, is through a dreary and desolate looking region, at least in the spring time, being so prolific of rocks that it was necessary to set the telegraph poles on the surface and pile rocks about the base to support them. Away off to the north-east in Maine a snow covered mountain reared his hoary head to the sky. In passing by lake St. Croix we saw it was covered with ice. At 6 P. M., I set foot on British soil. The next morning, April 20, at 8 o'clock, I went on board the steamer Empress and crossed the Bay of Fundy from St. John, N. B., to Annapolis, Nova Scotia, thence by rail to Berwick, the jumping off place, and from there in a buggy, half a mile, to the residence of Rev. Wm. Somerville, in the village of Somerset, where I have found rest for the sole of my foot, and a place to lay my head for a season. Mr. Somerville is suffering under partial paralysis of the respiratory organs, and sometimes is much distressed for breath. He does not rest well. He thinks his sickness is unto death, but I think he has improved somewhat since I arrived. Rev. R. M. Somerville arrived to see his father Saturday, April 27, and preached for us Sabbath afternoon. He expects to return to New York not later than May 6.

But I will close, and reserve remarks regarding the country, &c., until another time.

Very truly yours,

W. J. SPOULL.

TO THE PITTSBURGH MISSIONARY SOCIETY.

DEAR SISTERS:—Another year has passed away, and we have entered upon a new one. And what shall its record be? Dear ones who labored with us in the past are numbered with the dead; but to us another year, or part, is given. May it be the desire of each of us to serve our Lord and Master. Our place is to labor for him, though we may see little fruit of our labor. These thoughts came to my mind on New Year's Day, and since, and I was surprised to find them beautifully expressed on a card sent to me by a friend.

"Another year, or part, to serve thee, Lord,
To sleep, to rise, and always leave to Thee
The precious seed my feeble hands have sown;
To make it spring and grow is Thine alone.
So take all anxious care away from me,
I trust Thee, Lord, to cause Thy seed to yield
Full golden sheaves to deck Thy harvest field."

I was pained to hear that death has been thinning your ranks. "Blessed are the dead that die in the Lord." And what a blessing to us that when we are called upon to mourn, that we mourn not as those without hope.

I fear I will be able to give you very little mission news. We are all kept busy, but there seems to be little of interest transpiring at present. Dr. Metheny, I am sorry to say, is in very delicate health. Mrs. Eason is quite better. The rest of us are well. We have over ninety pupils in our boarding school, one hundred and

twenty in our girls' day school, and, I think, about ninety in our boys' day school. Notwithstanding Mrs. Esson's weakness, she has helped us every sewing day, almost. She takes charge of the sewing and fancy work in one of the rooms in the girls' day school. You know we have to teach such things, as an inducement to them to come to school, and I do not know what we would do without her. We have to baste most of the work, and that takes so much time out of school hours.

It goes very hard with some of the older girls to be compelled to learn the catechism; but no one can come to our school unless they do that. We have a Sabbath School every day. When the Doctor is able he conducts the religious exercises in the morning. Some of the girls are taking more interest in studying the Bible than they did. They say they are ashamed not to be able to answer the Doctor's questions when he asks them.

They have a great passion for crochet work; they bring it to school and work it in noons and recesses. They formerly would not work on feast days, but now they bring their work as usual. They say they tell their mothers that the Bible says there are six days in which to work, and there is a feast day every other day in the week. If they keep them all they cannot work six days. The Bible gives them six days, and no one has a right to deprive them of work. It is no piety at all that makes them talk in that way, but because they want to work; but it shows that some of the old prejudices are dying away. If they could only learn to lie and steal a little less, our hearts would be a good deal lighter. It is really perplexing sometimes. A girl comes with a complaint on another, and half a dozen witnesses. The girl denies the charge, and she will have as many witnesses. The other day a girl complained that the little jug of water that she had brought to school had been stolen—that is, the water was gone. One girl said she saw another drink it. Did she drink the whole jug full? Yes, all of it. She said no, she had not touched it. Another little girl spoke and said she saw her take it, too. No one is ever punished without two witnesses, and now it began to look rather dark for the accused when another one spoke and said, you were not at school at all when the water was taken.

Sometimes when they are accused of swearing, they will turn round and swear they did not swear. What poor, miserable looking specimens of humanity some of them are. It makes one's heart ache to see how thinly some of them are clad, and this has been an exceedingly cold winter for this country. We are giving dinner to more than sixty poor children from our private funds. (Mrs. E. says that cooking soup does not improve the appearance of Mr. E.'s clothes). There is so much distress in this town. We never go outside of the grounds that we do not see hands stretched out asking for bread. We have to send all our bread to be baked at the public oven. It takes so much for the school. The man who takes it says that he is always beset all the way from the oven by children begging for bread.

We were to see one of our members this evening, a young man who is sick. His mother is the most bigoted woman in the town. It is very painful for him to be compelled to lie and listen to her vile tongue. No one can conceive what a trial it is for one here to leave his church and come to ours. The great wonder to me is that any have courage to do it.

But I must close. Hoping to hear from you soon, with much love I subscribe myself your sister in Christ,

MATTIE B. WYLIE.

HOME.

DENMARK, Tuscola county, Michigan, April 16, 1878.

I WRITE to let you know where I am and what I am doing. Perhaps the church will be interested in hearing from me here, where I have been laboring most of the winter, and am appointed during the summer.

The reader will see by a map which shows the State of Michigan, that the main body of the State is nearly surrounded by the waters of Lakes Michigan, Huron and Erie. It lies up in these waters somewhat in the form of a human hand in a clumsy glove, half shut. The wrist extends south into Ohio and Indiana; the back of the hand lies west, and the fingers and thumb point north-east to Lake Huron; between the fingers and the thumb lies Saginaw Bay. Here the Cass river flows through Saginaw and Bay Cities. As far south as Saginaw and a little east or towards the thumb in Tuscola county, is Fair Grove, the mission station. Vassar, the most con-

venient railroad station, is on the Detroit and Bay City Railroad. It is eight miles from one of the principal places of preaching, and ten from the other. A branch railroad is being laid from Vassar to Caro, the county seat, which will bring the railroad nearer. Vassar, East Saginaw and Bay City afford good markets for all farm produce.

The climate of Michigan, especially of the lake coast, is remarkable for its mildness. Fair Grove, lying near the coast, is thus well adapted as a place of settlement for emigrants from the British Isles. To show this, I give an extract from a paper written by Prof. Winchell, LL. D., Chancellor of the Syracuse University. The paper is appended to a "Report on the Progress of the State Geological Survey, 1870." It gives some of the results of long continued and extended observation both within and without the State of Michigan. "In both summer and winter, it is better adapted to the interests of agriculture and horticulture, and probably also to the comfort and health of its citizens than the climate of any other north-western State. The marked peculiarity of the climate of Michigan in these respects is attributable to the influence of the Great Lakes, by which the State is nearly surrounded. It has long been known that considerable bodies of water exert a local influence in modifying climate, and especially in averting frosts."

The paper from which the above is taken is accompanied by isothermal charts, by which it may be seen that Fair Grove has the cool, mild summer of northern Minnesota and the mild winter of southern Iowa.

Many who have tried living in the far west and other parts south and east, settle here, convinced that this is the most healthful place; free from those cyclones and dreadful storms which attend sudden and extreme changes in temperature.

As for the quality of the land, I have only to refer you to a statement published in the *REFORMED PRESBYTERIAN AND COVENANTER* for April, 1877, by Rev. J. R. Hill; he says, "Rev A. McFarland, of Putnam, Ohio, who was here three weeks in August, says he believes he never saw so much good land in one body."

Good crops of corn, oats and hay, but chiefly wheat, are easily raised. A writer in the *Detroit Post and Tribune* of February 14, 1878, says of Tuscola county: "We think we have a fruit belt of our own. * * * For quite a wide distance on both sides of the Cass river fruits of all kinds flourish in perfection. Peaches are not very extensively planted, but where they have been they do remarkably well."

I cannot close without commending the liberality of the people. They have paid me for preaching \$81. This is over and above the amount of \$197. subscribed for the next year. This amount is made up chiefly by the few members. They did not feel free to go to many of those adherents and outsiders who subscribed before, until they satisfy them that they are really going to have preaching. During the year they are confident they can increase the subscription to upwards of \$250.

My appointment here now is for half my time, and the other half I am appointed to labor in the city of Detroit. The cause is low in Detroit, but I am determined to do what I can to revive it. I am yours truly,

W. M. SHANKS.

EDITORIAL NOTES.

REV. DR. BOARDMAN submitted an overture to the Philadelphia Presbytery, which goes to the Assembly, calling attention to "the fact that the International system of Sabbath School lessons makes no adequate provision and leaves no adequate room for the instruction of our youth in the doctrines of our standards. We therefore propose that the Board of Publication be instructed to prepare a series of lessons for our own schools, whereof one lesson of each month shall be appropriated to the study of our Catechism."

Another objection comes up in the following:

"The Presbytery of New Brunswick respectfully overture the General Assembly on the use of the Bible in Sabbath Schools. While it is a matter of rejoicing and gratitude that knowledge of divine truth is so freely and widely diffused, and in the very words of the Scriptures, on the Lesson Leaves now so generally circulated among our children, yet the Presbytery are under the

apprehension that the leaves have been allowed to become to a considerable extent a substitute for the possession and use of complete copies of the Bible. Our fear in this respect is corroborated by the statement made to us by reliable authority, that there has been in our State large and alarming decrease in the demand from the American Bible Society of such copies of the Scriptures as were formerly furnished to Sabbath Schools, amounting to not less than 40 per cent. of such former demands. We therefore ask your venerable body to consider the subject and take such action as may secure the children of our church against the danger of becoming familiar with the Scriptures only in fragments."

—We have already noticed the pursuit at law by the Reformed Presbyterian Synod of Scotland, of their claim upon the Ferguson Bequest Fund. The case has been argued before the Court of Sessions at Edinburgh, and on the 17th of April Lord Curriehill decided "that the defenders should be assoilzied with expenses." He dismisses the case in a long interlocutor. The grounds of his decision are well fitted to excite attention. They are that the Covenanters have no rights at law, as a body. He says: "Persons who hold their principles may be, and I doubt not, are, peace-loving and peaceable subjects, and they may hold these views as individuals, without interference on the part of the State. The case is different, however, when such persons become bound by solemn contract or testimony . . . and when they invoke the aid of the civil courts for the vindication of civil rights. I am inclined to hold that the pursuers have no *locus standi* in this Court at all, in consequence of the illicit nature of their contract." The Judge also considers the lapse of time since the division (1863) as a bar to the action, but his main stress is on the character of the church, which of course was the same before 1863 for the whole body. Our brethren, therefore, in invoking the law to gain a civil right, have met with a most disastrous decision, which puts all their civil rights in peril, as a body. They therefore cannot rest. The *Glasgow Herald* of April 18th, says of the decision, that it is based "mainly" upon the ground that the principles upon which the Reformed Presbyterian Church is founded are illegal, and that therefore members of the church cannot competently sue in a court of law. "According to Lord Curriehill, it has no rights at all. The serious portion of his decision is that the Reformed Presbyterian Church is an illegal institution, inasmuch as its principles are opposed to public policy, and the welfare of the community." It thus appears that we have given the true bearing of this decision. The editor says: "We can hardly conceive that it will rest satisfied till the point has been authoritatively decided by the highest court in the realm."

It appears to us, that the Judge has taken advantage of this suit to strike so far as is in his power a finishing blow to the Covenanter Church, as it has existed from the revolution settlement to this day. But he cannot kill it. This decision has too many conclusions against the rights of conscience, for it to stand as the law of Britain. There is a terrible recoil in such judgments. The Dred Scott decision was no victory for the assoilzied party.

Our brethren in Scotland desired to appeal for help to their brethren in Ireland and the United States, when the matter first came up. Their case now is still more urgent. In this momentous issue, they will need assistance. Any money that is contributed to the fund for maintaining this suit, may be sent to Rev. Robert Wallace, 40 Hill street, Glasgow, Scotland.

- —The language employed by "American" in his article "The Wedding Garment," with reference to the Lord's Supper, needs to be qualified. That sacrament does not introduce into the "Kingdom of Heaven," nor through it is there "initiation into the church." Those who are entitled to it have al-

ready been initiated, and in consequence of the relation they sustain, to the church obtain a right to this ordinance. The Lord's Supper is not a saving but a sealing ordinance. With this explanation we commend the article as worthy of a careful perusal.

—The article entitled "The Immoral Character of the Government," written by Mr. John M. Sloane, son of the Rev. William Sloane, deceased, is certainly very pointed and very easily understood. The members of the church fifty years ago were familiar with such plain utterances. It is a long time since we have read a production in which the premises, the inferences and the conclusion are so positively and uncompromisingly set forth. As an illustration of the manner in which Covenantant principles were advocated a half century ago, we call the attention of our readers to it.

—The following communication will be read with interest:

Having seen allusion to Rev. Alexander Dobbin in a biographical sketch of Rev. John Cuthbertson recently published in *REFORMED PRESBYTERIAN AND COVENANTER*, I would state that the house built by Rev. Mr. Dobbin for his own use at this place, is still standing and is in tolerably good condition being occupied by two families. It is on the outskirts, but within the limits of the borough of Gettysburg, and is a substantial stone building about 48 by 30 feet, two stories high, and has a spring of excellent water in the basement. In this house Mr. Dobbin had his school.

It is related that while the mason, who was an elder in Mr. Dobbin's congregation, was at work building the house alluded to, he made some remark to Mr. Dobbin in reference to the poor quality of some of the stone, to which Mr. Dobbin assented, but added that they would have to do with the stone as they did in *making elders*, when the best material was all used, then they would have to take the cobble stones.

Mr. Dobbin's farm here comprised about 300 acres. It embraced part, if not all, of what is now the National Cemetery, also the property of the National Orphans' Homestead, and a considerable portion of what is now the southwestern part of Gettysburg.

Respectfully yours,

J. CUTHBERTSON BURNS.

—We publish in this number parts of two articles criticising the Sustentation Scheme, that the church may see in what light it is viewed by some of its members, and be prepared, if it be deemed advisable to make changes, so to alter it as to occasion as little dissatisfaction as possible. One of the writers lives in the far West; the other is an officer in one of the largest of our country congregations in the very heart of the church.

ECCLESIASTICAL.

CLOSING EXERCISES OF THE SEMINARY.

THE Board of Superintendents of the Theological Seminary met in the Allegheny church, at three o'clock P. M., Wednesday, March 26, and was opened with prayer by the chairman, Dr. S. O. Wylie. There were present, besides the chairman, Rev. James Kennedy, Rev. R. J. George, Elder David Boyd and Rev. D. McAllister. According to the order of exercises agreed upon by the Professors, sermons were delivered at the afternoon session by J. A. F. Bovard, from 1 Cor. 15: 20; by John

Graham, from Titus 3: 8, middle clause; and by R. C. Allen, from 2 Tim. 2: 25. All the discourses were criticised by the Board, and a recess was then taken till 7½ o'clock.

The Board met again in the Allegheny church at half-past seven o'clock, and heard discourses from T. Z. McClurkin, on Col. 3: 28; Thos. McFall, Matt. 12: 50; F. M. Foster, Mark 8: 34; W. R. Laird, Heb. 4: 12. After criticisms, the Board adjourned with prayer by Rev. James Kennedy, to meet in the Seminary Hall the next morning at nine o'clock.

Seminary Hall, March 27, 9 o'clock A. M.

The Board met and was opened with prayer by Rev. R. J. George. Examinations were then conducted by Prof. Sproull, in Pastoral Theology; by Prof. Sloane, in his course of Lectures on Theology, and in the text book; by Prof. Willson, in Hebrew and Biblical Criticism. A recess was then taken till 2 o'clock P. M.

Same place, 2 o'clock P. M.

On the re-assembling of the Board the joint report of the Professors was made by Dr. Sproull, and each of the Professors reported concerning the work in his own department. These reports were accepted and approved, and it was directed that they be published with the minutes of the Board. A recess was then taken, and the Board proceeded to the church, where sermons were heard from students as follows: from T. H. Wylie, on Heb. 3: 1; Robert Clyde, Matt. 13: 8; W. J. Coleman, Ps. 36: 7. The discourses were then criticised and a recess taken till 7½ o'clock.

Allegheny Church, March 27, 7½ o'clock P. M.

The Board met and heard discourses from W. M. Dauerty, on Col. 3: 2; J. B. Latimer, Matt. 23: 18; W. J. Sproull, Prov. 9: 4-6; J. Ralston Wylie, Mark 9: 41. A collection for the library was then lifted, amounting to \$16.42. Adjourned with prayer by Rev. D. McAllister, to meet in the Hall at 9 o'clock the next morning.

Seminary Hall, March 28, 9 o'clock A. M.

The Board met and was opened with prayer by Dr. Sproull. The discourses of last evening were criticised, and examinations were then held in Homiletics by Prof. Sproull; in Church History, by Prof. Sloane, and in the Greek Testament by Prof. Willson. The following resolution was then adopted:

Resolved, That, having heard the discourses and examinations, the Board hereby express their satisfaction with the evidence of the diligent labors of professors and students during the winter. It was ordered that the usual certificates be given to the students of the third and fourth years. The Secretary was directed to draw orders on the treasury for the expenses of the ministerial members of the Board.

Adjourned with prayer by Pres. H. H. George, D. D.

S. O. WYLIE, *Chairman.*

D. McALLISTER, *Secretary.*

PROFESSORS' JOINT REPORT.

The following students were in attendance in the Seminary this session:

First Year.—J. A. F. Bovard, Robert Clyde, Alexander Moge, John Graham, J. K. McClurkin. *Second Year.*—R. C. Allen, F. M. Foster, W. R. Laird, Thomas McFall, T. Z. McClurkin, T. A. H. Wylie. *Third Year.*—W. J. Coleman, W. M. Dauerty, J. R. Latimer, W. J. Sproull, J. B. Wylie. *Fourth Year.*—A. D. Crowe, George Kennedy, Robert M. McKinney.

Messrs. Latimer and J. K. McClurkin were not present until about the middle of the session. Mr. McKinney, on account of infirm health, left during the session to seek restoration in a southern climate, and Mr. Moge was called away near the close, by the sickness of his father, in Ireland. The health of the rest of the students was generally good, with the exception of T. A. H. Wylie, who had a severe attack of illness, but has recovered.

The students as usual delivered discourses in public, which were criticised in the Hall. All present except those of the present year have received texts for discourses to be delivered before the Board.

For the first time in a number of years we have to record the death of a theological student, Mr. M. R. Fraser, of Newburgh, who died during the past winter. Mr. Fraser had been with us but two terms, and during that time had endeared himself

to all by his amiable disposition and gentlemanly deportment. He has been removed, as we confidently trust, from the service of the master on earth to the higher service of heaven.

We respectfully ask through the Board for a collection for the library.

THOS. SPROULL,
J. R. W. SLOANE,
D. B. WILLSON.

PROFESSOR SPROULL'S REPORT.

In compliance with the request of Synod, I entered on my work in the Seminary in the departments of Pastoral Theology and Homiletics at the commencement of the session. I had two recitations in the week, one in each department. On Wednesdays I gave a course of lectures in Pastoral Theology, embracing the several subjects that belong to the duties of the pastorate; and on Fridays a course on Homiletics. Each course extended to fifteen lectures.

Having finished the lectures in both departments before the close of the session, I directed the students to prepare skeletons of lectures and sermons on subjects that I assigned them, to be read before the class. This was designed to exercise them in the rules of sermonizing presented in the lectures on Homiletics. For the last three days of recitation we reviewed the lectures in both departments.

The roll that I have kept will show that with one exception the students attended on these recitations.

THOS. SPROULL.

ALLEGHENY, March 25, 1878.

PROFESSOR SLOANE'S REPORT.

In submitting this my annual report I have nothing new to present. In Church History we have been occupied with the third or Reformation period. We have used, as formerly, the text-book, but have not by any means either relied upon it or confined ourselves to it. The two hundred pages of the text-book very inadequately represent the amount of work done in this department. Much oral instruction was given, and an essay on an assigned period was read by each one of the students.

I commenced lecturing on Theology as soon as the attendance warranted. I have delivered twenty-eight lectures during the session, chiefly in Anthropology. These lectures have been reviewed carefully.

We have also used "Hodge's Theology" as a text-book. The students have recited twice a week from this work, in all about five hundred and forty pages. It will be seen from this statement that the class has had four recitations a week in "Systematic Theology." In the division of the fifteen hours per week assigned to the regular recitations, six of these hours have been occupied in my department, four in Theology and two in Church History.

All of which is respectfully submitted.

J. R. W. SLOANE.

PROFESSOR WILLSON'S REPORT.

To the Board of Superintendents:—I respectfully report as to the instruction in my department during this session as follows:

I. IN HEBREW. There have been, as usual, two classes—a senior and a junior. The latter has been larger than usual, consisting of five. The senior class has studied the grammar (Green's) in connection with their reading. We have gone over 175 pages, mainly in part second (etymology). Selections have been read in the three divisions of the Old Testament: Exodus iii, iv and xii; Jeremiah vii, viii and ix; Job ix, xiv, xix and xxviii. The junior class has gone over the grammar as far as syntax, taking, however, only the leading parts. They have read one chapter in Genesis and one in Jeremiah. Both classes recited twice a week.

II. In Greek we took up the Epistle to the Galatians. The class recited once a week, and have finished this epistle.

III. In Biblical criticism. I have lectured on this subject, as before, once a week. Taking it up at the beginning of the session, I have concluded the subject of Old Testament criticism. There were in all ten lectures, dealing with Hebrew mss., critical conjecture, and the application of the sources of criticism, concluding with the examination of a number of passages in which there are various readings.

IV. Hermeneutics. This has occupied us once a week during the winter. The lectures that have been given—in all eighteen—were in continuation of the

history of interpretation. This was concluded, and the qualifications of an interpreter.

V. Church Government. After finishing Old Testament criticism, on December 1, I took up this subject and have lectured upon it once a week since that time. There were in all fourteen lectures. The argument for the ruling elder was concluded, and then his duties, qualifications, election and induction into office were considered, and lastly the dissolution of his relation to the congregation, etc.

Looking back over the work of the session, I am thankful for the strength that has been given to those who were present to labor, and for the improvement made of the time by continued, patient study. The sad providences noted in the joint report, quicken in us the sense of the mercy thus bestowed. Respectfully submitted.

D. B. WILLSON.

THE SUSTENTATION SCHEME.

MESSENGERS EDITORS:—Being cut off from some of the privileges of the church for no alleged great crime nor even for a peccadillo, except that my lot is cast in a congregation that is not able to pay eight dollars per member to the sustentation fund, I am deprived of the benefit of that fund altogether. Personally, I am not complaining of poverty, nor that our congregation is poorer than many others, but, when we hear from east and west the same complaint we feel that silence is no longer a virtue. Since reading in the minutes of the Irish Synod, in your November number, page 375, that the brethren in New Brunswick and vicinity cannot join with us on account of our money system, we have thought that the member who can read that statement without a blush is not to be envied. If we profess that such an arrangement is founded on the law of God, we should be ready to show our warrant for cutting off from privileges those who are guilty only of poverty. Christ came to preach the gospel to the *poor*; our mission is evidently to a different class, in so far as sustentation is concerned.

But not confining ourselves to the brethren in New Brunswick, who, so far as our system goes, are shut out to perish in the cold, we turn to those with whom we are better acquainted who are in similar circumstances. We are aware that by such a course as was said to have been sometimes resorted to in the old country to procure the "King's bounty," that poor congregations may receive four or five hundred dollars, but it would be by what in the west we call "skulduggery," and all are not yet educated down to such a course yet; under a wrong system it may be that even skulduggery will be indulged in, for "a gift destroyeth the heart," Ecclesiastes 7:7; and an evil tree must produce corresponding fruit. We have heard of ministers asking if the gospel was not worth eight hundred dollars. The gift or something else had prevented their seeing that there was to be no mention made of corals, pearls, etc., Job, 28th chapter. To set a price on the gospel or put it into the market at all is, in our opinion, to deny it. It is certainly bringing the sublime and ridiculous into close proximity for the minister to announce from the pulpit in substance that "the people should give liberally and in faith of their three hundred dollars, in order that he may have eight hundred." It must require a large amount of fortitude the first time he makes such announcement, if he knows the facts.

We doubt not but that the present plan was intended to assist the weak, but when we hear from New Brunswick, by way of Ireland, as well as from other parts, that it really cuts them off from privileges, we hope that our Synod will, without unnecessary delay, make such changes as will manifest that under their jurisdiction the gospel is to be preached to the *poor*.

Another feature of our finances we, with some others, have considered a violation of the Lord's day and ordinance—namely, having announced from the pulpit how much is due per head from the members for each scheme of the church, sometimes accompanied with an explanation or apology which makes the matter no better, but always reminds the poor that they are of the same value as a cipher on the left, or rather as a brake on the wheels of the chariot of salvation, in so far as that chariot is propelled by our financial system.

Now, while fully sensible of our own weakness, and only strong in the truth, we have no hesitation in publicly challenging the christian world and all the rest of mankind for a "thus saith the Lord" for such announcements, or for the principle involved in them. Now if, as a church, we profess to hold to the divine law as supreme in church and state, and yet reject it where the mighty dollar is concerned, we unquestionably yield too much to skepticism.

Your correspondent is well aware that he may be charged with assuming a great deal in thus opposing the opinion of so many, but he would only reply as an early abolitionist did when charged with setting up his opinion against the whole nation, he said that he did not think that he was assuming much when he professed to know more than those "who did not know that it was wrong for one man to sell another." So we do not consider that we are assuming much when we profess to be in advance of those who do not know that it is wrong to offend one of the least—yes one of the poorest—of Christ's little ones, by keeping him at a distance, whether he live in New Brunswick or elsewhere.

The head of the church requires as a man hath and not as he hath not, while our system entirely ignores the "hath" and "hath not." Which should the Christian advocate as being right?

T. M. HUTCHESON.

"To the law and the testimony, if they speak not according to this word it is because there is no light in them." Isaiah 8: 20.

"These, together with due submission in the Lord to the authority of the Synod of the Reformed Presbyterian Church of North America, form the bonds of our ecclesiastical union."—Terms of communion in R. P. church.

While it may not be proper for members of the church to criticize the actions or decisions of church courts, yet surely we are not to think or hold that they are infallible and incapable of going astray, composed as they are of men of like passions with the rest of mankind, and often surrounded by worldly and evil influences. And although constituted in the name and by the authority of the divine head of the church, and have the law and testimony to guide them, yet it is certainly evident that in some instances matters are considered and passed upon from mere considerations of worldly expediency, and not with a single eye to the glory of God, the good of the church and the salvation of souls. And while it would be very sinful to rebel or instigate a schism in the church, still, according to our terms of our communion, we are only required to render "due submission in the Lord," etc. And what we understand by this is, that all things agreeable to or founded on the word of God we are conscientiously to accept and do, but as to anything that we are unable to see the divine right and justice of, we have the right and we think it is our duty to call attention to it, and endeavor, in a becoming way, to have a fair understanding regarding it.

When we think of what the Saviour says, Luke 4: 18, "The spirit of the Word is upon me because he hath anointed me to preach the gospel to the poor," etc.; and Luke 7: 22, "To the poor the gospel is preached;" and James 2: 5, "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him;" and other Scriptures as compared or in contrast to it, we are inclined to the following reflections:

1st. Surely the pastoral relation is not esteemed or held as sacred as it ought to be, or even as it has been heretofore in the church. The Saviour speaks of himself as "the good shepherd who giveth his life for the sheep." He also claims to be the husband of the church, and recognizes her as his bride, the lamb's wife. Both these are most intimate and sacred relationships. And the apostles Peter and Paul speak to the elders or pastors of the church as under-shepherds and overseers of the flock, made so by the Holy Ghost. They are also represented as "angels of the churches," and as having the same sacred and tender relationship to their charges as Christ to the church. And the church recognizes these things in the sacred services of ordination and installation; and certainly the faithful pastor and pious people will esteem their relationship as very sacred and beneficial, but of course this depends greatly on the way their duties are performed to each other. It has been said that the pulpit is the minister's throne, and that he should always be on his throne. We think the true pastor's throne is in the hearts of his people, and that he should always be there, even if he should sometimes fail of being in the pulpit. As regards this we think that the former days were better than these.

The ministers who planted and watered the scattered portions of the church in this Western country certainly had more of the spirit and disposition of the true pastor than those of these later days. We very well remember how, in our childhood, we were delighted when we saw the old pastor coming, on the old gray, and when he met us in the door of our log cabin—with its puncheon floor and home-made furniture—with his outstretched hand, warm grasp and tender salutation.

And when he drew us beside his knee and inquired the progress we were making, in committing and understanding the Catechism, Psalms and Scriptures; and when he laid his loving hand on our head, invoking the Saviour's blessing, Oh! what an inspiration it produced in our bosom and in our heart. One such visit (and they were not seldom and far between, once in two or three years, but two or three times within the year), one such visit was worth, I had almost said, a whole year's preaching.

How different it is when the pastor, through press of public services, infirmity in the flesh, or perhaps carelessness, or may be a mixture of all, is only able to visit the families of his flock once in two or three years, and then officially, with an elder, when the children, and perhaps the parents too, from want of acquaintance and familiarity with him, feel, not only backward, but under a sense of dread, looking upon him as some superior being, come to take account of them before the time, and the pastor, perceiving their diffidence, performs his work superficially and formally. But what shall we say of those who have no pastor and are not allowed to have one because they are poor? They may do better with an efficient eldership than with an inefficient pastor, but will they do as well under the stated-supply preaching, or even be inclined to take as much of it as if they had one to look after them, not only from the pulpit but in their private houses?

2d. May it not be that there is an unjustifiable distinction made between the rich and the poor in some of the schemes of the church? This Sustentation Scheme, for instance, requires that a congregation, in order to receive benefit from it, must raise at least eight dollars per member for the support of their pastor, as well as pay to all the other schemes of the church. This they may be able to do without any great effort or sacrifice; again, they may not be able to do this under any circumstances, and it would be unjust to expect or require it. And the fact is patent everywhere, we believe, in every congregation, that the poor, or those in moderate circumstances, who have to labor for their living, are the main support of the church, and give more, according to their abilities, than the rich, and yet the rich are looked up to, esteemed and courted by the courts of the church, and a few of these have sometimes more influence than the great majority of the church. Are not these things so? If they are not, we will be very happy to be corrected. At least it is our impression that there is too much ado made about money in the church at the present day, as though it was going to accomplish everything, and redeem the world from sin. Money is a very good thing in its place, and is certainly necessary in carrying on the work of the church, but the beloved apostle tells us that "the victory that overcomes the world is our faith." It is said again that "without faith it is impossible to please God." And the Saviour promises that "according to your faith so shall it be unto you," and again, "If ye had faith as a grain of mustard seed, ye would say unto this mountain, Be thou removed and cast into the sea, and it should obey you." We do think that if the church, ministers and people, were more inspired with, and influenced by a true and living faith, there would be less trouble about pastorates, pastors' salaries, and all other schemes of the church. We like the plan adopted and followed by Muller, Spurgeon, Moody and other Christian workers, and believe that it is the plan that will finally prevail.

SPECTATOR.

REPORT OF THE SECRETARY OF THE R. P. S. S., NEW ALEXANDRIA, PENNSYLVANIA.

To the Officers and Teachers of the Ref. Pres., New Alexandria, Sabbath School:

Having completed the fourth year of our Sabbath School, the following is submitted to show the great progress we have made in the Sabbath School work during the year ending Sabbath, March 17th, 1878:

God, in his love, has dealt very kindly with us as a Sabbath School. Death has entered but once into our School within the last year, by removing an aged member of the Bible Class, a member whom, we all hope and believe, has gone to that rest prepared for his children, "a sheck of corn fully ripe." We have had almost universally good health. One of our teachers met with an accident, by which (looking from a human standpoint,) we cannot see how he escaped death; but God had longer days for him, and he was only deprived of teaching his class for a few Sabbaths.

We miss the presence and counsel in our teachers' meetings and the Sabbath School of our Superintendent, who, in the providence of God, has been deprived of his voice, and compelled to absent himself from the work which he loved so much, for a change of climate for the restoration of his voice. Let us be incessant in prayer for him at the Throne of Grace that the Lord would bless this means—that this change may produce the desired effect—that he may soon be with us to lead forward the good work. Although our Superintendent has been absent, yet we should give thanks to the Lord that he has enabled us to carry on the work.

Our Assistant Superintendent has been very punctual, being in his place every Sabbath morning, and opening the school on time.

Our teachers have been more punctual than in previous years. The scholars seem to take great delight in the school and in their teachers. The teachers' meetings have been better attended, and there is more interest manifested in these meetings than usual. We have had more success in bringing mission children into the school this year than any preceding year. When making out the report for the year we find that one-tenth of our scholars are mission children. The appointment of a committee to bring mission children into the school, and, if any needed help, to procure what was necessary so that they could attend Sabbath School, has proved successful. You have heard their encouraging report, and can judge for yourselves. I sent Mr. Spreull word that a committee had been appointed for the above named purpose, and he wrote me: "It is a move in the right direction."

You have heard the Librarians' report read, and see by it that a Sabbath School in the winter months is not an experiment, but a grand success—almost reaching as high an average as in the summer months. The last, but not the least noticeable feature of our progress, is the great increase in liberality. The Treasurer's report last January, showed a great increase over previous years, being twice as much as the amounts of the three previous years added together. Having, then, such success, we should not relax our efforts, but put forth greater effort, that we may be able to present a more favorable showing this coming year. We should give countenance to the Sabbath School Convention of the Pittsburgh Presbytery; it is of great help to teachers and officers in the Sabbath School work. But above all, may we ever pray to our Heavenly Father that he would ever be present with us, to help and encourage us; that our efforts may be blessed to the conversion of immortal souls, and to the leading of the young to the foot of the cross to see the Saviour; that they may be enabled to see him as their Saviour and Redeemer; that we may not labor in our own strength—for it is weakness—but that we labor in the strength of the Spirit, and give God the glory. For Christ has said, "whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

R. A. DORNON, *Secretary*.

NEW ALEXANDRIA, March 21st, 1878.

The report of the Mission Committee is as follows:

We having been appointed at the Teachers' meeting in last January a committee to try and bring children into the Sabbath School, and to give help where needed, have endeavored to fill that appointment to the best of our ability. We felt a delicacy in going to visit families and asking if they would send their children to Sabbath School, and if they needed any assistance so that they could send them. But knowing it was a work of Christian charity, and knowing that there were some who were not learning of a Saviour for want of Christian sympathy and liberality, we started out in our work of missions and found parents, instead of being angry, pleased that we had taken an interest in their children, and in the fact that we not only asked them to send their children to Sabbath School, but would clothe them if they would send them. We assisted seven scholars at the total expense of \$10.50, or an average of \$1.50 a scholar. When God has given us work at home, let us put forth every effort that we as a Sabbath School may be instruments in his hand of bringing souls to Christ. If but one of these children thus assisted is brought savingly to Christ, how abundantly are we rewarded!

Hoping you will approve of our trivial labors, we are yours in the work of Sabbath Schools.

TILLIE HICK,
JENNIE M. CRAIG.

NEW ALEXANDRIA, March 21st, 1878.

ORDINATION OF J. W. DILL.

The commission of Iowa Presbytery appointed to present calls from Elliots and Lake Reno and Round Prairie congregations to J. W. Dill, licentiate, and in case of the acceptance of either to ordain and install him as pastor, met at Rehoboth, Iowa, March 19, 1878, at 2 P. M. The call from Elliots was accepted. The commission then proceeded to hear trials for ordination previously assigned, viz., a lecture from James 1: 22-25 and a sermon from John 1: 14, "The word was made flesh and dwelt among us." These, together with the examination on the usual subjects, were unanimously and heartily sustained.

The ordination service proper commenced March 20, at 10 A. M. The sermon was preached from Mark 16: 15, "Preach the gospel," by T. P. Robb, chairman, who also prebounced the queries. C. D. Trumbull led in the ordination prayer, and the charge was given by E. G. Elsey.

T. P. Robb, with C. D. Trumbull, alternate, and elders R. Dill of Rehoboth, and Henry Dean and Mr. Elliott of Elliots, were appointed to install Mr. Dill pastor of Elliots congregation at the convenience of the parties. Mr. Dean was appointed to read the edict.

Thus another ambassador of the cross has received his commission and is about to enter on the duties of his office. The trial discourses and examination of Mr. Dill gave evidence of special fitness and qualification for the work of the ministry. Our prayer is that by manifestation of the truth he may commend himself to every man's conscience in the sight of God.

C. D. TRUMBULL,
Clerk of Com.

INSTALLATION OF REV. J. DODDS.

The commission appointed by Kansas Presbytery to present the call made by the congregation of Sylvania upon Rev. J. Dodds, met at Sylvania church, May 9th, 1878. The call was presented and accepted. A sermon was preached by Rev. M. Wilkin, the Moderator, from Isaiah 80: 20, latter clause. I. The teachers that God's people have, were presented, viz.: inanimate and irrational things; aged and experienced persons; gospel ministers, (which are particularly meant in the text); the Word of God, and the Holy Spirit, (both of which are essentially necessary). II. That which is implied or taught in the promise, viz., that there will be a revival of religion; that it is a great privilege to have oral instruction; that it is a great privilege to have exemplary instruction; and that the hopes of God's people shall be realized. The prescribed queries were put and satisfactorily answered, and the candidate duly installed in the name of Christ, the Head of the church, with prayer. The people then came forward and heartily welcomed their pastor. Charges were given to both pastor and people by the Moderator, and the commission was adjourned with prayer, and the congregation dismissed, after singing a psalm, with the Apostolical benediction. Though this congregation had been much discouraged in not having previously obtained a pastor after having made out three different calls, now they are happy in obtaining an under-shepherd to go in and out before them, upon their fourth call; and both pastor and people feel encouraged to go earnestly to work in building up Christ's cause in that place. There is much room for spreading. Unimproved lands are abundant and at low rates. For a prairie country, there is a fair supply of timber and water, and there is abundance of stone.

M. W.

HOME CIRCLE.

THE YEAR OF RELEASE.

The following verses were committed to memory and often repeated by a small circle of friends who were for some time so circumstanced, as necessarily to be very much in one another's company. By the death of one of their number lines touchingly beautiful in themselves have attached to them a new interest:

When the bells rang their peal through the wintery air,
And startled the worshipers hushed in prayer,
When the people turned gladly to friends who were near
And whispered, "God give you a happy New Year,"
A fiat went forth from God's chamber of peace,
"To some there is dawning the year of release."

They knew not the sign that was put on their brow,
 These happy ones soon in his presence to bow,
 When the late light came in and began a new day
 They saw not the messenger placed in the way ;
 They said, " Will the toil and the sorrow increase ?"
 Nor dreamed they had entered their year of release.

With courage they patiently turned to their task,
 For strength, not deliverance, dared they to ask ;
 They sighed as they took up their burdens again
 Of sorrow and weariness, sickness and pain,
 Nor ventured to hope that their troubles would cease,
 Or joy become theirs in this year of release.

Oh, could they but know what the new year will bring,
 What glad songs of freedom and hope they would sing !
 How willingly suffer and toil for a while,
 Thinking aye of their Lord and His welcoming smile,
 And the patience of hope would grow strong and increase,
 As they counted the days of their year of release.

For ere it has passed, the King's face they shall see,
 And ever from sorrow and sighing be free ;
 The things that perplex them shall all be made plain,
 And the evil of sin never touch them again,
 They will gain the bright country of pleasure and peace,
 Thrice happy ones living their year of release.

Who are they, thus near to the end of their way,
 With sad faces meeting that wonderful day ?
 We know not, they know not, the Master alone
 Sees who shall have rest in the joy of his throne ;
 We may say, while our spirits grow strong in His peace,
 " It may be—it may be—*my* year of release."

Let us live with that hope in our hearts, day by day,
 We can bear that which passes so swiftly away ;
 There is work yet unfinished, tasks yet to fulfill,
 And lessons to learn of our Father's good will ;
 Let us spend, as for Him, the time shortly to cease,
 And God make us meet for our year of release.

BIBLE QUESTIONS.

Who can tell where these passages of Scripture are found ?

1. Who can make that straight, which he hath made crooked ?
2. Behold that which I have seen.
3. Who is he that saith, and it cometh to pass, when the Lord commandeth it not ?
4. Who is like unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ?
5. That no man go beyond and defraud his brother in any matter.

ENIGMAS.

The initials of the following enigma tell what we ought to pray for :

- | | |
|-------------------------|-----------------|
| 1. An orator. | 10. A reformer. |
| 2. A prophetess. | 11. A queen. |
| 3. A scribe. | 12. A steward. |
| 4. An amiable prince. | 13. A gleaner. |
| 5. A chamberlain. | 14. A deputy. |
| 6. The principal thing. | 15. An archer. |
| 7. A deacon. | 16. A Moabite. |
| 8. A spy. | 17. A Syrian. |
| 9. A judge. | |

The initials of the following form the name of a king of Israel :

1. One of the sons of Issachar.
2. A mount well known to all.
3. A king of Tyre.
4. A king of Bashan.
5. The king to whom Jeroboam fled from Solomon.
6. One of the sons of Eli.
7. The son of Jotham.

M. E. F.

First a clevis ; and zigzags then two ;
Then an organ of sight, black or blue ;
Then two-thirds of an angle that's true
And conjoined by a line running through ;
Then two uprights together conjoined :
Now from these, then, the name you will find,
Of a man who presumptuously vied
With the priests, and with leprosy died.

Z. Y. X.

Once, long ago, when the world was young,
I was theme of sadness in many a tongue.
In Judah's land, when her enemies came,
I gazed in triumph upon them slain.
After the captives from Babylon came,
I look o'er the march of a solemn train ;
I rival the Bride, in Solomon's song,
In Isaiah, am found with an emblem throng ;
With sublime Habakkuk, in vision stand,
And have taught for Christ, in the temple grand.

JENNIE.

ANSWERS.

1st Enigma.—The Cross.

2d Enigma in April No. by " Qui."

Though often in the Scriptures brought to mind,
Yet boast I little of historic fame ;
But once in England's records, you will find
I rendered service to a royal dame.*

How gloriously did God through sage reveal
His justice in that great salvation plan ;
As with a *cloak*, He clothed Himself with zeal,
To render equity to every man.—Isaiah 59 : 17.

Our Saviour, teaching from the mountain height,
Thus to His waiting congregation spoke,
Ne'er stoop to quarrel, even for your right ;
Better for peace, to yield both coat and *cloak*.—Matt. 5 : 40.

'Twas Paul the aged thro' his letters spoke,
To Timothy, his well-beloved friend—
Bring to me when you come, my books, and *cloak*,
In answer to this message which I send.—2 Tim. 4 : 13.

May we who hear the truth, therein abide ;
And strive all earthly tempters to deny ;
For now we have no *cloak* wherewith to hide
Our sinfulness from the All-seeing Eye.—John 15 : 22. " R."

3d Enigma.—Samuel, Obadiah, Lemuel, Obal, Manasseh, Og, Naasson.—Solomon.

We make up for last month's omission of the Home Circle by giving more space to it in this number than usual.

* Refers to Walter Raleigh's cloak spread for Queen Elizabeth to step upon.

MARRIAGES.

At Long Branch, Mo., May 18, 1878, by Rev. M. A. Gault, THOMAS C. DUNN and Miss CLARA E. WOODS.

By Rev. D. J. Shaw, at the residence of the brides parents, near Bloomington, Ind., Mr. ALEXANDER KELLEY and Miss BELL LATIMER.

By Rev. T. Sproull, D. D., assisted by Rev. W. J. Robinson, May 7th, at the residence of the bride's parents, Mr. THEOPHILUS SPROULL and Miss RINA SHINKLE.

OBITUARIES.

MEMORIAL.

THE May number of the REFORMED PRESBYTERIAN conveyed to its readers the sad intelligence of the death of Rev. T. A. Sproull, the devoted and much loved pastor of the congregation of New Alexandria and Greensburg. He died on the afternoon of Monday, the 8th day of April, in the village of Gainesville, Florida, whither he had gone for the benefit of his health. Though for three years he had suffered from a bronchial difficulty which interfered with his pulpit ministrations, his death was unlooked for both by himself and his friends. He never lost sight of the possible fatal termination of his disease, and yet, encouraged thereto, by skillful physicians, he confidently hoped for a speedy and complete restoration to health. In a letter dated Gainesville, February 28d, he wrote: "My general health is good. I have an excellent appetite; I have very little—indeed I may say I have no cough; I am the picture of health, and cannot see why it is my voice does not gather strength. I fear I am impatient; I am so anxious to resume my labors and preach again, that I can hardly wait till I regain my strength. If it is the Lord's will he will bless the means and grant my request, and, if not, he will give me the grace of resignation, and make me to say, 'Thy will be done.'"

Encouraged by his letter, we hoped ere long to welcome him home vigorous and well. We little knew, however, how soon he was to cease from his labors and enter upon the enjoyment of his reward. On Friday, the 5th of April, he was prostrated with an affection of the brain, and in less than four days a stranger in a strange land, far from wife and child, and home and friends, he died. When we remember the loneliness of his sickness and death, we are comforted by the knowledge that he was tenderly nursed and kindly cared for by those whom during his absence he had learned to love, and especially by the assurance that in the fulfilment of His gracious promise: "I will be with you at all times," the Lord Jesus accompanied and sustained his servant as he passed through the valley of the shadow of death.

My brother was the third son of Dr. Sproull. He was born on the 13th of October, 1842, and was in his thirty-sixth year when he died. Very early in life he gave himself to Christ, and in his eighteenth year he made a public profession of his faith in connection with the congregation of Pittsburgh and Allegheny, of which, at the time, our

father was the pastor. Here he was for many years identified with the Sabbath School, first as a scholar, then as a teacher, and finally as its superintendent, and it is the testimony of all that it was never more flourishing than when under his direction and control. He received his early literary education in Westminster College, Allegheny, for the most part under the direction of the late Dr. Sewell. Having completed his preparatory studies in 1860, he entered the sophomore class of Jefferson College, from which he graduated in 1863. He was fitted both by nature and education for a business life. He had a large circle of warmly attached and influential friends, and was strongly tempted to devote himself to some branch of business. For a time he hesitated, and had he been influenced by mere worldly considerations with the possibilities of life before him he would never have chosen the humble position of a pastor in the Reformed Presbyterian Church. Not long did he remain undecided. Knowing that he had been dedicated to God, and believing that in this way he could best serve him, he gave himself to the ministry of the word. This choice he never regretted.

In the fall of 1863 he was received as a student of theology under the care of Pittsburgh Presbytery, and having finished the prescribed course was licensed May 28d, 1867. During the following year he labored with much acceptance in different parts of the church. By his careful and consistent life, as well as by the clear, earnest and forcible presentation of the truth, he commended himself to the consciences of his hearers, while by his simplicity of character, generosity of heart, and honorable, manly bearing, he made for himself a multitude of friends. At a meeting of Pittsburgh Presbytery, April 15th, 1868, calls were presented to him from Garrison, Ind., and New Alexandria, Pa. The latter of these he accepted, and on June 17th was ordained to the office of the ministry and installed as pastor of the congregation of New Alexandria and Greensburg. The relation thus formed continued to the end of his life.

For a year or two after his ordination he was co-editor of the REFORMED PRESBYTERIAN AND COVENANTER, and by his energy and diligence contributed to its usefulness.

He entered upon the work of the ministry with a deep sense of responsibility, and labored among his people with earnestness, diligence, and marked success. The congregation increased in numbers. With but few exceptions the youth of the church, on arriving at years of discretion, made a profession of faith in Christ. The contributions were largely increased, and a neat and commodious house of worship was erected and paid for. His labors were appreciated by his congregation, as was evident from the affection with which they clung to him, and the cheerfulness with which they supported him during his protracted disability. His sickness was not to them an occasion for seeking a dissolution of the pastoral relation; so far from it, they would not hear of it, but clung to their pastor with a love and fidelity worthy of all commendation, hoping that in answer to their prayers God would soon restore him to his former health. They expected ere long to see his face and again hear his voice. When the tidings came

that his life was despaired of, the whole neighborhood was filled with mourning, and when on the Saturday after his death they met in the church where so often and so earnestly he had presented to them the claims of Christ, and when in funeral procession they followed his lifeless body to his chosen resting place on the hill-side, many witnessing their subdued expressions of sorrow, were constrained to say, "Behold how they loved him." Nor did these proceed only from members of his own congregation, for he was esteemed and loved by all—by those who made no profession of religion for his genuine integrity and honor, his cordiality of manner and readiness to do good—by members of other denominations for his godly simplicity, his catholic spirit, his unswerving fidelity to his own convictions of right and truth, and his thorough devotedness to his Master's work.

On the twentieth day of May, 1869, he was united in marriage to Emma, daughter of the late Henry Stewart. Their married life was one of love and comfort. Their enjoyment, however, was not uninterrupted. They were twice called upon to give back to God an only child. A man of tender sensibilities, he felt these bereavements keenly. Of them he spoke frequently to his friends, and yet he murmured not, but said, "Thy will be done."

My brother was a most genial and companionable man. He was thoroughly unselfish, always considering the interests and feelings of others, rather than his own.

"There was no sorrow on the earth
But touched his heart,
And in all gentle, child-like mirth,
He bore his part.
There was no goodness but it won
His reverent praise,
And full of kind deeds simply done
Were all his days."

His friendship was disinterested, and always to be relied on. He was a man of genuine integrity and honor. He was incapable of malice or deception. Those who knew him trusted him implicitly, and never suspected him of an unworthy action. He was a good man, full of faith and of the Holy Ghost. An earnest Christian, he lived a prayerful, careful and consistent life. His natural talents were of a high order. He had a clear mind, a retentive memory, a sound judgment, and good common sense. These talents were cultivated by diligent and careful study, sanctified by divine grace, and consecrated to and employed in the service of Christ. He was an able minister of the New Testament. He preached not himself, but Christ. In his preaching there was no effort at oratory or display. In an earnest, solemn and impressive manner, with great clearness, and in plain, simple language, he preached man's need of a Saviour, and the ability of Christ to save. As a pastor he excelled. He loved his people, and was devoted to their interests. He was in labors abundant, and unceasing in his efforts to promote the welfare of old and young. He was especially careful in his attention to the poor and afflicted, and nothing so much endeared him to his people, as the tenderness and faithfulness with which he ministered to them in sickness and distress. In his death

his congregation has lost an able and devoted pastor, and the church one of the most successful and promising of her younger ministers. His immediate friends have met with an irreparable loss; and yet, remembering that to him death was gain, we would say, "Thanks be to God who gave him the victory, through our Lord Jesus Christ."

R. D. S.

We all know how devoted and faithful he was. He was a plain, scriptural preacher. He was true to the distinctive principles of his church. In ten years of intimate intercourse, I never heard him, in public or private, uttering a word that indicated unfaithfulness to his ordination vows. He regarded his church as a witnessing church, and was ever true to her standards. Yet his fidelity to his own denomination did not make him of a narrow and bigoted spirit. He was truly catholic in spirit, delighting to hear of the prosperity of other branches of the Church of Christ, loving all who bore the marks of Christ, in whatever communion he found them. You remember how he labored so long as God gave him strength, preaching the word from this sacred desk, in the prayer meetings, visiting from house to house. How he sympathized with the aged in their trials and infirmities, and with the sick and bereft. How often he exhorted not only to rejoice with them that rejoice, but also, to weep with them that weep. And how tenderly and tearfully he was wont to pray for the comfort of the Holy Ghost, upon the mourners especially, in their great loneliness after returning from the sad duty of laying their dead in their last resting place. He was a man among men. He was faithful in laboring to win those in middle life. He was devoted to the youth. Are there not those here to-day who are without, who could testify of his faithfulness to them? I know there are. He sowed beside all waters. But I must emphasize the fact that he especially delighted to labor for the salvation of the children, in the spirit of the Great Shepherd who said, "Suffer the little children," &c. He was zealous in work in their behalf. And amongst those who wept when the sad, sad tidings of his dangerous illness came, none were of heavier heart than many of these little ones. I know of one but little more than four years old, who asked her mother if she might not pray for him; and who knelt down and made her silent supplication. None but God knows what words were used, and what thoughts passed through the infant mind; but may not that prayer have been as prevalent as any offered before the throne? And who knows how many others of the little ones, in mighty child-faith, without external sign, remembered him whom they so much loved? "In season, out of season," he labored for Christ. Not only according to, but beyond his strength, as we now know, not only in peril of health, but also of life. * * * It is said that when Bro. Sproull was about to die, he, in his delirium, thought he saw Birdie,* and told her he was coming. May it not have been fact, instead of fancy? However that may have been, is he not now clothed in white robes and in his right mind, with his loved daughter, sitting at Jesus' feet, in rapture beholding his glory?—*Extract from Address by Rev. T. R. Ewing.*

The respect paid to the remains of Rev. Thomas A. Sproull, by the people of New Alexandria and vicinity, without respect to ecclesiastical distinctions, on last Saturday, was a tribute to a consistent and well ordered Christian life, that spoke volumes in favor of the appreciation of the people of that neighborhood, of the life and character of a truly good man. Mr. Sproull had for ten years been pastor of the New Alexandria and Greensburg Reformed Congregations—Covenanter as they are usually called—and during all that time growing in favor, not only in the eyes of his own people, but in the eyes of all other Christian denominations in that neighborhood; and even with those that belonged to no church. He was a "living epistle known and read of all men," testifying to both saint and sinner, that there is a power and a beauty in the Christian religion which, when properly lived out in the daily "walk and conversation," can be neither gainsayed nor resisted by the men of the world. His health began to fail some three years ago, and his voice gave way. He spent a summer in Colorado and was greatly benefited. And his great desire to labor for his Master in the field at New Alexandria, and probably his strong desire to be with his family, induced him to return from that western country. For a time he was much better, and preached the Gospel again to his people. But

*His little daughter, that died nearly two years previous.

last year his voice again became too weak to enable him to speak so as to be heard, and at the urgent solicitation of his friends, he started last November for Florida.

But in his case, as well as in most if not all other cases from this section, that Southern climate worked no relief. For a couple of weeks he labored under a bilious attack. On Friday, 5th inst., he was violently attacked with some sort of malignant fever, which rendered him delirious. He remained in that condition until 8:15 P. M. the Monday following, when, far from home, wife, child, father and brothers, death came to his relief, and he passed into the spirit land. His body was sent home. On Saturday morning last it reached this place by rail, and was taken to New Alexandria, followed by a large number of people and friends in that neighborhood, who had come here in private conveyances, and also by his friends and relatives from Pittsburgh, and also several from Greensburg.

The religious services were conducted in the church where he had so long preached, by Rev. T. R. Ewing, of the Presbyterian church of that place, assisted by Rev. Dr. Lea, of the Lawrenceville Presbyterian church, Rev. J. A. Black, of the Reformed church of Clarksburg, and Rev. D. B. Willson, of the Reformed Theological Seminary. The services were solemn and interesting. Very few tearless eyes were in that vast congregation. His remains were deposited in the new cemetery grounds, in the lot he purchased shortly before he left for Florida. At least five hundred people followed him to his last resting place. The village was as quiet as on a Sabbath. All business places were closed. The whole neighborhood paid its respect to the memory of a truly good man.—*Tribune and Herald, Greensburg.*

Hushed be the song of rejoicing and gladness :
 Zion, lament for thy fallen to-day ;
 Send forth a requiem fraught with the sadness
 Felt when the righteous are taken away.

Lost to the Church in his manhood's rich glory,
 Fresh with youth's dew, in life's earliest prime ;
 Silent the lips are that told the sweet story
 Published to earth in the fullness of time.

Gone, when the truth is assailed and forsaken—
 Error's dark paths with such eagerness trod—
 E'en when the walls and the bulwarks are shaken,
 Built to defend the fair City of God.

Forward the tide of delusion is sweeping,
 Bearing destruction as onward it rolls,
 While trembling hearts are with tearful eyes keeping
 Long, prayerful vigils o'er numberless souls.

Heard we the cry that ascended to heaven :
 Heard we the heart-breaking wail for the dead ;
 Who will watch over the flock that he tended—
 Care for the souls that he nurtured and fed ?

Head of the Church ! from thy high habitation
 Hear Thou the suppliant voice of their woe :
 Deep is the prayer of the wild lamentation
 Chanted when Israel's faithful lie low.

Heed the bereft in their piteous pleading ;
 Heal the sad breach by the death angel made ;
 Bind up the hearts that are wounded and bleeding,
 Walk with thine own through the gloom of grief's shade.

Turn Thou their mourning to joy, that each burden
 Borne by a loved one, so soon is laid down ;
 Say to them : " After the labor—the guerdon ;
 After the conflict, the victor's bright crown."

BEAVER FALLS, PA.

S. C.
Pittsburgh Evening Telegraph.

The New Alexandria Reformed Presbyterian congregation adopt the following resolutions relative to the death of their late pastor, Rev. T. A. Sproull :

It has pleased God in his infinite wisdom to remove from our midst by death, on the 8th of April last, our beloved pastor, Rev. T. A. Sproull, who for ten years was endeared to us by his labor amongst us ; and as we are desirous of expressing our sense of his great worth, and the high estimation in which he was held by all,

Resolved, 1st. That we hereby record our testimony to the exemplary Christian character of the deceased, his eminent piety, his attainments in Christian knowledge, his love of God's house and the society of God's people, and his more than usually amiable and sociable disposition, which gained the love of all who were acquainted with him.

2d. That in the early and unexpected call of our pastor from a promising field of usefulness in the cause of his Master, we are very forcibly reminded that our days are as an handbreadth. "Blessed is that servant whom his Lord when he cometh shall find watching."

3d. That to the relatives, especially to his mourning wife, we extend our heart-felt sympathy and condolence in this their sudden and sore bereavement, humbly praying that she may be enabled to lean for support and comfort on her Redeemer, and that he may sanctify to her this sad trial, and take care of her and her little one, and bestow upon her that consolation which the world can neither give nor take away.

4th. That a copy of these resolutions be sent to the widow and parents of our deceased pastor, and to the REFORMED PRESBYTERIAN AND COVENANTER, *Our Banner*, *Christian Statesman*, *Tribune and Herald*, and *Pennsylvania Argus*, for publication.

JOHN BEATTY,
ROBERT PATTERSON, } Com.
J. M. ELDER,

R. A. DORNON, *Sec'y.*

MAY 18th, 1878.

RESOLUTIONS OF STUDENTS IN MEMORY OF M. R. FRASER.

Moses Roney Fraser, third year student of theology at our seminary in Allegheny, Pa., after a lingering sickness of more than a year and a half, died at the house of his brother, in Newark, N. J. His disease was laryngitis, and toward the last was extremely painful ; but he seemed to have grace given to bear patiently to the end. He was born August 3, 1848. He died December 18, 1877, and was buried at Newburgh December 15. The students of theology adopted the following minute :

WHEREAS, It has pleased God to call from earth during the past year our former fellow-student, Moses Roney Fraser, therefore,

Resolved, 1. That we bow with resignation to this dispensation of Providence which has removed a loved companion in study.

2. That we look on this dark event as having a warning voice, crying to us : "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

3. That we send to the relatives of our deceased friend our fullest and most sincere sympathy in this bereavement.

4. That a copy of these resolutions be sent to each of the magazines of the church for publication.

GEORGE KENNEDY, } Committee.
J. R. LATIMER.

BOOK NOTICES.

The life of Rev. C. H. Spurgeon has just been published in London. R. J. Houston, 62 William street, New York City, being in communication with the publishers there, could furnish any of our readers who might wish it, with copies at \$1.25 per volume, bound in cloth, post paid.

The climate of Mentone has so far improved the health of Mr. Spurgeon that he has been enabled to return to London and occupy his pulpit. The fear was expressed a short time ago, that, possibly, he might not be able to renew his public ministrations.

501 397
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THE
Reformed Presbyterian
AND
Covenanter.

JULY,

1878.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

“Whereto we have already attained, let us walk by the same rule, let us mind the same thing.”—*Phil. 3: 16.*

“Ye should earnestly contend for the faith which was once delivered unto the saints.”—*Jude 3.*

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THE Reformed Presbyterian and Covenanters.

VOL. XVI.

JULY, 1878.

No. 7.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XLIX.

SHARON CHURCH, IOWA, MAY 29, 1878.

THE forty-ninth session of the Synod of the Reformed Presbyterian Church in North America met, pursuant to previous adjournment, and was opened with a sermon by the Moderator, the Rev. J. R. Thompson, from Luke 24: 49—"But tarry ye in the city of Jerusalem, until ye be endued with power from on high." After sermon the Synod was constituted with prayer. In the absence of the Clerk, the Rev. S. Carlisle was appointed Clerk, *pro tem.* The roll was called and present members were ascertained as follows:

NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.
J. C. K. Milligan,	James Bell,	1st New York.
R. M. Sommerville,	M. W. Bartley,	2d "
David Gregg,	John McWilliams,	3d "
James Kennedy,		4th "
John H. Boggs,	W. F. Bell,	Brooklyn.
Samuel Carlisle,		1st Newburgh.
J. R. Thompson,		2d "
D. McFall,		2d Boston.
J. C. K. Faris,		Topsham.
J. O. Bayles,		Kortright.
D. McAllister,	Robert Jamieson,	Walton.

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	M. McConnell,	1st Philadelphia.
S. O. Wylie,	James McKnight,	2d "
	Matt. H. Wright,	Baltimore.

ROCHESTER PRESBYTERY.

R. D. Sproull,	Robert Aiton,	Rochester.
T. J. Allen,	James F. Guthrie,	York.
S. R. Wallace,	John Hunter,	Sterling.
Robert Shields,	John McCullough,	Lisbon.
S. Bowden.		Syracuse.
		Ramsay.

PITTSBURGH PRESBYTERY.

Prof. J. R. W. Sloane,	James B. McKee,	Allegheny.
R. J. George,	John Cook,	Beaver Falls.
J. W. Sproull,	A. Dodds,	Brookland.
J. C. McFeeters,	John Aiken,	Central Allegheny.
S. J. Crowe,	Robt. Henry, Jr.,	Clarksburg.
John Galbraith,	James McAnlis,	Little Beaver.
A. M. Milligan,	R. A. Armstrong,	Manchester & Parnassus.
T. C. Sproull,	W. M. George,	Miller's Run.
A. J. McFarland,	Robert Beattie,	New Alexandria.
G. M. Elliott,	T. J. Blackwood,	New Castle.
J. R. Wylie,	Wm. Allen,	North Union.
J. C. Smith,	W. J. Magee,	Oil City.
A. Kilpatrick,	John A. McKee,	Pittsburgh.
Joseph Hunter,	W. S. Kernohan,	Poland and N. Jackson.
D. B. Willson,		Salem.
John Crozier,		Selma.
J. J. McClurkin.		Springfield.
	Wm. Cochran,	Slippery Rock.
	J. C. McElwain,	{ Union.
	H. Miller,	{ Pine Creek.
	A. C. Coulter,	{ Wilkinsburg.
	Professor of Theology.	

OHIO PRESBYTERY.

H. P. McClurkin,	Thos. Stewart,	New Concord.
J. C. Boyd,	Wm. Reynolds,	Utica.
S. R. McClurkin,	James Orr,	Middle Wheeling.
W. S. Fulton,		Muskingum & Tomica.

LAKES PRESBYTERY.

George Kennedy,	William Reed,	United Miami.
Pres. H. H. George,	James Wylie,	Rushsylvania.
P. H. Wylie,		Macedon.
J. McCracken,	Samuel Bell,	Southfield.
J. M. Foster,		Cincinnati.
	John D. George,	Cedarville.
	J. M. Forsythe,	Bellefontaine.
J. L. McCartney,	Prof. in Geneva College,	
John Lynd,	Prof. in Geneva College.	

ILLINOIS PRESBYTERY.

P. P. Boyd,	A. W. Hunter,	Bethel.
D. G. Thompson,	James Matthews,	Old Bethel.
J. M. Faris,	John Wylie,	Elkhorn.
W. F. George,	J. D. Elder,	Church Hill.
D. J. Shaw,		Staunton.
D. C. Martin,	Charles McCaughan,	Bloomington.
J. R. Hill,	J. E. Carithers,	Princeton.
	J. P. Montgomery,	St. Louis.

IOWA PRESBYTERY.

T. P. Robb,	S. E. McElhinney,	Sharon.
E. G. Elsey,	Wm. Martin,	Rehoboth.
	W. L. Wright,	Vernon.
R. C. Wylie,	H. M. Johnson,	Maquoketa.
	Wm. McClement,	Lind Grove.
W. P. Johnston,	D. Love,	Washington.
	T. McClintock,	Kossuth.
	J. W. Dougherty,	Walnut City.
C. D. Trumbull,	S. Bayles,	Morning Sun.
James Love,		Hickory Grove.
J. W. Dill,	Wm. Lemon,	Elliot.
R. Johnson,		
Isaiah Faris,		
M. A. Gault,		
R. Hutcheson.		

KANSAS PRESBYTERY.

David McKee,	Wm. Gilmore,	Clarinda.
	John Robinson,	Olathe.
D. H. Coulter,	W. R. Curry,	Winchester.
J. S. T. Milligan,		North Cedar.
A. C. Todd,		Evans.
J. A. Thompson,	Joseph Manners,	Fremont and Wahoo.
M. Wilkin,	John Sterrett,	{ Pleasant Ridge.
	John T. Sanderson,	{ Hebron.
J. Dodds,		Sylvania.
	J. H. Walkinshaw,	Long Branch.
J. M. Armour.		

Ministerial Members Absent.—A. Stevenson, Wm. Graham, J. C. Taylor, J. M. Beattie, D. C. Faris, J. A. Spear, Joshua Kennedy, J. B. Williams, J. W. Shaw, Joseph Beattie, R. J. Sharpe, A. W. Johnston, W. McFarland, J. F. Crozier, R. Reed, J. A. Black, N. M. Johnston, Wm. Slater, T. Sproull, Henry Eason, T. M. Elder, N. R. Johnston, D. Metheny, J. Wallace, A. McFarland, R. M. C. Thompson, John French, D. S. Faris, J. Neill, W. W. McMillan, S. M. Stevenson. 31.

Congregations not Represented.—Newark, 1st Boston, Craftsbury, Ryegate, Barnet, W. Hebron, Bovina, White Lake, Coldenham, Ballibay, 3d Philadelphia, Conococheague, Lochiel, Bear Run and Mahoning, Rehoboth, Monongahela, Oil Creek, Londonderry, Brownsville, Jonathan's Creek, Lake Eliza, Cedar Lake, Garrison, Belle Centre, Lake Reno and Round Prairie, Tabor, Sterling. 27.

The Rev. C. D. Trumbull was unanimously elected Moderator. The Rev. T. P. Stevenson, Clerk, and the Rev. J. W. Sproull, Assistant Clerk, were continued for the coming year.

The Revs. J. C. K. Milligan, D. McAllister, J. M. Armour, James Love, R. Hutcheson, and J. A. Thompson gave reasons for absence from last meeting, which were sustained.

It was ordered that the hours of meeting of Synod be from 9 A. M. to 12, and from 1 P. M. to 4, except on to-morrow, when Synod shall meet at ten o'clock.

The Clerks, with elder S. E. McElhinny, were appointed a Committee on Unfinished Business.

The Revs. T. P. Robb, A. M. Milligan and S. O. Wylie, with elders S. Bayles and M. W. Bartley, were appointed a Committee on Devotional Exercises.

The several Boards were directed to report to Synod, not later than Friday forenoon, and Presbyteries on Friday afternoon. The consideration of the Fourth Term of Communion was made the order of the day for to-morrow. Leave was granted to the several Presbyteries to sit during the sessions of Synod.

The Revs. T. C. Sproull, D. Gregg, and J. M. Faris, with elders John Aiken and R. Beattie, were appointed a Committee to prepare a minute on the death of the Rev. T. A. Sproull.

Synod then adjourned, with prayer by the Moderator, to meet to-morrow morning at 10 o'clock.

THURSDAY'S PROCEEDINGS.

MAY 30, 1878.

Synod met at the appointed hour and was opened with prayer by the Moderator. All the members were present except elder McCaughan, who soon appeared. The minutes of the previous meeting were read and approved. The Moderator announced the following Standing Committees:

Presbyterial Reports.—Ministers, R. D. Sproull, A. Kilpatrick and J. M. Faris; elders, John McCullough and T. J. Blackwood.

Discipline.—Ministers, D. B. Willson, R. M. Sommerville and D. McAllister; elders, C. McCaughan and R. Aiton.

Signs of the Times.—Ministers, A. J. McFarland, P. H. Wylie and S. R. Wallace; elders, Jas. McKnight and J. M. Forsythe.

Theological Seminary and Board of Education.—Ministers, D. McKee, P. P. Boyd and J. C. K. Faris; elders, John A. McKee and John Hunter.

Foreign Correspondence.—Ministers, J. R. Thompson, D. G. Thompson and J. W. Dill; elders, W. F. Bell and Wm. McClement.

Temperance.—Ministers, W. P. Johnston, J. C. McFeeters and I. Faris; elders, M. McConnell and Robert Armstrong.

Travelling Fund.—Ministers, D. H. Coulter, S. J. Crowe and J. H. Boggs; elders, John Aikin and Joseph McKnight.

Finance.—Ministers, S. Bowden, J. C. Boyd and J. C. Smith; elders, M. W. Bartley and A. Dodds.

Missions.—Ministers, Joseph McCracken, Wm. F. George and E. G. Elsey; elders, Jas. Bell and W. Kernohan.

National Reform.—Ministers, J. C. K. Milligan, M. A. Gault and D. J. Shaw; elders, James B. McKee and Wm. L. Wright.

Sabbath Schools.—Ministers, T. C. Sproull, J. O. Bayles and S. R. Wallace; elders, T. J. Stewart and S. Bell.

Presbyterial Records.—N. Y. Presbytery: Ministers, J. J. McClurkin, J. A. Thompson and J. M. Foster; elders, W. M. George and J. F. Guthrie. Philadelphia Presbytery: Ministers, D. McFall, T. J. Allen and R. C. Wylie; elders, Thos. McClintock and D. Love. Rochester Presbytery: Ministers, John Crozier, J. M. Armour and J. Love; elders, Wm. Martin and R. Beattie. Pittsburgh Presbytery: Ministers, R. B. Cannon, J. Dodds and S. R. McClurkin; elders, Wm. Lemon and Wm. Reynolds. Ohio Presbytery: Ministers, M. Wilkin, D. C. Martin and J. R. Wylie; elders, Robt. Henry and Jos. Manners. Lakes Presbytery: Ministers, S. Carlisle, H. P. McClurkin and G. M. Elliott; elders, Wm. Gilmore and H. M. Johnson. Illinois Presbytery: Ministers, J. S. T. Milligan, J. Hunter and R. J. George; elders, John D. George and Jas. Orr. Iowa Presbytery: Ministers, J. Galbraith, A. C. Todd and S. R. Wallace; elders, J. T. Stewart and J. H. Walkinshaw. Kansas Presbytery: Ministers, R. Shields, R. Hutcheson and J. R. Wylie; elders, Robt. Jamieson and John Cook.

The Committee on Devotional Exercises reported. The report was accepted and adopted, and is as follows:

Report of Committee on Devotional Exercises.

Your Committee would recommend that the last half hour of each morning session be spent in devotional exercises, and would suggest the following subjects for prayer and conference:

To-day, Personal Piety, H. P. McClurkin; Friday, Family Religion, elder J. B. McKee; Saturday, The Prayer Meeting, R. Sommerville; Monday, How to Promote the Spirituality of our People, elder McWilliams; Tuesday, Increase of the Ministry, Prof. D. B. Willson; Wednesday, The Influence of the Spirit, elder Wm. Martin.

T. P. ROBB, A. M. MILLIGAN,
M. W. BARTLEY, *Com.*

The credentials of the Rev. David McDill, D. D., delegate from the General Assembly of the United Presbyterian Church, were presented to Synod, and it was ordered that he be heard immediately after recess this afternoon. Dr. McDill was, on motion, invited to a seat as a consultative member of Synod. From this action R. Hutcheson entered his dissent. A Committee was appointed to consider whether such invitations are according to Constitutional law in the Reformed Presbyterian Church. Revs. James Kennedy, J. R. W. Sloane and J. McCracken, with elders M. W. Bartley and J. McWilliams, said Committee.

Papers were received and disposed of as follows:

No. 1. Being the Report of the Treasurer of the Foreign Mission Fund, was referred to the Committee on Finance.

No. 2. The Report of the Treasurer of the Literary Fund was referred to the same Committee.

No. 3. The Report of the Treasurer of the Church Extension Fund was referred to the same Committee.

No. 4. Petition of John G. Miller was read and laid on the table.

No. 5. Petition of George Martin was referred to the Committee on Finance.

No. 6. Report of the Treasurer of the Domestic and Southern Missions was referred to the Committee on Finance.

The balance remaining in the Travelling Fund since last year was ordered to be put in the hands of the Committee on the Travelling Fund.

The Board of Foreign Missions reported. The report was accepted and referred to the Committee on Missions. The resignation of the Chairman of the Board, the Rev. S. O. Wylie, tendered once more to Synod, was referred to the Committee on Missions. The Rev. J. R. W. Sloane tendered his resignation as a member of the Board, and it was accepted.

The Central Board of Missions reported. While this report was pending the hour for devotional exercises arrived, after which Synod took a recess until one o'clock.

AFTERNOON SESSION.

Synod came to order at the appointed hour. The roll was called, and all the members were present. The report of the Central Board of Missions, with accompanying letter from Rev. N. R. Johnston, was referred to the Committee on Missions, except so much as refers to financial matters, which was referred to the Committee on Finance.

The delegate from the General Assembly of the U. P. Church was received, and addressed the Synod. It was resolved that this Synod does cordially reciprocate the fraternal and Christian salutations which Dr. McDill conveys from the Church which he represents.

The Committee on Unfinished Business reported. The report was accepted. Item 1, of Unfinished Business, being the report of Special Committee on the Travelling Fund, was taken up. The report of the Committee was accepted, amended and adopted, and is as follows :

Report of Special Committee on Travelling Fund.

The Special Committee on the Travelling Fund respectfully report that the following circular was sent to all the sessions :

NORTHWOOD. LOGAN COUNTY, OHIO.

To the session of.....

DEAR BRETHREN :—

Objections having been made to the continuance of the Travelling Fund of Synod, on the ground that some congregations refuse or neglect to raise their share of this fund, the undersigned were appointed a committee to ascertain the judgment of the sessions and congregations of our church, in regard to the continuance of the fund, and of the present plan of raising it. You will do us the favor to inform us at an early date, whether you and the congregation under your care approve of a synodical travelling fund, and if so, what changes, if any, will, in your judgment, make such a fund more efficient and satisfactory.

Yours sincerely,

J. McCracken, JAMES KENNEDY,
WM. NEELY, *Committee.*

Send answers to J McCracken, Northwood, Logan county, Ohio.

Responses have been received as follows :

Fifty-nine approve of the present travelling fund and the method of raising the same.

Four oppose the fund.

One recommends essential change.

Four express a preference for a delegated Synod.

Two favor bi-ennial meetings.

Three recommend that ministers without charges do not draw from the fund, except on condition of paying into it.

Two approve of each congregation paying the expenses of its own delegates, and several suggest some change in the apportionment of the deficit.

The conclusion of your committee is that there is a general and cordial approval of the fund on its present basis. We recommend :

1. That the fund be declared permanent.

2. That the presbyteries be held by Synod responsible for its collection, and that they be accounted with on the basis of their full quotas, estimated upon the total membership of organized congregations.

3. That in case the whole fund at any meeting shall fall short of the whole expenses, the deficit shall be apportioned *per capita* on the number in attendance, and not *pro rata* on the amount of the expenses.

Finally, as Synod cannot meet without cost to somebody, we declare this fund just, equitable, and not onerous, and presbyteries are instructed that they have authority to require its collection, and while we do not mean that each and every individual, without regard to circumstances, shall be taxed thirty cents, but that some should give more and others less, yet we have adopted this rate per member as a simple, just and convenient means of determining what proportion of this fund each congregation should contribute.

Respectfully submitted.

J. McCRACKEN, *Chairman*.

Item 2. Report of the Committee on Digest of the Laws of Synod. The Committee reported that they had not published the Digest because the Literary Fund, which was largely overdrawn at the last meeting of Synod, had so remained during the year. The report was accepted, and the Committee continued. It was ordered that a collection be taken up for the Literary Fund, and the time was referred to the Committee on Finance.

Item 3, was laid on the table for the present.

Item 4. The revised form of the Fourth Term of Communion was taken up. While this subject was under consideration, the hour for adjournment arrived, and Synod adjourned with prayer by the Rev. J. C. K. Milligan, to meet to-morrow morning at nine o'clock.

FRIDAY'S PROCEEDINGS.

MAY 31, 1878.

Synod met at the appointed hour, and was opened with prayer by the Moderator. The calling of the roll was dispensed with. The minutes of the previous session were read and adopted. It was ordered that hereafter the hour of meeting in the morning be ten o'clock.

The Rev. Prof. Willson presented the following resolution, which was adopted :

Inasmuch as the church is to uphold the law of God, and to testify against the violation of it, Synod would commend all well organized and judicious efforts to enforce the general observance of the Sabbath, and calls upon our people, both by example and co-operation, to encourage the International Sabbath Association and all others in striving to do away with all Sabbath desecration by railroad companies and all other modes of Sabbath violation. And Synod would enjoin upon all our people to discourage attendance upon all public gatherings, even though they profess to be of a religious character, which invite the multitude in attendance upon them to violate the sacredness of the Sabbath day by patronizing railroads and other public conveyances on that day.

The Rev. A. M. Milligan was appointed delegate to the General Assembly of the United Presbyterian Church in 1879.

The Rev. R. Shields presented resolutions to effect a reduction in the number of members of Synod, which were laid on the table for the present.

The resignation of D. Euwer, as Treasurer of the Domestic and Southern Mission Funds, was presented and referred to the Committee on Finance.

It was ordered that a travelling certificate be furnished to the Rev. Wm. Graham, who is about to sail for Europe.

Item 3, of the Report of the Committee on Unfinished Business was taken from the table. The Committee of Conference with the General Synod reported. The report was accepted, amended and adopted, and is as follows :

The committee appointed at last Synod to confer with a similar committee from the General Reformed Presbyterian Synod, met at the house of Dr. Sterrett, Pittsburgh, April 15. There were present of the General Synod Revs. Young, of Allegheny, and Alford, of New Castle, Pa., with Ruling Elder Dr. Earley; of the Reformed Presbyterian Synod, all the members of your committee, viz: Profs. Willson and Sloane, and Dr. Sterrett, Ruling Elder.

After a frank, earnest and friendly conference, it was agreed that there was not, at present, any special encouragement to take steps in the direction of attempting to heal the breach between these two branches of the Reformed Presbyterian Church, and while it was agreed that we should foster in all proper ways friendly, fraternal feelings, that it was not advisable to continue the conference further.

Respectfully submitted,

J. R. W. SLOANE, D. B. WILLSON,
S. A. STERRETT, *Com.*

The Board of Superintendents of the Theological Seminary reported. The report was accepted and referred to the Committee on Theological Seminary.

The Committee on Signs of the Times reported. The day of National Thanksgiving was appointed as a day of thanksgiving, and Thursday, of the Week of Prayer, as a day of fasting, and the report was referred to the Professors of the Theological Seminary to publish at the proper time, with such alterations and additions as they may see proper.

The Clerk announced that the late James Hughes, of Brooklyn,

N. Y., had bequeathed one thousand dollars to the Synod of the R. P. Church for the support of the superannuated ministers, one thousand dollars for the Foreign Mission Fund, and one thousand dollars for the Fund for the Education of Young Ministers of the Reformed Presbyterian Church. Elder Wm. F. Bell, of Brooklyn, the Rev. J. H. Boggs, alternate, was appointed to attend the Surrogate's Court in Brooklyn on the 11th June, 1878, as representative of Synod, and authorized to secure the above sums and transmit the same to Synod's Board of Trustees.

A Report of the Commission of Synod in Syria on the condition and prospects of the Mission was referred to the Committee on Missions.

The Report of the Board of Church Extension was presented and referred to the Committee on Finance.

The Board of Sustentation reported. While this report was under consideration, the hour of devotional exercises arrived. Elder J. B. McKee being absent, elder Wm. F. Bell was appointed to conduct the exercises in his place. Synod then took recess, after prayer by Rev. D. McKee, until one o'clock.

AFTERNOON SESSION.

At the appointed hour Synod resumed its session, and was opened with prayer by the Rev. R. Shields. Members all present except S. Bayles, Miller, Reed and Rev. Joseph Hunter and A. C. Coulter.

A letter from the Rev. N. R. Johnston was read and referred to the Committee on Missions.

Paper No. 7, being the Report of the Treasurer of the Board of Sustentation, was referred to the Committee on Finance.

No. 8. Letter from the Synod in Ireland was read and referred to the Committee on Foreign Correspondence.

No. 9. The Annual Report of the Presbyterian Historical Society was referred to a Special Committee, consisting of Revs. R. Shields and S. O. Wylie, with elder M. H. Wright.

No. 10. Memorial from the United Miami congregation was laid on the table for the present.

No. 11. Protest of Rev. J. McCracken was referred to the Committee on Discipline.

No. 12. Report of Synod's Board of Trustees was read and referred to the Committee on Finance.

No. 13. Report of the Treasurer of the Theological Seminary was referred to the Committee on Finance.

No. 14. Report of the Treasurer of Synod's Board of Trustees was referred to the Committee on Finance.

No. 15. Itemized Report of Expenditures by the Treasurer of the Theological Seminary was referred to the Committee on Finance.

No. 16. Account of Rev. J. McCracken, as Professor in Geneva College, was referred to the Committee on Finance.

The request of Miss McKinney, of Newburgh, N. Y., for two hundred dollars for this year from the Superannuated Ministers' Fund, was referred to the Committee on Finance.

The Rev. R. Hutcheson presented the following Reasons of Dissent from the action of Synod inviting a minister of another Church to a seat as a consultative member:

1. The decision implies a degree of ministerial fellowship on other terms than those to which we have long since agreed.
2. It is not in the genius of our organization, and constitutes an unhappy innovation in our practice.
3. It furnishes an entering wedge to higher fellowship.

Papers 17 to 24, being Reports of Presbyteries, were read and disposed of as follows: The Reports of New York, Rochester, Ohio, Lakes, Illinois and Kansas were referred to the Committee on Presbyterial Reports. The reports of the Pittsburgh and Iowa Presbyteries were referred to the same Committee, except so much as refers to the request of Revs. John Wallace and J. Neill for an appropriation from the Superannuated Ministers' Fund, which was referred to the Committee on Finance, and so much of the report of the Pittsburgh Presbytery as relates to the baptism of Chinese converts, and as to the power of the Magistrate in matters of religion, which was referred to the Committee on Discipline. An Item in the Report of the Kansas Presbytery referring to the organization of Sabbath Schools, was referred to the Committee on Discipline.

Paper No. 25. The Minutes of the Commission in Syria, with accompanying statistics, were read and referred to the Committee on Presbyterial Reports.

No. 26. Report of the Treasurer of the Board of Education was referred to the Committee on Finance.

No. 27. Resolution of D. C. Martin was read and laid on the table for the present.

No. 28, being an inquiry from a member of the Court—whether women may properly be called upon to speak and lead in prayer in social prayer meetings, was answered in the affirmative.

It was resolved that when Synod adjourns, it be to meet in the Second Church, New York, on Wednesday, the 28th of May, 1879, at 7:30 o'clock, P. M.

The Committee on Temperance reported. The report was accepted, amended and adopted, and is as follows:

Report of Committee on Temperance.

Amid the destruction on every hand by ardent spirits, no true disciple of Christ nor patriot can afford to be indifferent. Every interest precious to Christianity and humanity is retarded and imperilled by this river of fire.

The pauperism, disease, suffering, crime and death, which can be traced directly to its source are truly appalling. The facts that in the United States six hundred millions of dollars are annually expended on alcoholic stimulants, and that there are not less than five hundred thousand drunkards, and that fifty thousand go down yearly to a drunkard's grave, and not a few of these from the church and Sabbath School, and from the ranks of those occupying high places in the land, the very Senate chamber of the nation, in a most responsible hour, presenting a scene of intoxication in some of its members, and that the rum-sellers wielded such power over legislators, may well fill the heart of the patriot with dismal forebodings, and the lover of Zion with deep concern.

In the struggle against this formidable foe, the past year has not been without its encouragements. The lines of conflict have become more sharply defined, the advocates of temperance and apologizers for intemperance have more fully thrown off disguise and delicacy, and both friends and foes are better known—the church, in its ministers and members, taking a more active interest, and in many parts of our country a deep interest has been awakened. But what is truly encouraging is that the advocates of temperance reform, to a large extent, adopt as their platform total abstinence through the grace of our Lord Jesus Christ.

We cannot lay too much stress on the fact that the hope of the temperance cause lies in the rising generation adopting the principle and habit of total abstinence, and that our great work is to guard against an appetite being formed for alcoholic stimulants by a total avoiding of them. It has been well said that the great policy of the adversary in this matter is to bind with a hair and then with a chain. The fearful certainty with which it holds its victims warns us to heed the divine commands: "Look not upon the wine when it is red." "Be not among wine-bibbers." "At last it biteth like a serpent and stingeth like an adder." Therefore,

Resolved, 1. That this Synod most emphatically condemns the use of all alcoholic stimulants, in all their forms, as a beverage, including the use of cider and wine in which is alcohol, and malt liquors in any form, as being prolific sources of intemperance, and recognizes total abstinence as the only safe and scriptural ground.

Resolved, 2. We condemn whatever ostensibly aids or encourages the manufacture or sale of alcoholic drinks. Among these the growing of hops for malt liquors and grapes for fermented wine.

Resolved, 3. That we regard prohibition by the State as the true and effectual means of reaching this great evil—the right to do so based alike on duty to its self-preservation and the law of God.

Resolved, 4. That as a church we are called upon in all our members and stations to exemplify and actively encourage whatever promotes the grace of temperance.

Respectfully submitted.

J. O. BAYLES, *Chairman*.

The rule requiring Synod to meet to-morrow at one o'clock for an afternoon session was suspended. Leave of absence for one day was granted to elder James B. McElwain. Synod then adjourned with prayer by the Rev. S. Bowden, to meet to-morrow morning at ten o'clock.

SATURDAY'S PROCEEDINGS.

SATURDAY, JUNE 1, 1878.

Synod assembled at the appointed hour and was opened with prayer by the Moderator. Members all present except S. Bayles, Cannon, Guthrie, Joseph Hunter and S. O. Wylie, absent through indisposition, and several others, most of whom soon afterwards appeared. The Minutes of the previous session were read and approved.

The Assistant Clerk was directed to have blank certificates printed to be furnished to members who have paid full fare in coming to Synod over the Burlington, Cedar Rapids and Northern Railroad.

The Committee on Sabbath Schools reported. The report was accepted. The first item of its recommendations was adopted and the remaining items laid on the table for the present.

The delegate from this Synod to the General Presbyterian Council in Edinburgh, July, 1877, reported. The report was accepted and adopted, and is as follows:

In accordance with the appointment of Synod, your delegate attended the First General Presbyterian Council, held in the city of Edinburgh, Scotland,

from July 3d to July 10th, 1877. There were present at the Council delegates to the number of between three and four hundred from the Presbyterian Churches in all parts of the world.

The Council was opened by an able sermon from the Rev. Prof. Flint, of the Established Church of Scotland, in the old cathedral of St. Giles, immortalized by Jennie Geddes and her stool. The time of the Council was chiefly occupied in hearing papers, previously prepared, on various subjects, both of particular and general interest, the reading of these papers being followed by discussions in which the speeches were limited to five and ten minutes. For numbers, ability, learning and piety, the Council has, perhaps, not been surpassed by any ecclesiastical convocation since the days of the Westminster Assembly. It appeared to be the unanimous testimony of all present that it was the most imposing assemblage that they had ever seen. The tone of the Council was decidedly orthodox and conservative in the best sense of that term. Views which appeared to be inconsistent with the confession of faith, or accepted standards of Presbyterianism, not only did not meet with favor, but encountered emphatic expressions of disapproval. The impression made upon all minds was that the Council was a decided gain to orthodoxy, and a strong rebuke to all views tinged with modern rationalism. The devotional exercises were prayer, reading the scriptures, and singing of psalms; hymns and instrumental music were discarded. The blue flag floated above the Free Assembly Hall, in which the Council met, and a small piece of blue ribbon was the badge of the members.

It was, at least, pleasant to hear the frequent and hearty allusions to the Covenanters, and the enthusiastic applause which such allusions elicited. One could not but feel the force of the famous saying: "The Covenants shall yet be Scotland's reviving," and even indulge the hope that they might be the reviving not only of Presbyterianism, but of civil and religious liberty throughout the world. The Rev. G. D. Matthews, American Secretary of the Council, has forwarded a copy of its printed proceedings to be presented to this Synod. This book is a valuable contribution to the current religious literature of the age, and is especially valuable for its discussions of questions relating to Presbyterian doctrine and polity. The part taken by your delegate in the Council consisted in reading a paper upon "Temperance," presenting a resolution on "Missions," and acting as a member of the general business committee.

In conclusion, he is constrained to thank the Synod for the honor conferred in the appointment and the pleasure enjoyed in taking some part, however humble, in the deliberations of such an assembly.

The next meeting of the Council will be in the city of Philadelphia, some time during the summer of 1880.

All of which is respectfully submitted.

J. R. W. SLOANE.

Professor Sloane, with the Revs. J. C. K. Milligan and T. P. Stevenson, were appointed a Committee to confer with other Churches adhering to an inspired psalmody, to secure united action on this subject in preparation for the General Council of 1880.

The Committee on Discipline reported that the protest of the Rev. J. McCracken is regular, and ready for the action of Synod. The report was accepted, and the protest was laid on the table for the present.

The consideration of the revised form of the Fourth Term of Com-

munion was resumed. It was moved by Professor Sloane to amend, by striking from the form proposed at last Synod, all after the words "New Testament dispensation," and substituting as follows: "And, in consistency with this, an acknowledgment of the covenants which this Church has entered into, or recognized as of perpetual moral obligation." While this amendment was under consideration the hour for devotional exercises arrived, and Synod afterwards adjourned with prayer by the Rev. Professor Sloane, to meet on Monday morning at ten o'clock.

MONDAY'S PROCEEDINGS.

JUNE 8, 1878.

Synod met at the appointed hour and was constituted with prayer by the Moderator. The calling of the roll was dispensed with during the remaining sessions. The Minutes of the previous session were read and adopted.

The Committee on Foreign Correspondence reported. The report was accepted and adopted.

LETTER FROM THE SYNOD IN IRELAND.

To the Synod of the Reformed Presbyterian Church of the United States of North America :

DEAR BRETHREN—Your annual letters to us are well calculated to strengthen the bonds that unite us in fraternal sympathy, and, so far as is practicable, in co-operation for the attainment of the ends of our common testimony. But it would not only be much more gratifying to us, it would also tend largely towards the profit of such inter-communication, so far, at least, as we are concerned, if your letter came to us in such time as would enable us to have it read in our meeting of Synod along with ours to you. For some years past that has not been the case. Indeed, we might say that in these years we have had no letter from you at all. That is, none in manuscript has been received, and we have been indebted to one of your periodicals for any knowledge of such a thing, several weeks after our meeting has terminated. Would it not be practicable to have your letter to us each year mailed in such time that it would reach us before the end of our Synod week? If this could be done, it would be much more satisfactory to all the members of our Synod.

We can cordially sympathize with you in the feeling you express with regard to the demise of the Rev. James Wallace, in what seemed the very midst of his days, and while his appearance gave promise of many years' work yet to come in the vineyard of our Lord. His visit to this country, only a few years ago, left the impression of a very attractive and noble character—ennobled both by nature and grace. We too have had to mourn the removal, at a comparatively early age, of one of our ministerial brethren, the Rev. Thomas Hart, of Rathfriland. Constitutionally retiring and diffident, he never sought to take a prominent position in our church courts; but, as a preacher and pastor he took high rank, and gained the unexcepted confidence and affection of one of our largest congregations in no ordinary degree—in his native place, too, which made it the more remarkable. May the providential lessons thus set us be duly attended to!

We rejoice with you in the measure of success which has been accorded to your College and Theological Seminary, as well as to the other schemes in which you are engaged. We trust the season of commercial depression in your land will soon pass away, and that you will in consequence be furnished with means for extending your present operations and entering upon new evangelistic enterprises.

The visit of the Rev. Joseph Beattie to these countries, on his way to his special field of labor in Syria, has given us much pleasure. We were very happy to make his acquaintance as a man and a brother, while his account of missionary operations in Syria was listened to with absorbing interest by the large audiences which he addressed. We hope the result will be the exciting of a larger measure of the missionary spirit amongst us. We give thanks to God that his visit to his native land has

been the means of bringing to him improved health, and that the brethren remaining in Syria have been preserved in safety amid all the turmoil of events that have been transpiring around them.

The "Eastern Question" still absorbs a large measure of attention in these countries. The din of war-like preparations is heard continually, while the negotiations of diplomatists are carried on slowly and seemingly with little or no result. Our prayer is that the late sanguinary struggle may not be followed by another, still more awful to contemplate, and that He who has the hearts of princes, as of all men, in His hand, may so overrule the policy and purposes of statesmen that a durable peace shall be established, and the rights and liberties of the inhabitants of various countries, hitherto trodden down under the heel of Turkish tyranny, shall be secured, while new fields are opened for the sowing of the gospel seed.

You ask on what grounds a recent decision of our Synod in regard to serving on juries was based. The question, presented in a very brotherly spirit, admits of being answered in the same spirit and in a few words. Our published testimony, in its present form, gives no utterance on the subject; and, inasmuch as the juror is simply asked to help in doing justice between man and man—inasmuch, moreover, as the oath administered to jurors in these countries simply takes them bound to bring in a verdict according to the evidence submitted—the large majority in our Synod came to the conclusion that, under these circumstances, serving on a jury was not inconsistent with a position of dissent from the British Constitution, on account of the evils embodied in it. We judged thus for ourselves alone. We could not think of you as capable of having a law on the subject, to which you gave little or no heed, and we beg to assure you that we shall exceedingly regret if our action in the matter should have the effect of causing embarrassment to any of you in the slightest degree.

We note the progress of the National Reform movement in your land, and are glad to see that many, who were hitherto indifferent or positively hostile, are being gradually won over to the right side. So may it progress until the ends contemplated are all gained!

May peace be ever within your walls, and prosperity within the bulwarks of your Zion!

We remain, in the name and by the authorization of the Commission of our Synod,

Yours in Christ,

R. MACFARLANE, Mod'r.

R. NEVIN, Clerk.

Londonderry, May 1st, 1878.

LETTER TO THE SYNOD IN IRELAND.

SHARON, June 3d, 1878.

DEAR BRETHREN—Your letter of May 1st has been read with deep interest in our Synod at its present session in Sharon, Iowa. Like your former communications that have always been so welcome, it breathes that spirit of Christian and fraternal sympathy that unites in the closest bonds kindred spirits, and animates, in a common cause, the faithful witnesses of our Lord and Saviour Jesus Christ.

We assure you that these annual communications have no little influence in keeping us in remembrance of our covenanted ancestry, and awakening us to fresh and more vigorous efforts in maintaining a common testimony and carrying forward the great work to which our church is specially called. We regret, however, that owing to the brief time that usually intervenes between the meetings of the respective Synods, our letters do not reach your court in time to be read during its sessions. For reasons we need not mention, our Synod cannot conveniently meet at an earlier day; but if it were possible for your court to convene at least a week later, it would remove the difficulty; and it would be exceedingly gratifying to us to know that our letters were received by you in due time, and as you well say, it would tend towards the profit of our inter-communication.

It is with no ordinary emotions that we learn from your letter of the removal by death of another standard bearer of the covenanted witnesses of Christ in Ireland. The Rev. Thomas Hart was well and favorably known to many of our brethren who have visited your country; and we deeply sympathize with you in the loss which your church has sustained by his removal, and we pray that He that walks amid the golden candlesticks will in due time supply his vacant place and overrule this mysterious event for the welfare of the church. Our sympathy for you is deepened from a similar providence in our own church by the decease of Rev. T. A.

Sproull, who, for several years, was pastor of the New Alexandria congregation in the Pittsburgh Presbytery. Occupying a high place in the esteem and confidence of the members of our Synod, as well as of the affectionate flock that are now left without an under shepherd, his loss to the church is deeply felt; but we have the cheering reflection that to him it is great gain.

We highly appreciate the kindness shown by your church to our senior missionary, Rev. Joseph Beattie, who received so warm a welcome during his brief sojourn among you. From him you doubtless received much information in regard to our Foreign Mission work; and we need only add that it is one of those schemes that lie near to the heart of our church, and has proved an unspeakable blessing alike to her and to the heathen that have been brought through its instrumentality under the influence of the gospel. As we write, we have just received a telegram conveying the sad news of the death of Mrs. Beattie, the beloved wife of our senior missionary in Syria. Before this unexpected and painful providence we submissively bow, and pray that grace be given to the sorely afflicted husband to sustain him in this hour of his trial, and to say, "Thy will be done."

The commercial depression, to which your letter refers, has been severely felt in many of our congregations, and has somewhat crippled our efforts in certain departments of our Christian work. Providence, however, is giving us cheering prospects of an abundant harvest, and of the return to a more healthy financial condition in our country; and we cherish the hope that we will soon have the ability to prosecute the different schemes of the church with more than our former zeal and hopefulness.

Our Theological Seminary, which exerts an important influence upon the character and work of the church, had nineteen students during the last session, and continues in a prosperous condition. The College at West Geneva, Ohio, is becoming a strong element in the educational forces of our church, and is meeting with cheering success. Our mission among the colored population of the South, where we have now an organized congregation, is exceedingly encouraging, and the pastor of that congregation, the Rev. G. M. Elliott, is present with us as a member of our Synod. We are also diligently laboring among the outlying population of our Western States, and there is the prospect of some more of our mission stations soon growing into organized congregations. We have a missionary, Rev. N. R. Johnston, laboring among the Chinese in California, who gives us favorable reports of the progress of the Gospel among that idolatrous race that has drifted upon our Western shore. You will thus observe that we have a wide and hopeful field of labor, and need to put forth special efforts in that department of the Master's work where our lot is cast.

We rejoice to learn from your letter, that you are careful observers of the National Reform movement in our country, and we need not assure you that it is a work that has sprung a question in our nation that is coming to the front on the platform and in the press, and bids fair soon to be the absorbing question with which both Christians and statesmen must earnestly grapple. It would seem that our country is destined to be a battle field where the question of the relation of religion to the State is to be finally settled; and our earnest prayer is that wisdom may be given to us to act well our part in this crisis, and to continue steadfast witnesses for the regal claims of Prince Messiah, and for those principles that are dear to our hearts.

And now, dear brethren, we would renew our assurances of affection and attachment to you as unflagging witnesses of Christ, and earnestly pray that we may ever remain as co-workers in the same glorious cause, and soon see the triumph of those precious principles that have so firm a lodgment in the faith of the same covenanted church to which you and we alike belong.

Yours in Christ Jesus,
J. R. THOMPSON, *Chairman.*

The Committee was instructed to prepare a similar letter for transmission to the Synod in Scotland, and to express therein the deep sympathy of this church with our Scottish brethren in the trials through which they have been called to pass.

LETTER TO THE SYNOD IN SCOTLAND.

SHARON, June 3d, 1878.

DEAR BRETHREN:—It is with deep regret that we learn at our present meeting of Synod that our Committee on Foreign Correspondence, last year, failed to forward to you our answer to your very welcome letter. We assure you the fault was

not with our Synod, and we sincerely hope that in future there will be no interruption of that fraternal correspondence between the two sister Synods, which has been to us a source of so much pleasure and profit.

Our present meeting of Synod is at Sharon, Iowa, at least twelve hundred miles from the city of New York; and, though many of our eastern delegates are absent, owing to the great distance, yet we have present with us nearly one hundred and forty members of Synod. The business of Synod has been conducted with a great degree of harmony, and was of an important character, as you will observe, as soon as the published minutes reach you.

Our Foreign Mission, which has a strong hold upon the hearts of our people, continues in a healthful condition, notwithstanding its prosperity was imperilled by the unsettled condition of the Turkish empire. The senior missionary, Rev. Joseph Beattie, who had been sojourning with us for a time to recruit his health, returned to his field of labor last winter, leaving his family in America, where they proposed to remain for a short time. As we write we learn by a telegram of the sudden death of his beloved wife in Philadelphia. This startling news has produced a painful impression upon our Synod, and we earnestly pray that when the sad report reaches the bereaved husband the Great Comforter will cheer and sustain him in this hour of his trial.

At Selma, Alabama, we have now an organized congregation among the colored population, and its pastor, Rev. G. M. Elliott, is with us as a member of the present Synod, and gives us very cheering reports of the progress of his work among a people that were recently held in cruel bondage.

Our Home Mission work is being prosecuted with commendable zeal; and gradually mission stations are growing up into organized congregations. In California the Rev. N. R. Johnston is laboring among the Chinese who have drifted in large number to our Pacific coast, and he gives us hopeful accounts of his work among that idolatrous race.

The Theological Seminary, which necessarily occupies a very important place in the work of the church, had nineteen students during the last session, and continues in a prosperous condition. The College at West Geneva, which is an efficient auxiliary to the Seminary, is meeting with deserved success.

The work of National Reform, which has for its aim the Christianizing of our nation, is arresting the attention of statesmen, and is becoming the great problem which, ere long, must be settled in order to secure for the nation permanent peace and prosperity. And it is one of the cheering features of this movement that both the pulpit and the press are beginning to discuss the question of the relation of religion to the State and urge its importance.

From this brief survey of the work of our church in America, you will observe that we are not idle witnesses in our Master's cause; and that, according to our ability, we are putting forth commendable efforts, and are meeting with some encouraging evidences of the divine presence and of final success.

The financial depression in our country, during the past few years, has been severely felt in many of our congregations, and has retarded in no small degree our Christian work, both at home and abroad. There are, however, at present cheering prospects of an abundant harvest, and of a return of business to a more healthful condition; and we hope, ere long, to prosecute our work with increased energy and hopefulness.

We assure you, dear brethren, of our unabated interest in you as witnesses of Christ in the land of our covenanted Fathers, and in testimony thereof, we have, by an unanimous vote of our Synod, expressed our sympathy for you under that unjust decision of a civil court, by which you have been deprived of the Ferguson Bequest which, in equity, belongs to you; and we sincerely hope that this judgment may be reversed, and that it be made manifest to all the world that "The robbery of the wicked shall destroy them, because they refuse to do judgment."

And now, in conclusion, we would renew our fraternal greetings, and earnestly pray that the strong ties that bind us to you may ever remain unbroken, and that you may be enabled to hold up, in the land of our martyred ancestry, that same standard of Truth which we are maintaining in this country, until the claims of Prince Messiah shall everywhere be acknowledged, and all nations shall call Him blessed.

Signed, by order of Synod.

Yours as witnesses of Christ and in fraternal bonds,

J. R. THOMPSON,
Chairman of Committee.

The Rev. R. Johnson, who has been detained from previous sessions, and from previous meetings of Synod, through severe illness, appeared and took his seat.

The Board of Education reported. The report was accepted and referred to the Committee on Theological Seminary and Board of Education.

The Revs. D. Gregg and D. McAllister, with elder John McWilliams were appointed to prepare a minute concerning the death of Mrs. Beattie, and to write a letter of sympathy in the name of Synod to the Rev. Joseph Beattie.

The Committee on Discipline reported. The report was accepted and laid on the table for the present.

The Committee on Sabbath Schools reported. The report was accepted and laid on the table for the present.

The Committee on Missions reported. The report was accepted and laid on the table for the present.

The consideration of the revised form of the Fourth Term of Communion was resumed. While this was under discussion the hour for devotional exercises arrived, and Synod afterwards took recess, with prayer by the Rev. J. McCracken, until one o'clock.

AFTERNOON SESSION.

At the appointed hour Synod resumed its sessions, with prayer by the Rev. D. G. Thompson.

The subject under consideration before recess was again taken up, and after discussion, was referred to a special committee consisting of the Revs. D. McAllister, T. P. Stevenson and R. J. George, with elders John McWilliams and J. P. Montgomery, to report to-morrow morning.

Synod then adjourned, with prayer by the Rev. R. D. Sproull, to meet to-morrow morning at ten o'clock.

TUESDAY'S PROCEEDINGS.

JUNE 4, 1878.

Synod met at the appointed hour, and was opened with prayer by the Moderator. The minutes of the previous session were read and adopted.

The committee to prepare a minute on the death of the Rev. T. A. Sproull reported. The report was accepted and adopted, and is as follows:

Minute on the death of Rev. T. A. Sproull.

Another of our number has been called away to his reward. Rev. T. A. Sproull, pastor of the New Alexandria Congregation, died April 8, at Gainesville, Florida, whither he had gone for the benefit of his health. More than two years ago he was affected with disease of the throat, a weakening or relaxation of the organs of the voice, which finally resulted in bronchial affection. He struggled against weakness and disease, resting and recuperating for a time, then resuming his labors in the Lord's vineyard, only to be compelled in a short

time to desist when his power for work and labor failed him. The youthful laborer fainted and was weary in but not of the service of his Master. The strong man was bowed through weakness and physical debility, but his heart never flagged in zeal for his Master's cause.

Converted, as we have reason to believe, and brought under the power of the gospel in early life, he dearly loved that gospel, and it was with the greatest reluctance and sorrow that he was at length compelled to give up a work to which all the powers of his body and mind had been dedicated—the work of the gospel ministry. To him it was indeed a pleasant work, a labor of love. We never knew one more devoted, or in labors more abundant. Knowing by happy experience the power of the gospel in his own heart, he most earnestly and diligently preached Christ to others. His presentation of the truth was plain, concise, and earnest; his object was to reach the heart and impress the truth upon it, and thus lead his fellow men to a life of trust in the Lord Jesus.

No one doubted his sincerity; his people believed in him and felt the power of his earnestness. His success as a pastor was notable; he endeared himself to his people by his kind and genial ways, his wise counsel, his tenderness and sympathy with those in affliction, and his hearty interest in their welfare, both spiritual and temporal.

While we mourn the mysterious providence which has stricken down in our ranks a true soldier of the Cross in the prime of strength and manhood, we bear cheerful testimony to his worth as a man, his earnestness as a Christian worker, his firm adherence to the principles of the Reformed Presbyterian Church, and his efficiency and success as a pastor. He was a true specimen of the Christian gentleman. He was noble and generous and manly, and scorned everything mean and dishonorable. Those who knew him best could trust him most, for they felt that his was a nature above trickery and deceit.

His work is done—he has entered into his rest. Let us learn a lesson of diligence from his active, earnest life and early death.

Respectfully submitted.

T. C. SPROULL,
D. GREGG,
J. M. FARIS,

R. BEATTIE,
J. AIKEN,
Com.

The special Committee on the Report of the Presbyterian Historical Society reported. The report was accepted and adopted, and is as follows:

The Special Committee on the Communication from the Presbyterian Historical Society report:

That having examined said communication, they find in it a very interesting statement in detail of the operations of the Society during the past year and a very clear illustration of the importance of preserving the records of the past.

The services rendered by this society in the collection and preservation of historic matter are of great value to all who bear the Presbyterian name. We ought to take a deep interest in its prosperity. During the past year the executive committee has given special attention to procuring the histories of Presbyterian churches, and collections from congregations and subscriptions from individuals for a fire-proof library building. For these purposes the sum of \$20,924.52 has been secured by contributions and pledges, principally in the cities of Philadelphia and Baltimore. We commend the society to the favorable consideration of the liberal, and ask for it their contributions to aid in its work.

We again earnestly urge pastors who have not done so to prepare histories of their congregations, and recommend all persons having in their possession papers relating in any way to the history of Presbyterianism, to send them to this society for preservation and future use.

In this connection, the committee would state, that if the histories of all our congregations and presbyteries could be collected and published in a volume of moderate dimensions, it would be a most interesting book to all our people, and one in which our distinctive principles could be very favorably and forcibly presented. We further recommend the publication of such extracts from this paper as will show the work and usefulness of this society.

Respectfully submitted.

ROBERT SHIELDS, }
S. O. WYLIE, } *Com.*
M. H. WRIGHT, }

The Committee on the Theological Seminary and Board of Education reported. The report was accepted and laid on the table for the present.

The Committee on Finance reported. The report was accepted and laid on the table for the present.

The special Committee on the Revised Form of the Fourth Term of Communion reported. The report was accepted and adopted, and is as follows :

An acknowledgment of public covenanting as an ordinance of God to be observed by churches and nations ; and of the perpetual obligation of public covenants ; and of the obligation upon this church of the covenant entered into in 1871, in which are embodied the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land.

The Revs. J. Love and R. Hutcheson, and elder James McKnight dissented from this action.

The hour for devotional exercises arrived, and Synod afterward, with prayer by the Rev. Isaiah Faris, took recess until one o'clock.

AFTERNOON SESSION.

At the appointed hour Synod came to order, and was opened with prayer by the Rev. J. R. Thompson. Leave of absence during the remaining sessions was granted to the Revs. J. Love, T. C. Sproull, J. H. Boggs, T. J. Allen, P. P. Boyd, and elders James McKnight, A. C. Coulter and W. S. Kernohan.

The Rev. J. M. Foster was appointed the Moderator's alternate to preach the opening sermon at next meeting of Synod.

The committees on the records of the New York, Rochester, Pittsburgh, Lakes, Illinois, Iowa and Kansas Presbyteries reported that they found in them nothing contrary to the law and order of the church. The committee on the records of the Ohio Presbytery reported that they found in them nothing contrary to the law and order of the church, except that on pages 97 and 103 there is no mention of the reading and adoption of the minutes of the previous meeting, and on page 105, no mention of the fact that prayer was offered at the adjournment of the Court.

It was resolved that the change in the form of the Fourth Term of Communion does not affect the standing of any of the present members of the church.

The report of the Committee on Unfinished Business was adopted, and is as follows :

The Committee on Unfinished Business respectfully reports that certified copies of the printed minutes have been placed in the libraries of the Theological Seminary and the Presbyterian Historical Society. These copies have been corrected in the following particulars : The appointment of the Rev. S. R. Wallace, as the Moderator's alternate, to preach the opening sermon at this meeting, has been inserted in the record of the last day's proceedings, and attention has been called to a manifest typographical error in the statement of Foreign Mission expenses, on page 108.

The following items of Unfinished Business require the attention of Synod :

I. Report of Special Committee on the Travelling Fund ; J. McCracken, Chairman. Printed minutes, page 171.

II. Report of Committee on Digest of Laws ; S. O. Wylie, Chairman. Printed minutes, page 173.

III. Report of Committee of Conference with the General Synod ; J. R. W. Sloane, Chairman. Printed minutes, page 175.

IV. Revised Form of the Fourth Term of Communion. Printed minutes, page 213.

J. W. SPROULL, S. E. McELHINNY,
T. P. STEVENSON, Com.

The report of the Board of Sustentation was taken from the table and adopted.

Report of the Board of Sustentation.

The Board of Sustentation respectfully report : Collections have been forwarded to us from 67 congregations, and donations have been sent by seven individuals, amounting in all to \$1,036.61. There have been fifteen applications made to us which we have judged to be regular, and these congregations are entitled to the consideration of our Board according to the requirements of the plan of Synod. The deficiency below the minimum salary in these congregations amounts in the aggregate to \$5,957. To divide the small amount in our hands, in accordance with Synod's plan, three congregations would receive about \$200 each ; three others about \$100 each ; and two others about \$50 each ; raising them to a little over \$450 given to their pastor ; but leaving seven congregations without any participation in the fund. As these cases appear before us, such a distribution would be unfair ; and this unfairness will continue as long as the contributions to the fund are as inadequate as in the two years of its past existence. There are also congregations which do not properly come under the class of either country or city congregations, and though these need help as much as the others, they cannot receive it under the plan as at present. We therefore ask that the plan may be amended so as to meet these cases, and that the distribution this year may be in accordance with the amended plan. We suggest, 1st : That the distribution may be in the ratio of the deficiency. 2d : That a third minimum salary of \$1,200 in large towns be established. With these amendments and a few changes in the verbiage, the plan will be as follows :

PLAN OF SUSTENTATION.—ARTICLE I.—THE RAISING OF FUNDS.

I. The congregations desiring aid shall be exhorted to the utmost liberality in supporting the Gospel among themselves.

II. An annual collection shall be required for this scheme from all the congregations under Synod's care.

III. A call shall be made for donations and bequests.

ARTICLE II.—THE CONDITIONS OF RECEIVING FROM THE FUND.

I. Help shall be given only to those congregations which, in the judgment of the Presbytery, are contributing according to their ability, and are unable to support the Gospel.

II. Congregations receiving aid must give an annual collection to every scheme of the church, and must contribute to pastor's salary a sum equal to \$8 per member.

III. The session shall give to the Board of Sustentation a notice of their application for aid as they have been certified by their Presbytery at its Fall meeting, and immediately after the close of Synod's financial year, on April 30th, shall forward to the Board an annual report of the condition and prospects of the congregation; specifying the attendance upon ordinances, the means employed in giving efficiency to the Gospel, and their liberality in its support; also, any information which the Board may need in judging of their case.

ARTICLE III.—THE DISTRIBUTION OF FUNDS.

I. The Presbyteries shall certify to the Sustentation Board only such congregations as are unable to sustain their pastor without assistance, have complied with the conditions of this plan, and give promise of growth and importance as a centre of Gospel influence.

II. The Sustentation Board shall divide the money in their hands annually among the several congregations entitled to participate in the fund, *in proportion to the amount of the minimum salary which they are found unable to pay.*

ARTICLE IV.—A minimum salary shall, if possible, be secured to every pastor, of \$800 in country places, of \$1,200 in large towns, and of \$1,600 in cities; and no Call shall be considered regular unless the congregation raise \$400.

ARTICLE V.—Presbyteries shall appoint commissions to visit every congregation, and shall endeavor to bring them up to a proper measure of liberality, and to enlist them all in the hearty support of this scheme.

In accordance with the foregoing amended plan, the distribution will be among the fifteen congregations as follows:

St. Louis, \$100; Syracuse, \$84; Princeton, \$100; Macedon, \$92; Ramsay, \$91; Staunton, \$50; Tabor, \$71; Middle Wheeling, \$67; Hickory, \$65; Lake Eliza, \$61; Topsham, \$60; North Union, \$53; Muskingum and Tomica, \$25; Olathe, \$64; West Hebron, \$50.

We ask that an appropriation of \$4,000 be made for this fund for the ensuing year, and that an earnest effort be made to secure at least that sum. Synod should appoint three members in place of Revs. Sommerville, Gregg and Boggs, whose time has expired.

JAMES KENNEDY, *President.*

J. C. K. MILLIGAN, *Secretary.*

The Board was requested to take into consideration the advisability of combining with its operations the support of superannuated ministers. It was ordered that our congregations be asked for a special collection

during the coming year for the support of aged ministers who are without employment.

The report of the Committee on Finance was taken from the table. The time of the afternoon session was extended. While this report was under consideration Synod adjourned, with prayer by the Rev. J. O. Bayles, to meet to-morrow morning at half-past nine o'clock.

WEDNESDAY'S PROCEEDINGS.

JUNE 5, 1878.

Synod met at the appointed hour, and was opened with prayer by the Moderator. The Minutes of the previous session were read and adopted.

The Committee on Presbyterian Reports reported. The report was accepted and laid on the table for the present.

The committee to consider the propriety of extending invitations to ministers of other churches to sit as consultative members, etc., received leave to report at next meeting of Synod.

The report of the Committee on the Theological Seminary and Board of Education was taken up, amended and adopted.

Report of the Committee on the Theological Seminary and Board of Education.

The Committee on the Theological Seminary report that we have examined the report of the Board of Superintendents, and learn from it that the Seminary, in the number and progress of the students, and in the efficiency of the professors in the departments assigned them, is in a prosperous condition, and deserves the cordial support of the whole church.

The only matter referred by the Board for the consideration of Synod is a suggestion made to them: "That the length of the period through which the Seminary session extends at present, is attended with various disadvantages." What these disadvantages are have not been stated in the report. We learn, from other sources, that the disadvantages referred to in the report are caused mainly by the inability of the students, owing to the stringency of the times, to obtain funds sufficient to meet the expenses of a session of seven months; and, on this account, many of them are deprived of attending the recitations and hearing the lectures delivered during the first months of the session of the Seminary. As these lectures are not repeated in the four years prescribed to students those who are absent never hear them. Your Committee recommend:

1. That the session of the Seminary be six, instead of seven months, commencing on the third Tuesday of September, and closing on the third Tuesday of March.

2. That all the students be required to be present at the opening exercises of the Seminary.

3. That Revs. James Kennedy and R. J. George be chosen to fill the vacancies in the Board of Superintendents of the Seminary.

4. That the department of Homiletics be put in charge of Professor Sloane.

On the report of the Board of Education we report, that we have examined the report of the Board of Education and learn from it that Geneva College is in a prosperous condition. It is gratifying to know that the confidence and support of the church are cordially extended to the institution, and that en-

couraging progress has been made in securing its endowment. Part of the subscriptions to the endowment, it appears from the report, is conditional, depending on the removal of the institution to some other place. The Board asks the appointment of a committee of nine to consider whether it is for the interest of the church to remove the College to any other location. We commend:

1. That the request of the Board be granted.

2 That a committee of nine disinterested persons be appointed, who will carefully and impartially examine whether the proposed removal of the College would be for the interest of the church, and report.

3. That Rev. P. H. Wylie, David Boyd, Rev. George Kennedy and Wm. Reid be elected to fill the vacancy of the Board.

Respectfully submitted,

D. McKEE, *Chairman.*

Report of the Board of Superintendents for the Theological Seminary.

The meeting of the Board at the close of the Theological Session for the past year was the fullest, and in some respects, the most satisfactory which we have had for some time. The following students were reported to us by the Professors as being in attendance during the session:

FIRST YEAR.—J. A. F. Bovard, Robert Clyde, Alexander Mogee, John Graham, J. K. McClurkin—5.

SECOND YEAR.—R. C. Allen, F. M. Foster, W. R. Laird, Thomas McFall, T. Z. McClurkin, T. A. H. Wylie—6.

THIRD YEAR.—W. J. Coleman, W. M. Dauerty, J. R. Latimer, W. J. Sproull, J. R. Wylie—5.

FOURTH YEAR.—A. D. Crowe, George Kennedy, Robert M. McKinney—3.

Messrs. Latimer and J. K. McClurkin were not present until some time after the commencement of the session. Mr. McKinney was compelled by sickness to leave, and was not able to return. Mr. Mogee was called to Ireland by the sickness of a parent, and has not returned to this country.

The exercises of examination in the several departments of study, and the delivery of discourses by the young men were esteemed satisfactory, and as certifying favorably for efficiency in the Professors, and for careful and attentive application and study by the students.

It was suggested to us that the length of the period through which the Seminary session extends at present, is attended with various disadvantages. The Board agreed to call the attention of Synod to the subject, without making any recommendation in regard to the matter.

We record, with unaffected sorrow, the death of Mr. William Wills, the treasurer of the Seminary funds, and a permanent member of the Board. The sad event occurred at his home in Wilkesburg, on the 16th of January last. The memory of the just is blessed, is a word fulfilled in him. The church had no more honored servant. Accuracy, promptness and fidelity, rendered him well-nigh faultless as an accountant and custodian of funds. Activity and energy gave him a high measure of competency as a business manager. Intelligent, wise and discreet, he was a trusted and efficient counsellor in all our meetings. Conscientious and generous in the distribution of his means, and an ardent lover of the church and her principles, the Seminary and its sons, the Professors and the ministry at large found in him a fast and faithful patron and friend. We mourn his loss, but we rejoice and thank God, who has given his church forty-seven years of such a life, and provided an example that will continue bright until the generation which he served faithfully and well has passed away.

The term for which Rev. James Kennedy and Rev. R. J. George were elected members of the Board, expires at this meeting of Synod.

S. O. WYLIE, *Chairman,*

D. M. McALLISTER, *Secretary.*

acted with us so efficiently in the early part of the movement, held very effective meetings in Buffalo and Geneva. Meetings were also held in other cities, so that Western New York was deeply agitated on the question of the Bible in the Schools, and through that on the general question of National Christianity.

The expulsion of the Bible from the schools of New Haven, Conn., afforded an opportunity, of which our Secretary took advantage, to rouse the leading men to action in that matter, and a rousing public meeting was held on the question in that city.

The annual meeting of the National Association was held in the city of Pittsburgh. It was not intended to be a national convention, but it excited a good deal of local interest, and meetings were held in various places preparatory to it. There were also meetings held in various quarters in the West and East.

The introduction of what is known as the "Edmunds Amendment," in the Senate of the United States, occasioned the appointment of a committee to visit Washington to endeavor to secure in it such recognition of the divine authority as we seek; but reliable information that there was no prospect that the amendment would be carried prevented the necessity of the attendance of the committee.

Nothing, perhaps, has done more to awaken attention than the Jesuitical and Communistic movements in various cities of the nation. Jesuitry, on the one hand, is putting forth subtle and secret efforts to obtain control of the public schools and educate the rising generation into the superstition and despotism of Rome; while Communism is, by both secret and open attempts, aiming to gain control of the schools and educate the youth into atheism and anarchy, and both these powers are seeking to obtain control of political parties. The thoughtful statesman and patriot is forced to examine the whole question in order to avoid the Scylla of Jesuitry on the one hand, and the Charybdis of Communism on the other, and intelligent men are coming to the conclusion that the only solution of this problem is that furnished by the platform on which we stand. Another encouraging feature of the times is the interest taken in this question by educational institutions. Teachers and pupils, colleges, seminaries and literary societies, are earnestly discussing the question, and the press and the pulpit are becoming more and more interested in the subject.

The influence of eminent men in leading colleges and theological seminaries is destined to tell effectively upon the rising generation of educated men in our country; while the attention of some of our own able and earnest men has been so directed to the importance of educating thoroughly on this matter the men destined to exert a controlling influence upon the future, that four or five men have pledged \$20,000 to the endowment of a chair in Political Philosophy in Geneva College.

The Ministerial Association of the city of New York invited Rev. T. P. Stevenson to address them on the question: "Is this a Christian Nation?" and such was the impression made that they desire another address from him on a cognate subject.

A young and ardent minister of the Erie Conference of the Wesleyan Methodist Church, requested Rev. A. M. Milligan to meet with their Conference, consisting of about forty ministers and as many lay delegates. They set apart an afternoon and evening to hear a sermon and lecture upon the subject, and the result was a unanimous and enthusiastic endorsement of the cause and a pledge of all their ministers to labor and pray for its advancement and success. They also extended a hearty invitation to him to write weekly articles for their paper, the *Wesleyan*, and also to meet their General Conference and address them on the same subject.

Such is the condition of affairs in our country and such the state of alarm produced thereby in the minds of thoughtful Christian and patriotic men, that there is a readiness and an anxiety to hear the question discussed and to embrace the principle when they understand it. The fields are white, the harvest is upon us, the only question is where are the laborers and the means to support them, while they gather it. There is a "balm in Gilead" that will heal the hurt of the daughter of our people, only let it be applied. Are we entrusted with the light to hide it under a bushel? Shall we abide in our tents to hear the bleating of the flocks, while the trumpet voice of our Captain calls us to the field of conflict? We recommend:

1. That Presbyteries be directed at their Fall meetings to district their bounds and appoint their ministers to labor in fields assigned to them, delivering lectures, organizing local associations, circulating documents, and raising funds to carry on the cause, and that at the Spring meetings of the Presbyteries, each one of the ministers be required to report to Presbytery the amount of work performed, and that the sum of work done be embodied as part of the Presbyterial report to Synod.

2. That the Standing Committee on National Reform be directed to watch passing events and in case an opportunity of bringing this subject prominently before the nation, or any emergency requiring action, arise, that they be empowered to act in the name and by the authority of this Synod in the premises.

3. That the annual collection for this purpose be taken on the first Sabbath of July, and the amount called for be \$2,000.

Respectfully submitted.

A. M. MILLIGAN, }
T. P. ROBB, } Com.
A. W. CAVIN, }

The Rev. T. P. Stevenson and elder Wm. Neely were added to the Standing Committee on National Reform.

The report of the Committee on Discipline was taken up. The item referring to Sabbath Schools was stricken out, inasmuch as the same matter is presented in the report of the Standing Committee on Sabbath Schools. The report was then adopted, and is as follows:

The Committee on Discipline respectfully report that the following matters have been referred to them:

1. Inquiry from Pittsburgh Presbytery.

Rev. N. R. Johnston, laboring among the Chinese at Oakland, California, asks: If any of the Chinese should give evidence of conversion, and desire baptism at my hands, shall I baptize them?

2. Inquiry from Pittsburgh Presbytery.

Is it the understanding of this Synod that the language of our testimony in regard to the magistrate's power, *circa sacra*, is to be regarded as explanatory of the language of the Confession of Faith on the same subject?

We recommend the following answers:

To Item 1, Synod advises the missionary that, when he has become satisfied of the intelligent and unfeigned faith and repentance of any of the Chinese applying for baptism, it is proper that he administer baptism to such persons.

To Item 2, Synod regards the language of the testimony on the duties of the Christian magistrate as the exhibition of the doctrines we hold upon this subject, and as properly interpreting the Confession of Faith.

D. B. WILLSON, C. McCAUGHAN, }
R. SOMMERVILLE, R. AITON, } Com.
D. McALLISTER, }

The report of the Committee on Presbyterian Reports was taken up and adopted, and is as follows :

The Committee on Presbyterian Reports respectfully report : To us have been referred the reports of the various Presbyteries and the minutes of Synod's Commission in Latakiah, Syria. These we have examined. The inaccuracy and incompleteness of the statistical tables prevent a careful or satisfactory statement by your committee of the present condition of the church or of her progress during the past year. From the reports, however, we learn the following facts of interest. Rev. T. A. Sproull, the devoted pastor of the new congregations of New Alexandria and Greensburg, has ceased from his labors and entered into rest. During the past year six licentiates have been ordained to the office of the ministry. We have now on the roll of Synod the names of one hundred and four ministers, six of whom are engaged as professors, three in the Theological Seminary, three in Geneva College, and eight of whom have retired from the active work of the ministry. We have also eleven licentiates, one of whom, Mr. R. McKinney, is in Florida at the point of death.

We can report but little change in the total membership of the church. The number of her communicants remains substantially the same as last year. It is with great satisfaction that we report an increased liberality. Notwithstanding the continued stringency of the times, the contributions of this year are in excess of those of last year to the amount of \$15,000. The Presbyteries of Rochester, Philadelphia and Iowa have fallen behind. Their deficiency, however, has been more than made up by the increased liberality of the other Presbyteries.

We recommend :

1. That Presbyteries be directed to take the necessary measures to present fuller and more accurate and carefully prepared statistical tables. Some of those furnished this year are not only grossly inaccurate, but almost unintelligible.

2. That Selma Congregation be assigned to Illinois Presbytery, to which geographically it belongs.

3. The following distribution of supplies :

NEW YORK—*W. McKinney*, July and August; *Shanks* and *Coleman*, September; *I. Faris*, February; *J. M. Crozier*, April; *Shanks*, May.

PHILADELPHIA—*Coleman*, June and July; *Latimer*, August; *Dauerty*, September; *J. M. Crozier*, May.

ROCHESTER—*W. McKinney*, June; *Latimer*, July; *Coleman*, August; *I. Faris*, November, December and January; *J. M. Crozier*, February and March; *Shanks*, April; *Coleman*, May; *S. Bowden*.

PITTSBURGH—*J. M. Crozier*, June and July; *Dauerty*, August; *Latimer*, September; *I. Faris*, September and October; *J. M. Crozier*, November and December; *Coleman*, April; *McKinney*, October and November; *Shanks*, December and January; *McKinney*, April; *I. Faris*, March and April; *Latimer*, May; *J. Crozier*, *J. J. McClurkin*.

OHIO—*Dauerty*, June; *J. R. Wylie*, July; *I. Faris*, August; *McKinney*, September; *Latimer*, April.

LAKES—*J. R. Wylie*, June; *Dauerty*, July; *Shanks*, June, July and August, February and March; *J. M. Crozier*, October and January; *McKinney*, March; *Wylie*, April.

IOWA—*Latimer*, June; *I. Faris*, June and July; *J. M. Crozier*, August and September; *J. R. Wylie*, August and September; *Shanks*, October and November; *McKinney*, December, January and February; *M. A. Gaul*, *R. B. Cannon*.

KANSAS—*J. M. Armour*.

R. D. SPROULL, *Chairman*.

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery has held two regular meetings during the past year, in both of which the spirit of unanimity and brotherly kindness prevailed. We have no changes to report since last Synod among our pastors or congregations except that on the evening of February 17th, 1878, the house of worship of the Third Congregation, New York, was destroyed by fire. The congregation now worships in the Westminster Presbyterian Church, on Twenty-second street. We note with pleasure in this connection that First Newburgh has substantially rebuilt its house of worship, greatly enlarged it, and fitted it up handsomely, so that it is now a large and commodious building. Our mission stations—Colchester and West Galway—have been discontinued, the members of the former being placed under the care of the Bovina Session, and those of the latter under the care of the Session of West Hebron. We have still two vacant congregations—Newark and Ballibay. A call from the latter on Mr. R. M. McKinney has been declined, and the grant of a moderation renewed to the congregation.

Although the preaching of the Word has not been followed with marked results of an aggressive character in our bounds, yet we trust it has been greatly blessed in strengthening and maturing the divine life in the hearts of our people. The days of fasting and thanksgiving appointed by Synod have been reasonably well observed, and with few exceptions our congregations have shown a commendable interest in the work of Synod by the promptness and liberality of their contributions.

We record with sorrow the death of one of our students of theology of more than usual promise—Moses Roney Fraser. He fell asleep in Jesus on the 18th of December, 1877, and is now doubtless engaged in the nearer ministry of God's throne. We have still under our care as students of the third year, W. R. Laird and Thomas McFall. In the distribution of supplies we ask for half the time of one laborer. Our statistical report is herewith presented.

Respectfully submitted.

D. MCFALL, *Clerk*.

REPORT OF PHILADELPHIA PRESBYTERY.

The Presbytery has held during the year two meetings—one in the fall and the other in the spring. At our fall meeting three young men, Robert Clyde, John Graham and Alexander Mogee, applied to be received under our care as theological students. Mr. Clyde having spent two winters in theological studies, one with Rev. David Steele, formerly of our own Church, and one in the Seminary of the General Synod of our former brethren, was graded as a second-year student. All these young men entered the Seminary at the opening of the session, and with the exception of Mr. Mogee, who was called away by the sickness of his father, continued in it until the close of the session. Trial discourses were delivered before Presbytery by Messrs. Clyde and Graham, which were sustained as creditable specimens of ability in preaching.

Baltimore congregation became vacant during the year by Mr. Lynd's acceptance of an appointment to a Professorship in Geneva College. The congregation asked and received a full supply of preaching, and within a month have made a call upon A. D. Crowe, licentiate, who has accepted the call, and arrangements have been made for his ordination and installation in the month of October.

Conococheague still remains a vacancy, and without any hopeful prospects of settlement. We have given a few days preaching during the year to the families residing in the vicinity of Suffolk, Virginia. Present appearances are not of a character to indicate the success of the Reformed Presbyterian colony in that vicinity.

We cannot speak encouragingly of the state of personal and family religion in our bounds, and we fear that there is little zeal and fervor among Christian people as compared with what should be, our own people not excepted. A very vigorous defence has been made by its friends in the interest of the Sabbath, and in some directions with marked success, and we hope that the Temperance Reform is gaining ground in spite of the determined opposition with which it meets.

We ask a fair proportion of the preaching supply at the disposal of Synod for the ensuing year. Rev. J. Lynd, formerly pastor of Baltimore congregation, has been dismissed by certificate to the Presbytery of the Lakes.

Our people have observed the directions of Synod in regard to the days of fasting and thanksgiving, and the schemes of the church have been as well supported as we could expect in view of the financial stringency, which all our congregations have felt with embarrassing severity.

S. O. WYLIE, *Mod'r*.
R. J. SHARPE, *Clerk*.

REPORT OF ROCHESTER PRESBYTERY.

The Rochester Presbytery would respectfully report :

During the last year we have held two regular meetings. At our last meeting Mr. Wm. J. Coleman, having completed his third year at the Seminary, and having given the customary pieces of trial, was licensed to preach the Gospel. The time of Mr. Coleman is at the disposal of Synod.

The days of fasting and thanksgiving have been generally observed. The congregations under our care are for the most part in an encouraging condition. With what liberality they have contributed to the schemes of Synod our statistical tables, which are herewith submitted, will show.

We will require the full time of one laborer for the next six months, and the half time of one laborer for the six months following. R. D. SPROULL, Clerk.

REPORT OF PITTSBURGH PRESBYTERY.

Since our last report we have held two regular and one special meeting. In the past year we have added two names to our ministerial roll, viz: J. R. Wylie, ordained and installed in the Springfield congregation, June 29th, 1877, and G. M. Elliott, ordained August 21st, and installed in Selma, December 14th, 1877. One name appears no more on our roll. Death has been at work in our ranks, and one of our able standard-bearers has fallen. Rev. T. A. Sproull fell on sleep April 8th, 1878. In his death we have lost a wise co-Presbyter, an earnest laborer and efficient pastor.

We have on our roll the names of twenty-eight ministers and twenty-five congregations.

Our licentiates are J. M. Crozier, W. McKinney, R. M. McKinney, J. L. Pinkerton, W. M. Dauerty and W. J. Sproull. Our theological students are R. H. Abraham, R. O. Allen and J. K. McClurkin.

The entire time of J. M. Crozier, J. J. McClurkin, W. McKinney and the vacation months of W. M. Dauerty are at the disposal of Synod.

T. M. Elder and J. Wallace are excused from active labor, and the latter is recommended for aid from the Aged Ministers' Fund, to the amount of \$250.

R. M. McKinney is lying at death's door in Florida, where he had gone for his health.

J. L. Pinkerton has gone to Ireland, seeking restoration to health.

W. J. Sproull has accepted an invitation to supply for five months the pulpit of Rev. W. Sommerville, of the Presbytery of New Brunswick and Nova Scotia.

The question of N. R. Johnston is referred for an answer, viz: If any of the Chinese should give evidence of conversion, and desire baptism at my hands, shall I baptize them?

We also refer the following matters to Synod :

1. The expediency of transferring Selma congregation from Pittsburgh Presbytery to that of Lakes or Illinois.

2. Is it the understanding of this Synod that the language of our testimony in regard to the magistrate's power, *circa sacra*, is to be regarded as explanatory of the language of the confession of faith on the same subject?

The days of fasting and thanksgiving have been observed. Pastoral visitation has been attended to in most of our congregations.

Our membership has increased forty-four in the past year. The increase in our contributions is \$4,188.

While the ordinances are not without some evidence of the presence and power of the Spirit, yet as we contemplate the small increase in our membership, we may say in the language of the prophet, My leanness, my leanness, woe unto me; and we would inquire, Is God among us or not?

We ask the time of one and a half laborers to supply our vacant congregations, viz: Monongahela, New Alexandria, Oil City and Oil Creek.

Our statistical report is herewith presented.

Respectfully submitted.

A. KILPATRICK, Clerk.

REPORT OF OHIO PRESBYTERY.

During the past year we have held two regular meetings. Since we last reported W. S. Fulton has been ordained and installed pastor of Muskingum and Tomica congregation. We have now five ministers enrolled; four of these are settled pastors. It is with great regret that we report A. McFarland as being still unable for any service, and we ask your prayers and sympathy in behalf of this sorely afflicted brother in the ministry.

We have under our care seven congregations and one mission station. Three of these congregations are vacant. The mission station, Mansfield, Ohio, has been cultivated during the past year very satisfactorily by S. A. George. This mission desires us to earnestly request the Central Board of Missions to appropriate to them two hundred and fifty dollars for the coming year.

The days of fasting and thanksgiving have been observed by the congregations under our care. Our congregations, with but one exception, have been endeavoring to conform to the directions of Synod in regard to contributing to the schemes of the Church.

We have under our care one student of theology.

The Presbytery ask Synod for four and one-half months of the time of one laborer during the coming year.

The Tomica branch are about to erect a church building, and are recommended to the Board of Church Erection for aid. S. R. McCUBBIN, *Clerk*.

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes reports ten ministerial members, seven of whom are pastors, three professors in Geneva College, and one without a charge.

J. M. Foster was ordained and installed as pastor of the Cincinnati congregation December 27th, 1877, and George Kennedy as pastor of United Miami, May 28d, 1878.

Rev. H. H. George has been inducted as pastor of Rushsylvania, and Rev. J. McCracken of Southfield.

J. R. Latimer, certified by the Board of the Theological Seminary as having completed his third year, was licensed to preach the Gospel April 10th, 1878. His time, with that of Rev. I. Faris, is at the disposal of Synod.

F. M. Foster, of the second year, and J. A. Bovard, of the first, are students of theology under our care.

We have eleven congregations. Bellecentre, Bellefontaine, Cedarville and Garrison are without pastors.

W. M. Shanks, licentiate, has been appointed to labor as missionary in Tuscola and Detroit, till the meeting of Presbytery in August.

The statistical tables, herewith submitted, will show to what extent the congregations are supporting the various schemes of the church.

We ask for the whole time of one laborer.

Respectfully submitted.

J. L. McCARTNEY, *Clerk*.

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois would respectfully report:

That during the past year we have held two regular meetings, both of which were pleasant and harmonious. Since your last meeting Rev. J. R. Hill, certified by the Lakes Presbytery, has become a member of our Presbytery, and been installed as pastor of St. Louis congregation.

We now have eight congregations, all supplied with pastors. We have but one mission station, Walnut Ridge, Ind.

Mr. D. W. Boxley, at his own request, has been released from further studies with a view to the ministry.

We now have no theological students under our care. Days of fasting and thanksgiving have been observed by all our congregations.

Three of our congregations have been recommended to the Board of Sustentation: St. Louis, Princeton and Staunton. All our congregations have been visited by Presbyterial Committees the past year.

It gives us pleasure to record that no little activity and zeal have been manifested in the cause of Christian Temperance, and also in the National Reform movement, particularly in Staunton, St. Louis, Coulterville and Princeton.

Our statistical report, herewith submitted, indicates a very encouraging increase in numbers and in liberality, notwithstanding the continued financial depression of the country.

Respectfully,

J. M. FARIS, *Clerk*.

REPORT OF IOWA PRESBYTERY.

The Presbytery of Iowa would respectfully report: That during the past year we have held two regular meetings.

We report the following changes: Rev. D. H. Coulter has been certified to Kansas Presbytery, and Rev. Isaiah Faris to Lakes Presbytery.

The pastoral relation between Rev. M. A. Gault and Lind Grove congregation was dissolved October 5th, 1877. And on May 28th, that between Rev. R. B. Cannon and the congregation of Vernon, Wis.

J. W. Dill was ordained to the gospel ministry at Rehoboth, March 20th, 1878, and was installed as pastor at Elliotsa congregation, April 26th.

Rev. R. Hutcheson was, at his own request, released from the active duties of the ministry on account of failing strength.

Revs. R. Johnson and J. Neill are still disqualified for labor by continued illness. We recommend Rev. J. Neill to the Superannuated Ministers' Fund as in need of the same amount given to him last year.

We have now five vacant congregations: Lind Grove, Vernon, Walnut City, Lake Reno and Round Prairie, and Kossuth.

We have five unsettled ministers: Revs. R. B. Cannon, M. A. Gault, R. Hutcheson, R. Johnson and J. Neill.

The time of Rev. R. B. Cannon and M. A. Gault is at the disposal of Synod.

Twelve members of the R. P. Church in Burlington were at their own request taken under care of Presbytery as a Mission Station. They have good encouragement to hope for the success of the cause there. The sum of \$245 has been subscribed by them for maintaining a minister among them for six months.

We recommend this station to the fostering care of Synod, and ask that it be referred by Synod to the Central Board of Missions, with the recommendation that the money now subscribed be supplemented by such an amount as will maintain the labors of a minister sent by the Board for six months.

We request the full time of two laborers for the ensuing year.

J. M. Wylie, student of theology under our care, is still engaged in teaching, but expects to return to the Seminary as soon as circumstances will permit.

Respectfully,

M. A. GAULT.

REPORT OF KANSAS PRESBYTERY.

Kansas Presbytery would respectfully report:

That we have held two semi-annual meetings during the year, characterized by harmony with, and fraternal affection for, one another, and we hope that our efforts to lengthen the cords of our beloved Zion have not been in vain in the Lord.

We have nine settled pastors, and one resident missionary in our bounds—Rev. J. M. Armour.

We have twelve organized congregations (three of them being yet vacant) and two mission stations—Eckley, formerly called Stillwater, and Pleasant Valley.

Rev. D. H. Coulter was installed pastor of Winchester congregation by Commission of Presbytery, Aug. 17, 1877; Rev. J. A. Thompson, of Fremont and Wahoo, by Presbytery, Oct. 19, 1877; and Rev. J. Dodds, of Sylvania, by Commission of Presbytery, May 9, 1878.

Sterling was organized into a congregation Nov. 6, 1877, by a Commission of Presbytery. Rev. J. M. Armour still labors there under the direction of your Board, with great acceptance and good success.

Vermilion and Monmouth stations have been for the present abandoned, as they did not promise such results as would warrant our further efforts. We have a wide and promising field, but are compelled for lack of men and means to concentrate our efforts on the portions most promising.

Our congregations are thrifty and vigorous, but we need more of the spirit of the Master devoted to his work. The days of fasting and thanksgiving are observed in the form, and sometimes, we think, in the spirit, to our profit.

We devote some effort to the cause of Temperance, Anti-secretism and National Reform, to which our members are very cordially devoted.

We are only yet, however, a little flock and a small band compared with the great hosts of sin-lovers and evil doers. We very much need, on this important outpost and frontier border, able and fearless ministers, and true and earnest men to mould the sentiment of these young, but growing and already powerful States, into harmony with the principles of Christian civilization, and to prepare for the acknowledgment of the Saviour's sceptre.

We ask the deliverance of Synod upon the question of the superintendence of the Sabbath School. Should it be by the pastor, *ex-officio*? or, by the appointment of a Superintendent by the Session? or, may the congregation organize the school and appoint the Superintendent under a general subordination to the Session?

Respectfully submitted.

J. S. T. MILLIGAN, Clerk.

REPORT OF COMMISSION IN SYRIA.

LATAKIYEH, March 12th, 1878.

To the Synod of the R. P. C., North America :

The Committee of Synod of the R. P. C., at Latakiyeh, Syria, would respectfully report :

One regular meeting has been held during the year. A copy of the minutes, and also reports on the work, progress and prospects of the mission, with a statistical report for the year, are herewith respectfully submitted.

HENRY EASSON, *Clerk of Com.*

MINUTES OF COMMISSION OF SYNOD.

LATAKIYEH, March 12th, HOUSE of Mr. EASSON.

In the absence of the Moderator, Rev. J. Beattie, the Commission met at the call of his alternate, Rev. D. Metheny, and was opened with prayer.

Minutes of previous meeting read and accepted.

Reports on the Mission Work, its progress and prospects, and statistics were duly presented and accepted.

The Commission adjourned to meet at the call of the Moderator or his alternate.

D. METHENY, *Acting Mod'r.*

H. EASSON, *Clerk of Com.*

The Report of the Committee on Missions was taken up and adopted, and is as follows :

Report of the Committee on Missions.

The Committee on Missions respectfully report that we have given careful consideration to the papers submitted to us, and find reasons to congratulate the church on the condition and prospects of our several missions.

The reports of the Boards bear evidence that the cause of missions—the conversion of the world—has a stronger hold upon the heart of the church than any other object of Christian benevolence.

We commend the diligence and self-sacrificing zeal of our missionaries, and the fidelity and careful oversight of the Boards in their respective fields of labor, and earnestly exhort the church to sustain their hands and to cheer their hearts by liberal contributions to all the missions under our care, and by continual supplication to seek the blessing of God upon our efforts to go into all the world and to preach the Gospel to every creature. We thank God for the continued success of our Foreign Mission, and express our determination to prosecute this work to the utmost of our ability.

We recognize the hand of God in the very encouraging prospects of our Southern Mission, and cherish the hope that the Master of the vineyard has at length removed the obstacles that have so long baffled our efforts in this greatly desired work for Christ among the oppressed and despised of our land.

We are called to observe the providential opening of a mission field among the heathen in our own country, under the hand of Rev. N. R. Johnston, in California. This opportunity seems to demand the careful attention of the Board, in order that it may be wisely improved.

With great regret we have heard the peremptory resignation, now repeated for the third time, of Rev. S. O. Wylie, Chairman of the Board of Foreign Missions.

We put on record our high appreciation of his faithful and laborious services, extended over more than twenty years, from the inception of the mission until the present, and gratefully acknowledge the fact that the confidence of the church, the wise plans of the Board, and their prudent and economical administration, and the gratifying success of the Foreign Mission, are, under God, largely due to his consecrated ability and devotion to its interests.

1. In consideration of the sufficient reasons assigned by Rev. S. O. Wylie, we recommend that his resignation be accepted, and the Board have power to elect a Chairman at their next meeting.

2. We recommend that Rev. D. Gregg and Rev. R. M. Sommerville be appointed members of the Board of Foreign Missions.

3. That the Board be authorized to employ another female teacher as soon as a suitable person can be engaged, and to use all means in their judgment necessary to the greater efficiency of the mission, and consistent with a prudent expenditure of the resources of the Board.

4. That the Board of Home Missions, in view of all the information in its possession, use its discretion in reference to Camden.

5. We are not prepared to recommend Synod to enter at present upon the appointments and expenditures contained in the report and letter of Rev. N. R. Johnston, but judge it well to leave the work in which he is engaged under the supervision of the Board on the same conditions as during the past year, and that a collection for the mission be taken up.

6. We recommend that the Board of Home Missions be entrusted with the whole mission work in our own country, including such congregations as are under its care, except such missions as the respective Presbyteries may decide to retain in their own hands. Respectfully submitted.

J. MCCracken, W. F. GEORGE,

E. G. ELSEY, JAMES BELL,

W. KERNOHAN, Com.

Report of the Board of Foreign Missions.

The past year has been throughout a period of much anxiety in regard to the affairs of the Mission in Syria. The most serious apprehensions were entertained lest the financial distress of the country, which, contrary to general expectation, has steadily grown worse instead of better, would so contract the resources of the Mission as to make it necessary to administer its affairs on a scale of economy that would embarrass its operations and greatly cripple its efficiency. We are thankful to be able to say that fears in this direction have been disappointed, and hopes have been more than realized. Under the circumstances referred to, the Board have felt it to be their duty to restrict expenditures to necessary and urgent demands; and the missionaries have very earnestly co-operated with us in their efforts to utilize to the best advantage the means placed at our disposal by the church. With larger resources, more, and a great deal more could, and doubtless would have been done, but we are not aware that any material interest of the Mission, on the present scale of conducting it, has suffered during the year from want of means. Although promising opportunities offered for doing so, we did not think it advisable to attempt any extension of missionary work.

The Treasurer's report, which will be laid on Synod's table, will make the following exhibit of receipts and expenditures during the year:

Receipts.....	\$8,771.00
Expenditures.....	8,690.66
Balance at date, April 6.....	8,448.35

While this shows, as compared with the statement for 1877, a falling off in the income of \$929.51, it also shows a decrease in the outlay of \$210.37, with balance to begin the year about the same as in last report. It is a ground of sincere gratitude to God, to whom the gold and the silver belong, that He has not suffered this vital arm of the church's work to be paralyzed from want of means, and it is a significant token of his approval of it, and of the undiminished confidence and interest of the church in her mission among the benighted Ansairiyeh, that, despite the financial exigency of the times, the people have contributed for its support, not less, but in the circumstances, even more than in former years. This is a fact so striking, and made all the more so by the complaints of largely diminished and still diminishing Missionary revenues of which we are hearing from nearly all the other Churches, that it deserves to be specially mentioned.

Another source of anxious solicitude was the state of the country consequent upon the war waged between the Russian and Turkish Empires. It was feared at one time that Moslem fanaticism might break through all restraints and wreak its vengeance upon the Christian population of the Porte, in which case it was not to be supposed that an enemy so bitter and so blind would discriminate in favor of Christian Missions. The apprehensions of such result were very much increased in consequence of a temporary success of the Turkish arms during the summer months. Threats of vengeance were openly made, and our Missionaries felt that the hour was one of imminent jeopardy. At one time an outbreak had actually commenced, and would no doubt have resulted in serious disaster to the Mission property had not the Governor of Latakiah acted with promptness and decision, repressing violence with a severity which exerted a restraining and wholesome influence upon the fanatical spirit of the Moslems. The Commander of the United States naval forces in the Mediterranean, Commodore Worden, upon learning the state of things, despatched, on two or three occasions, one of the National vessels, and the authorities of Latakiah were notified that they would be held responsible for any material damage that might be done to the Mission. This proceeding, together with the turn in the tide of war in favor of the Russian army, so changed the state of affairs as to relieve our Mission from all further apprehension of danger. At the present time Missionaries in Syria, and our own among the rest, are feeling even more secure than before the outbreak of war. The providence of God has given Mohammedan enemies of the Gospel other employment, whereby they have been kept from the congenial work of breaking up Christian Missions, and repeating, as they were quite ready to do, the scenes of violence enacted in B'Hamra three or four years ago.

PRESENT STATISTICS OF THE MISSION.

Ordained Missionaries	3
Lady Teachers	8
Native Helpers.....	17
Native Communicants.....	71
Boarding Scholars.....	100
Day Scholars.....	287

The statistics of the Doctor and Mrs. Wm. Holt Yates Mission at Suadiyeh, are included in this statement, the Missionaries having omitted to separate them, as should have been done for the fuller information of the church, and also, perhaps, in view of the conditions on which the transfer of that Mission, with its property, was made to the American Reformed Presbyterian Church. We may add, in this connection, that an additional property at Suadiyeh has been secured to the Mission by the gift of a gentleman in London, at the instance, it is believed, of Mrs. Yates, the full particulars of which we are not able as yet to state. We have learned recently that the title to it, after considerable delay and trouble occasioned by the crookedness of Turkish officials, has been perfected and validated according to law.

Revenue in Syria.—Contributions are regularly made by the native members for religious uses, and it is a gratifying fact that these are increasing in amount, as it shows care upon the part of the Missionaries in educating the converts in Christian duties, and justifies the hope that religion is a practical power in their hearts. During the past year contributions have been made by the converts of about 2,650 piastres, which is something more than \$100 in the currency of our country. The income of the Mission from physician's fees has been between four and five hundred dollars, and to this may be added generous personal contributions by the Missionaries. The total income from this source has been about one thousand (\$1,000) dollars.

Operations During the Year.—Except for a little while during the summer, the work in the field, of which Latakiah is the centre, has been restricted for the most part to the town and the immediately adjoining districts. This was rendered necessary by the state of affairs among the mountain tribes, who, taking advantage of the straits of the Government, evinced a turbulent disposition, leading at times to actual violence, which created personal insecurity, and made it unsafe for strangers to be among them. This was the more regretted as it led to the interruption, for the time, of a most important and promising work of colportage, carried on by Saleem Saleh in the Fellaheen villages and districts. It is but right to say, however, that these fierce and lawless mountaineers, while breathing out vengeance against the Turkish Government and its soldiers, protested that the Mission should enjoy immunity, and that no harm should come to the Missionaries, whom they regarded as

their friends. But while the operations of the Mission have not been so widely extended as during some former years, there has been no previous time when the people of Latakiah were so accessible to its influence, and so willing to avail themselves of its benefits. The Day Schools have been filled to repletion with their children, and the Missionaries were entreated to provide an additional Boarding School for the children of the town, whose parents were anxious that they should enjoy the advantages of such an institution, and were willing to bear, in part, the cost of their education. In addition to Sabbath School instruction, there has been regular preaching of the word, and with largely increased attendance, the audience often reaching to two hundred and fifty and three hundred persons. A general prayer meeting is held Sabbath afternoons in the Chapel, and on Thursday evenings in the houses of the members, according to the custom of our Weekly Societies. The ordinance of the Lord's Supper was dispensed on the last Sabbath in December to more communicants than make up many of our congregations at home. One member was added by certificate and three by profession. Several others applied for admission, but with that wise caution which the Mission has always observed in receiving members, final action was deferred until another time.

RETURN OF MR. BEATTIE.

Our senior missionary, Rev. Joseph Beattie, with health restored and strength invigorated, is again at his post, and the Mission is enjoying the benefit of his valuable experience and help. It was intended that Mr. Beattie should have left for Syria in the early fall, but a considerable number of our congregations in the West having desired him to visit them, his departure was delayed until the month of January. At the solicitation of our brethren in Ireland and Scotland, Mr. Beattie was granted leave to visit these countries on his way back, and to present before their churches the claims of the Missions in Syria. The visit was highly appreciated, and was spoken of as having been attended with highly useful results. Mrs. Beattie, in the meanwhile, remains in this country with a view to the education of their children.

SICKNESS AMONG THE MISSIONARIES.

In the course of the year the Mission has suffered more than usual from sickness among the members. Mr. Easson was disabled for a considerable time by a severe and obstinate attack of ophthalmia; Mrs. Easson suffered from Syrian fever, and recently they have been bereaved of their only child. Dr. Metheny has been, within a few months, very severely prostrated in health; the result, it is believed, largely of overwork. The case assumed an aspect so threatening, that he was compelled to ask the permission of the Board to return for a time to the United States for rest and recuperation, an application in which all the members of the Mission joined. The application was granted, but we are glad to say that at the last accounts there was such improvement in his condition that for the present he has abandoned the idea of leaving the field. Looking at the case from our standpoint, it would have been a calamity to the Mission to have been deprived, even temporarily, of the presence and assistance of a laborer so very active and useful as Dr. Metheny, but God directs all things.

RE-ENFORCEMENT OF THE MISSION.

The marriage of Miss Dodds, now Mrs. Metheny, has created a vacancy in our corps of lady teachers. The Board deem it right to say, that in the retirement of Miss Dodds from active missionary service, the Mission has lost a most valuable helper, and one whose competency has been well proved. The Board have not taken any positive steps toward providing a teacher to take her place in the Mission. The need for it is unquestionable, and the matter has been pressed upon us by the Mission, but we have deemed it best to lay the matter before Synod and await its instructions.

THE NEEDS OF THE MISSION FOR THE COMING YEAR.

At no previous period in its history has Syria, as a field of missionary operations, presented more and greater points of interest than at the present time. The Ottoman Empire is in a transition state. The encampment of the Turkish hordes on European soil has been broken up by the victorious arms of Russia. Reconstruction and readjustment are sure to follow, and while it is not in the mind nor heart of the great powers, which have the work in hand, to benefit the Gospel by new arrangements, there is a Divine Providence shaping events to an issue which promises such

deliverance and enlargement to Christian missions in the East as have not hitherto been known in countries where the Koran is supreme. There is a very general expectation among missionaries themselves that new opportunities and largely increased facilities for promoting the interests of Christianity in Syria and in other parts of the Moslem Empire are awaiting them in the near future.

Under these circumstances it would seem to be imperative upon the church, not merely to carry forward her present work, but to gird herself with new strength and to stand in readiness, as doors still wider and more effectual are opened, to enter in and take possession. But whatever may be the outcome of present and passing providential dispensations in Turkey and elsewhere, the great edict promulgated nineteen centuries ago by the Redeemer and Lord of the Church, stands unrepealed as the universal law of his empire, and challenges the unquestioning obedience of his followers: "Go ye into all the world and preach the Gospel to every creature, and be witnesses for me unto the uttermost parts of the earth." It will rest, therefore, with Synod, in the light of these considerations, to determine what amount of resources our congregations and people should be asked to place at its disposal for carrying forward this part of its Christian work. And the Board, as Synod's agent, will in the future as in the past, seek to administer whatever funds may be intrusted to its charge under its best judgment as to the requirement of wisdom, discretion and fidelity.

S. O. WYLIE, <i>Ch.</i>	WILLIAM BROWN,	} <i>Com.</i>
T. P. STEVENSON, <i>Sec.</i>	HENRY O'NEILL,	
W. T. MILLER, <i>Treas.</i>	JAMES WIGGINS,	
J. R. W. SLOANE,	JOHN CALDWELL.	

Report of the Central Board of Missions.

Fourteenth Annual Report of the Central Board of Missions.

In making this, the annual report of our operations as a Board to Synod, we regret to be obliged to state that we have not been able to prosecute our work in either the Southern or home fields to the extent which in our judgment the demands required. On account of the action of Synod at its last meeting in the case of Mansfield Mission Station—*vide Minutes R. P. & C.*, page 198—the Board was practically limited in its work to those stations not easily accessible by the Presbyteries in whose bounds they are. For this reason we have declined to make provision for the supplying of Burlington, Iowa, Fairgrove, Mich., Mansfield, Ohio, and Sylvania, Mo., although requested to do so. In this connection we would respectfully ask Synod to define exactly the character and limitations of the work it has entrusted to us in the home field. There is the mere need of this as there is a possibility of our performing in some cases the same work as that of the Board of Sustentation.

The chief hindrance, however, to the extending of our operations has been the lack of funds. Synod recommended to be raised for Southern Mission \$4,000; the total receipts were \$2,398.12, or \$1,601.88 less than the sum recommended. Last year the balance on hand was \$48.89; this year there is a deficit of \$112.81. The condition of the Domestic Mission Fund is even worse. The sum recommended to be raised was \$8,500; the receipts from all sources were \$1,294.84, or \$2,205.16 less than recommended. We reported last year as on hand \$1,295.64. The balance in the hands of our Treasurer this year is \$38.25. Were all our obligations now due met there would be a deficit of not less than \$400. The Treasurer's report will show items of expenditure.

We call the attention of Synod to the necessity of taking such measures as will secure the amount needed for carrying on successfully the work entrusted to us. Not less than \$4,000 will be required for the Domestic Mission, and \$3,000 for the Southern without Camden, or \$4,000 if Synod decide again to occupy that field.

SOUTHERN MISSION.

Selma.—In accordance with the direction of Synod, Mr. G. M. Elliott was ordained at a special meeting of Pittsburgh Presbytery held for that purpose on the 21st day of August last, to the office of the Gospel Ministry, and installed by a Commission of Presbytery pastor of the congregation on the 16th day of December. He at once entered upon the duties of his office. The prospects of the congregation now are such that while there is no probability it will soon be self-sustaining, there is good reason to expect a steady, permanent growth. The want of a house of worship, which has long been a serious hindrance to its prosperity, is likely soon to be supplied. During the past summer Mr. Elliott canvassed part of the church for the purpose of raising money sufficient with which to erect a suitable building; \$2,242.75 were subscribed. At first it was thought \$4,000 would be required, and it was re-

solved not to proceed with the building until that amount would be in the hands of our Treasurer. It was found, however, that this estimate was too high. On account of the cheapness of labor and material, the entire cost, if the building be erected on our own lot, will not exceed \$8,000. Our Treasurer has now on hand \$1,817.40; \$600 will be forthcoming as soon as needed. About \$260 of the subscriptions remain unpaid. Under the circumstances the Board deemed it best to proceed at once, and Mr. Pierce, of Allegheny, was appointed to superintend the work. He is now at Selma, and expects to have the building finished about the 1st of August. When it is completed and occupied the congregation will have a standing in the community it otherwise could not have.

Since our last report, the school has been in constant operation, except during the usual summer and winter vacations. The attendance is limited only by the capacity of the building and the number of teachers employed. The order of exercises on both week days and Sabbaths is about the same as reported last year. Our force now consists of Mr. Elliott, Mr. Boxley, Mr. Wildee, and Miss Della Boyd. We have one teacher less, and Mr. Wildee has been substituted in Mr. Williams' place. These are the only changes that have been made. We had resolved to reduce the number of our teachers on account of scarcity of funds, but the generous proposition of the teachers themselves to reduce their salaries to an amount equal to what would thus have been saved, obviated the necessity for this.

Camden.—This station has, during the year, passed through a series of trials which has resulted in our temporary withdrawing from it as a field of operations. At the close of the summer vacation the school was opened by Mr. McKinney with the most encouraging prospects. There was a large attendance of scholars. The opposition which originated in jealousy was fast disappearing, and the confidence of the colored people had been almost completely secured. Influential friends had begun to interest themselves in the Mission. Appearances seemed to us to justify the expectation that it would be carried on before long without much expense to the church. The death of Mrs. McKinney, which took place at Camden, on the 6th of last October, was a severe blow. From the time she entered upon her work until the day of her death she devoted herself unreservedly to it. By her earnestness, self-forgetfulness and perseverance, she did much to remove existing prejudices and prepare the way for successful labor. Mr. McKinney, who had come North with the body of his wife, and who was suffering from the same disease of which she died, was not able to return to his field of labor until the 31st of December. The closing of the school for so long a time, which under the circumstances could not well have been prevented, necessarily operated against it. At the earliest practicable date arrangements were made for its re-opening. Miss Mary Carson, of Beaver Falls, generously proposed to the Board to labor wherever it would send her, provided necessary expenses were met. Her offer was accepted and she was sent to Camden, where she arrived on the 6th of December and commenced work at once. Immediately after Mr. McKinney's arrival, Sabbath services were resumed, and everything moved on as previous to his departure. The appearances indicated that the Mission was to have, for a time at least, an end of its trials, and to enter upon a period of successful operation. The letters received from our missionaries were most encouraging. Friends interested themselves on our behalf even more than before and seemed determined to do what was in their power to make the Mission permanent. Our expectations were, however, not to be realized. At the last election the candidate for school director on the Democratic ticket was elected, and thus was secured to that party a majority in the Board. The directors soon showed their spirit and intentions. By adroit management they so arranged for the disposal of the school fund that another school, although not legally entitled, would receive the greater part, and ours but a very small sum. The condition of our treasury was such that, however reluctant, we were necessitated to recall our missionaries. In accordance with our instructions they left Camden on the 1st of April. These facts are stated to Synod, thus minutely, that it may have before it all the data necessary to enable it to decide as to the best course to be pursued with reference to this Mission.

DOMESTIC MISSION.

Domestic.—The number of our stations remains the same this year as last. For the reason already stated, the Board declined to take under its care any new ones. We have, however, appropriated \$400 to Lakes Presbytery for the cultivation of Fairgrove station; \$400 to Ohio for the cultivation of Mansfield, and \$300 to Kansas Presbytery for missionary purposes within its bounds. Of this sum \$100 due Lakes Presbytery and \$100 due Kansas Presbytery remain unpaid.

Fremont and Wahoo.—At a meeting of Kansas Presbytery, held in Wahoo, on the

17th of last October, Rev. J. A. Thompson, who by our appointment still cultivates this field, was installed pastor of the congregation. It is for Synod to determine whether or not the constitution of this relation will necessitate the severing of its connection with the Board. While the prospects of the congregation are encouraging, the members making an earnest effort to support the ordinances, still as the membership is small, and that locality in common with other parts of the western country has suffered from the ravages of the grasshoppers, it will need for some time yet assistance.

Lake Reno and Round Prairie.—By appointment of Iowa Presbytery, a communion was held in the former of these congregations the last Sabbath of July, and in the latter the first Sabbath of August. The happiest results followed. Difficulties which had become almost chronic were completely removed. The congregations are now known as the United Congregation of Lake Reno and Round Prairie. A call was moderated in favor of Mr. Dill, which, however, he declined. Rev. J. J. McClurkin has been appointed to labor there six months. He expects to enter upon his work immediately after the meeting of the Synod.

Long Branch, Mo., Pleasant Valley, Neb., and Stillwater, Neb.—During the past year Mr. J. M. Crozier and Rev. M. A. Gault cultivated these stations. The first is now sufficiently large to take the one-half time of a minister. The probability is that the congregation, if it succeeds in erecting a church-building, will soon become self-sustaining.

In the second our members are spirited, active and liberal; very anxious to obtain the ordinances, and very willing to support them by their contributions. That much be accomplished here there should be regular preaching.

The prospects for a steady increase in the third are very good. A number of families from other parts of the church have lately located within its bounds. We think before very long a self-sustaining congregation can here be organized.

Sterling, Kansas—A congregation was organized here by a commission of Kansas Presbytery on the fifth of last November. It is still being supplied by Rev. J. M. Armour. Its prospects for becoming large and strong are most encouraging.

Lochiel, Ontario.—Rev. R. Shields, Rev. W. McFarland and Mr. R. M. McKinney each preached a few days at this station. The sacrament of the supper was dispensed by Rev. S. Bowden on the first Sabbath of September. There was an accession of two. The church building is now completed and free of debt. Our members are determined to maintain their position. There is, however, no probability of a rapid growth.

For statistics we refer you to the reports of the congregations and stations, as published in the statistical tables of the Presbyteries.

Chinese Mission.—We lay on your table the report of the operations of Rev. N. R. Johnston, who has been laboring among the Chinese in California during the past year.

A request from the Presbytery of New Brunswick and Nova Scotia for the appointment of some one to labor in St. Johns during the absence of the pastor, Rev. A. M. Staveland, who had gone to Great Britain to collect funds to rebuild the church, destroyed by fire, was received, but on account of the fewness of the laborers at our disposal the Board was unable to comply with it.

And now, dear fathers and brethren, before closing this, the annual report of our operations, we note with feelings of sadness the fact that for the first time since our organization death has removed from us one of our number. Mr. Wm. Wills, one of the original members of the Board, died at his residence in Wilkinsburg, on the 16th of January. For several years he was our secretary, and performed the duties of that office with accuracy and fidelity. As a member, he punctually attended its meetings, and by his judicious counsel did much to promote the cause of missions in the South and West entrusted to us by Synod. We feel that in his removal we have lost a member whose presence always gave interest to our meetings, and to whose wisdom and earnestness much of the success that has been attained in our work is due. In his case, beyond doubt, to die was gain. While, with feelings of unfeigned sorrow, we record the death of our brother, we most cheerfully bear testimony to the excellence of his character as a man, and the value of his services as a member of the Board.

T. SPROULL, *Chairman.*
J. R. W. SLOANE,
D. B. WILSON,
J. HUNTER,
A. M. MILLIGAN,

D. EUWER, *Treasurer.*
D. GREGG,
J. A. MCKEE,
J. W. SPROULL, *Secretary.*

The report of the Committee on Sabbath Schools was adopted, and is as follows :

Report of the Committee on Sabbath Schools.

The Committee on Sabbath Schools, appointed at the last meeting of Synod, submit the following report :

The Sabbath School is now very generally recognized as an important department of the church's work. There are, however, in very many of our congregations a few persons who oppose it, and a much larger number who recognize no personal obligation to assist in the work. They view the Sabbath School as a sort of voluntary association, to which they are not bound to give a conscientious support, but may entirely neglect without sin. This is the great hindrance to success in the Sabbath School work. It arises from a failure to recognize its true relation to the church.

RELATION TO THE CHURCH.

The Sabbath School is not an institution outside of the church, separate from it—or in rivalry with it; nor is it a friendly ally of the church—in union with it—operating on the same territory and seeking the same end. But it is the *church herself*, in her several congregations, under the direction of her divinely appointed officers, organizing the talent of her members for the effective and systematic prosecution of her work. Hence to say there is no Scripture warrant for the Sabbath School, is to say that the church has no authority to employ the talent God has given to her to do the work he has assigned to her. The church is under as much obligation to use the means to raise up an intelligent and pious membership, as to provide herself with an educated and godly ministry. Hence a Sabbath School is no more a human invention than a Theological Seminary is.

If this is the relation of the Sabbath School to the church, then the common objection that it interferes with the duties of the family is groundless. The family, the church, and the State, are each a divine institution. The duty of parents to teach their children, the duty of the church to instruct her youth, and of the State to educate religiously the rising generation, will not be denied by any one who recognizes the higher and nobler ends for which these institutions were ordained. To say that the faithful discharge of this duty, by one of these institutions, either relieves the others of their obligations or interferes with their performance, is to charge God with being the author of confusion. It is constantly asserted that children are not so well taught now as in former times, and the neglect is charged against Sabbath Schools. The argument is entirely too sweeping. In those days of supposed superior instruction they not only had no Sabbath Schools, but had very little preaching, and the argument, if true, would prove that preaching once a month or six days in a year, is better than ordinances regularly dispensed. Let the comparison be instituted between the congregation in which there are no Sabbath Schools, and those actively engaged in the work; or, between the families that stand aloof from it in a congregation, and those who attend regularly upon its services, and we will abide by the conclusion thus reached. We cannot embody in this report an answer to all the objections urged against the work; but if they are examined in the light of the true relation of the Sabbath School to the church, they will be found to be groundless.

Secondly. This defines the duty of the officers and members of the church to the Sabbath School.

The pastor of a congregation is the pastor of its Sabbath School, and should regard all who are connected with it as under his pastoral care. He owes to all its members the duties of a pastor. The elders are sacredly bound to see to it that the instructions given, and all the influences exerted through the Sabbath School, are good and Scriptural, and they cannot neglect to extend their care and oversight to this department of the church's work without a violation of their ordination vows, and the members of the church cannot live in neglect of its privileges when they have opportunity to attend upon them, or refuse to perform its work when properly called thereto, without a breach of the covenant engagement entered into when they made a profession.

Third. This determines the character of the instruction to be given. The church must teach the truth as she holds it. The use of the Word of God as the text book does not preclude instruction in the received manuals of the church's faith. The General Assembly of the Presbyterian Church, just closed, has provided for a sys-

tem of instruction in the Westminster Standards, to accompany the use of the International Series of Bible Lessons. The attention of the church is everywhere turned to this subject, and the tendency of the times is to give prominence to distinctive principles.

This position in the relation of the Sabbath School to the church was taken by this Synod in 1870. It is the true position. If it was everywhere accepted, and conscientiously and energetically called out, then we would receive the answer to the church's prayer for her youth: That our sons may be as plants grown up in their youth; that our daughters may be as corner stones carved after the similitude of a palace.

THE PRESENT STATE OF THE SABBATH SCHOOL WORK.

For the purpose of gathering information in regard to the present state of the work, circulars were sent to the sessions throughout the church. Only one-half of these were returned. From these and the statistical tables of last year, we gather the following facts:

I. *Numbers.* The whole number of schools reported is eighty-seven, leaving twenty congregations unheard from. Probably a number of these have schools. In the Presbyteries of New York, Rochester and Illinois, every congregation reports a school; Philadelphia all except one; Kansas has two exceptions; Pittsburgh and Iowa each three; Ohio only reports three schools, and Lakes only four. The whole number of scholars reported is about eight thousand. In many cases this includes old and young, and should do so in all.

II. *How Organized.* We have taken special care to ascertain whether this work is organized according to Synod's direction, under the supervision of the church's officers. We received reports from fifty-three congregations. Only two schools are reported as not under the immediate control and direction of session. In six the teachers elect the Superintendent, and in seven he is chosen by the school or congregation. In all the others he is appointed by the session. It is intimated that in some instances a portion of the elders do not give it their hearty support.

III. *System of Instruction.* In nearly all our schools the International Series of Bible lessons are used, and the notes as published in the Christian Statesman. Their use seems to be confined mainly to the Bible classes. Committing psalms and portions of scripture, and memorizing the Catechisms, Larger and Shorter, have a large place in the system of instruction in all our schools.

IV. *Does it Interfere with other Ordinances?* In answer to this question, the pastors all say that the children of the church attend regularly on the ordinances, and that it does not interfere. Many of the Mission children go home at the close of the Sabbath School, yet some of them remain. So that instead of diminishing it increases the attendance on the preaching of the word. As to its effect on family instruction, there is not a single testimony to sustain the assertion persistently made that it interferes with instruction in the home. It ought to have some weight in settling this question, that the pastors and sessions, where schools are reported, testify without exception, that this is not in their opinion true.

V. *Literature.* Another question that engages much attention is the question of Sabbath School libraries. That a vast amount of pernicious literature has been circulated through this agency cannot be denied. A majority of our schools are without libraries. Some have used them for a while, and then discarded them. Others use them to some extent, but in most cases admitting that the tendency is to light reading. We are persuaded that there is no reason why this department of the work cannot be redeemed from all its objectionable features, and become the means of cultivating a taste for profitable and instructive reading, and placing it within the reach of all.

VI. *As a Missionary Agency.* A very important feature of the Sabbath School work is as a Missionary agency for reaching those destitute of religious instruction. In many of the country congregations, there is but little opportunity for this; but in all the larger towns and cities there is a wide field. The answers returned to us indicate that, while considerable effort has been put forth, there is room for vastly more. It is manifest that the results in this direction are in exact proportion to the means expended, and the amount of persevering and systematic labor performed. In the majority of cases, the Mission scholars are obtained through the personal efforts of the teachers and scholars in the school. In some cases the work has been organized, and persons have gone to every house soliciting the attendance of those not attending elsewhere. Others employ lady Missionaries—paying them a salary. In laboring among the destitute, it has been found necessary to provide

clothing and minister to the temporal necessities of the scholars, and in this work Ladies' Aid Societies have rendered most efficient services. In our largest schools, ranging from two hundred and fifty to three hundred scholars, from one-half to three fourths are Mission scholars. If all our congregations could be stirred up to provide the means and press forward in personal endeavors to reach the multitudes perishing around us, the present results could be doubled in a year.

VII. *Contributions.* It is manifest from the reports that very few of our schools cultivate properly the spirit of systematic giving to the Lord. Many make no contributions whatever, and in others the amount is meagrely small. One single school of two hundred and fifty scholars, and of these one-half to two-thirds mission scholars, contributes to our Foreign Mission an amount greater by one-third than the whole sum contributed to the same scheme by either of the Presbyteries of Ohio, the Lakes or Kansas, or equal to one-half the amount contributed by either Rochester, Illinois or Iowa, or one-third of the amount contributed by Philadelphia, one-fifth of the amount by Pittsburgh, and one-eighth of the amount by New York. This shows what can be done. At the same rate of giving throughout the church, the Sabbath School would support the Foreign Mission. The subject requires the attention of all Sabbath School workers. The present and future well-being of the scholars, and their future usefulness in the church depends on proper instruction as to the duty and blessing of giving.

From the somewhat lengthy review of the present state of Sabbath School work, we feel warranted in saying that with all its imperfections it has become a mighty influence for good throughout the church, although we have not given it that place in our plans and counsels as a Synod which its importance demands. What has been done has been done wisely, clearly defining its relation to the church, making it a member of the body and giving it communion in her life. The important thing now to be done is to perfect the work and carry it forward with greater zeal. To this end we make the following recommendations:

I.—The Presbyteries be instructed to give special attention to this part of the work, and to seek to have a Sabbath School organized in each congregation. That they be recommended to hold meetings for the purpose of discussing Sabbath School work, and be directed to report to the chairman of Synod's committee on Sabbath Schools the state of the work in their bounds.

II.—The sessions be instructed that the responsibility for the proper organization of the Sabbath School, and for the character of its instructions, rests with them. If it is thought best to allow the teachers or the school to nominate the superintendent, they should still retain the power to confirm or disapprove the choice, and they must see to it that the work be kept in the hands of an efficient and trustworthy superintendent, and of capable and pious teachers.

III.—That all the members of the church, both old and young, be urged to attend the service of the Sabbath School. And that the time for holding its sessions be arranged so that all can have this opportunity.

IV.—We recommend that the committee on Sabbath Schools, to report next year, be authorized, in consultation with Sabbath School workers throughout the church, to prepare a catalogue of books such as we can recommend for use in our Sabbath School libraries.

We urge upon all connected with this work, pastors and sessions, superintendents and teachers and scholars the duty that rests upon us to labor systematically for the gathering in the multitudes of the heathen perishing at our doors, and the importance of cultivating a missionary spirit, both in labors and in contributions.

Respectfully submitted.

R. J. GEORGE,
H. P. McCLURKIN, } Com.
H. H. GEORGE,

The report of the Committee on Finance was adopted, and is as follows:

Report of the Committee on Finance.

The Committee on Finance respectfully report that the following matters have been referred to us:

1. Report of Walter T. Miller, Treasurer of the Board of Foreign Missions.
2. Report of Daniel Euwer, Treasurer of the Board of Domestic Missions.
3. Report of Daniel Euwer, Treasurer of the Southern Mission.

4. Statement of Receipts for Mission House, Selma.
5. Report of D. Chesnut, Treasurer of Theological Seminary.
6. Report of D. Gregg, Sen., Treasurer of Synod's Board of Trustees.
7. Report of D. Chesnut, Secretary of Board of Trustees.
8. Report of D. Boyd, Treasurer of the Board of Education.
9. Report of Jas. Wiggins, Treasurer of the Board of Sustentation.
10. Report of Walter T. Miller, Treasurer of the Board of Church Extension.
11. Report of Walter T. Miller, Treasurer of the Literary Fund.
12. Report of Rev. N. R. Johnston, Chinese Missionary, Oakland, California.
13. Applications of Rev. John Wallace, Jas. Neill and Miss McKinney for aid from the Superannuated Ministers' Fund.
14. Resignation of Daniel Euwer, Treasurer of Central Board of Missions.
15. Financial statement of Rev. J. McCracken.
16. Petition of George Martin.

The reports of the several Treasurers are very carefully and accurately kept, and relieve the Committee from what used to be a very laborious service in summing up the accounts. We present the following abstract of the condition of the funds:

1. FOREIGN MISSION FUND.

<i>Receipts.</i>		<i>Expenditures.</i>	
Balance as per account, April 6, 1877.....	\$ 8,468 84	Salaries of Missionaries.....	\$4,601 13
Contributions from Congregations.....	5,097 66	Mission expenses.....	3,778 25
Contributions from S. Schools and Missionary Societies....	2,252 18	Travelling expenses of Rev. Joseph Beattie.....	811 28
Contributions from individuals and bequests	980 23		
Int. on U. S. Bond in hands of Treasurer.....	81 24		
Interest on invested funds in hands of Synod's Treasurer	149 24		
Interest on balance in hands of Treasurer.....	209 61		
Total.....	\$12,134 00		
			\$8,690 66
		Balance on hand.....	3,443 84
			\$12,134 00

2. DOMESTIC MISSION FUND.

<i>Receipts.</i>		<i>Expenditures.</i>	
Balance, last report to Synod, \$1,295 64		Paid to Missionaries.....	\$2,552 28
Receipts to date.....	1,284 84	Balance on hand.....	88 25
Total.....	\$2,590 48		\$2,590 48

3. SOUTHERN MISSION FUND.

<i>Receipts.</i>		<i>Expenditures.</i>	
Balance, last report to Synod...\$ 48 89		Salaries of Missionaries, books for use of Missions.....	\$2,554 82
Receipts.....	2,898 12	Balance due Treasurer.....	112 81
Total.....	\$2,442 01		
Balance due Treasurer.....	112 81		
	2,554 82		

4. RECEIPTS FOR MISSION HOUSE IN SELMA.

Receipts.....	\$1,909 70	Expenses of G. M. Elliott in collecting.....	\$ 92 80
		Balance on hand.....	1,817 40

5. CURRENT EXPENSE FUND OF THEOLOGICAL SEMINARY.

<i>Receipts.</i>		<i>Expenditures.</i>	
From congregations	\$2,690 60	Professors' salaries.....	\$4,875 00
From individuals.....	271 97	Incidental expenses, repairs,	
Int. on invested funds, etc....	2,061 61	interest, etc.....	1,005 77
	<u>\$5,024 18</u>		<u>\$5,880 77</u>
		Deficit this year.....	866 59
		Deficit last year.....	1,546 58
			<u>\$1,903 12</u>

This amount, with \$110 on hand, to settle an unpaid bill, making \$2,013.12, has been borrowed from Synod's Board of Trustees on interest, and special effort should be made to liquidate the indebtedness. The Board are decidedly averse to advancing any more for this purpose.

6. MEMORIAL BUILDING FUND.

<i>Receipts.</i>		<i>Disbursements.</i>	
For money loaned on interest.....	\$1,152 00	Interest on Seminary building debt	\$1,490 81
Balance due on old Seminary building	2,240 00	Repairs—new floor.....	360 00
Rents.....	867 50	On debt due upon building ...	1,684 25
Collections from congregations.....	0 00		
Individuals.....	5 60		
	<u>\$3,765 10</u>		<u>\$3,535 06</u>
Total receipts.....	\$3,765 10	Total disbursements.....	\$3,535 06
Balance last report.....	87 70	Cash now on hand.....	267 74
	<u>\$3,802 80</u>		<u>\$3,802 80</u>

Present debt upon Seminary building due to Synod's Board of Trustees is \$7,424.72. The Treasurer states that in the present depressed condition of affairs, there is no prospect of receiving rents for the unoccupied stories of the Seminary building, and that the debt must accumulate by interest on borrowed money. It is eminently desirable that it should be in some way liquidated.

7. EDUCATION FUND.

<i>Receipts.</i>		<i>Disbursements.</i>	
From tuition.....	\$1,791 00	Professors' salaries.....	\$3,611 33
Congregational collections....	906 85	Incidental expenses.....	688 11
Rents.....	298 62	Endowment note given by David Boyd and son.....	1,067 00
Special donations.....	324 60	Balance, cash on hand for endowment, principal.....	195 00
Interest on endowment.....	952 83		
Endowment, principal.....	1,262 00		
Balance overdrawn.....	26 14		
	<u>\$5,561 44</u>		<u>\$5,561 44</u>

8. SUSTENTATION FUND.

Balance on hand last report...\$	1 83	Disbursements to be as on	
Receipts.....	1,084 78	page 212.	
Total	<u>\$1,086 61</u>		

9. CHURCH EXTENSION FUND.

Balance per last report.....	\$1,078 59	No Disbursements.	
Receipts from congregations..	764 03		
Receipts from individuals.....	62 00		
Rent of Indianapolis church property.....	55 66		
Interest allowed by Treasurer.	79 00		
	<u>\$2,039 28</u>		

10. LITERARY FUND.

<i>Cr.</i>		<i>Dr.</i>	
Receipts from sale of books.....	\$ 26 80	Balance due Treasurer last report.....	\$119 58
Balance carried down.....	97 78	Paid Rev. S. O. Wylie, D. D., for safe keeping of Syned's minutes.....	4 50
	<u>\$124 08</u>		<u>\$124 08</u>

11. STATEMENT OF INVESTED FUNDS.

(1) *Theological Seminary Endowment.*

Total amount of investments	\$30,226 57
Cash on hand to invest.....	4,685 09
	<u>\$34,861 66</u>

(2) *Students' Fund.*

Total investments	\$ 9,942 18
Cash on hand.....	1,517 08
	<u>\$11,459 26</u>

(8) *Domestic Mission Fund.*

Total investments.....	\$ 8,088 38
Cash on hand	1,200 00
	<u>\$ 9,288 38</u>

(4) *Southern Mission Fund.*

Total investments	\$ 1,888 38
Cash on hand.....	78 47
	<u>\$ 1,911 80</u>

(5) *Foreign Mission Fund.*

Total investments.....	\$ 7,288 84
Cash on hand	1,060 00
	<u>\$ 8,888 84</u>

(6) *Sproull Fund.*

Total investments.....	\$17,800 00
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(7) *Superannuated Ministers' Fund.*

Total investments.....	6,600 00
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(8) *Geneva College.*

Total investments.....	2,000 00
Other smaller investments make the sum total of investments.....	85,598 75
Cash on hand for investment.....	8,980 64

Making a sum total, if all was invested, of.....\$94,576 39

12. STUDENTS' FUND, CURRENT EXPENSES.

<i>Receipts.</i>		<i>Disbursements.</i>	
Balance, per last report.....	\$ 220 96	Paid 10 students \$90 each.....	\$ 900 00
Interest.....	1,068 42	Pro rata share of expenses....	4 70
		Balance on hand.....	874 68
Total.....	<u>\$1,279 38</u>		<u>\$1,279 38</u>

13. LIBRARY FUND.

<i>Receipts.</i>		<i>Disbursements.</i>	
Balance, as per last report.....	\$ 194 35	For books, insurance, etc.....	\$ 166 18
Receipts	85 45	Balance on hand.....	68 62
Total	<u>\$ 229 80</u>		<u>\$ 229 80</u>

14 CHINESE MISSION.

<i>Receipts.</i>		<i>Expenditures.</i>	
Balance on hand last report...	\$ 301 61	Expenses of Mission.....	\$ 783 50
Receipts.....	772 10	Balance on hand.....	290 21
Total	\$1,073 71		\$1,073 71

With regard to the items upon which Synod's Board of Trustees asks that action be taken, we recommend :

1. That John T. Morton be elected a member of the Board of Trustees, his term of office to expire June 15, 1879 ; S. McNaugher, his term of office to expire June 15, 1880, and A. B. Copeland, D. Chesnut and J. R. McKee, their terms of office to expire June 15, 1881.

2. We recommend the passage of the following resolution :

"WHEREAS, Owing to the continued stringency of the times and the unusual shrinkage in the value of real estate, the Trustees of the Synod of the Reformed Presbyterian Church of North America are more likely than heretofore to find it necessary to foreclose mortgages in order to realize upon non-interest paying investments, and that they may have full power to sell or exchange such property ; therefore, be it

"Resolved, That the Trustees aforesaid are hereby authorized and empowered to sell, mortgage, exchange, dispose by deed or otherwise of any and all real estate now owned—the Theological Seminary building in Allegheny, Pa., excepted—or that may hereafter be acquired in whole or in part by this Synod, and this shall be their authority for so doing."

3. With regard to the sum of \$400 received by the Board through Rev. S. R. Wallace from the estate of Alexander Cameron, we recommend that this money be applied to the Current Expense Fund of the Theological Seminary.

4. As regards the disposal of what has been known as the Sproull Fund, now amounting to \$17,300, we recommend that, in accordance with the known wish of the donor, as attested by Rev. Dr. Sproull, it be divided in equal parts between the Foreign Mission Fund and the Home Mission Fund, being \$8.650 to each.

We further recommend :

1. That the current balance of the Superannuated Ministers' Fund, amounting to about \$450, be divided among the applicants in the following proportions : \$200 to Rev. J. Neill, \$150 to Miss McKinney, and \$100 to Rev. John Wallace.

2. That the resignation of D. Euwer, Treasurer of Central Board, be not accepted. He has served the church so well that we desire to retain him in a position he has filled so satisfactorily to us all.

3. On the financial statement of Rev. J. McCracken, recently Professor in Geneva College, claiming a deficit due him of \$630.82, we recommend the adoption of the following resolution, viz : That Synod is responsible to the Professors it has appointed for Geneva College to the amount of salary it has promised them, and that the adjustment of this account be left with the Board of Education.

4. On the petition of George Martin, executor of the estate of his father, John Martin, we report that \$500 are bequeathed to the Students' Fund, and the remainder, being \$711, is left to the disposal of Synod. The executor asks that \$100 of this amount be paid to the Building Committee of the Slippery Rock congregation, in accordance with the known will of the testator. We recommend that \$100 be given to the Church Extension Fund, and that the Board apply it as requested by the executor, and that of the remainder \$200

go to the Southern Mission Fund, and \$411 go to the Current Expense Fund of the Theological Seminary.

5. We recommend that the reports of the several Treasurers be put on file.

6. We recommend that Presbyteries be directed to adopt such measures as will secure the taking up of all the collections ordered by the Synod for the general schemes of the church by the several congregations under their care.

7. We recommend that the appointments made by the Board of Trustees be confirmed; that D. Gregg be Treasurer of Synod's Board of Trustees, and D. Chesnut Treasurer of Current Expense Fund of Theological Seminary, Memorial Building Fund and Library Fund.

8. We recommend the following collections :

National Reform,	1st Sabbath July.....	\$ 2,000
Southern Mission,	" August.....	3,000
Board of Education,	" September	2,000
Theological Seminary,	" October	4,000
Domestic Missions,	" November.....	3,000
Foreign Missions,	" December.....	10,000
Church Extension,	" January	2,000
Aged Ministers' Fund,	" February.....	—
Synodical Sustentation Fund,	" March	4,000
Literary Fund,	" April	—
Library Fund,	" May.....	—
Chinese Collection,	Day of Thanksgiving.....	—

S. BOWDEN, *Chairman.*

The Committee to prepare a Minute concerning the death of Mrs. Beattie reported. The report was adopted, and is as follows :

Committee on the Death of Mrs. Beattie.

The committee appointed to prepare a minute upon the death of Mrs. Beattie respectfully report :

It is with profound sorrow that this Synod has heard of the death of our beloved sister in Christ, Mrs. M. E. Beattie, wife of our senior missionary, Rev. Joseph Beattie, who died in Philadelphia June 1, 1878. Our earnest prayers for her recovery to health were not answered, because the great Intercessor was asking the Father on her behalf, " Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me." While our sorrow is profound, we bow in resignation to the will of our God, who doeth all things well. We know that there can be no mistake in Infinite Wisdom and no unkindness in Infinite Love. We call to our remembrance, in this hour of bereavement, the past life of our departed sister, and make honorable mention of her self-sacrifice in the work of the Lord. With her husband, she left her native land, and spent the best years of her life in Syria, amid many privations, that she might aid in giving the gospel to the perishing heathen. A few months since, she consented to be separated from her husband, and remain in this country with her family, that he might return to the Syrian Mission, whose interests demanded his presence. This noble sacrifice manifested the fact that Christ had the chief place in her heart. In obedience to the command of inspiration which harmonizes with the instinct of the Christian heart, " Weep with those that weep," we express our intense sympathy with the bereaved husband and motherless children, and commend them to the tender mercies of our Redeemer, and ask for them the prayers of the entire church. We look upon the Christian character of this departed wife and mother as a noble heritage of the church, and ask God to bless it unto the daughters of the church, as an example and a stimulus in the divine life.

DAVID GREGG, DAVID McALLISTER,

JOHN McWILLIAMS,

Com.

The Committee to answer the Rev. R. Hutcheson's reasons of dissent reported. The report was adopted, and is as follows:

DISSENT OF THE REV. R. HUTCHESON.

I dissent from the change in the Fourth Term of Communion for the following reasons:

1.—It fails to accomplish the object proposed, namely, to simplify the Fourth Term; all the expressions require as much explanation as they did before. To simplify the old form without destroying it is an impossibility.

2.—It makes the covenant of 1871 a substitute for all the covenant deeds of our covenant ancestors; and in so far cuts off from our historical identity with those ancestors.

3.—The covenant of 1871 might have proved a good substitute for better covenants, if it had been carried out in the true spirit of those who have gone before us. But the experience of seven years shows that this is not the animus of the Synod.

4.—During these seven years we have failed to realize the good effects anticipated at the time of the covenanting. Innovations have progressed with accelerated speed and accumulated force from the first day of its administration.

5.—Under all these disadvantages the change is not favorable to harmony in the church.

R. HUTCHESON.

ANSWER TO REV. R. HUTCHESON'S REASONS OF DISSENT.

The committee to reply to the reasons of dissent of Rev. R. Hutcheson, report the following:

1.—He mis-states the object sought by the change. It was not merely, or even mainly, to simplify the term; but to indicate the relation of this church to the covenant of 1871, which has been done, and in language which we consider more simple and far more explicit.

2.—In his second reason he says Synod has by the change substituted the covenant of 1871 for all the covenants of the fathers, and cuts off from identity with our covenanted ancestry. This is directly in conflict with every expression of desire and intent of the Synod. The covenant of 1871 is no more a substitute for former covenant deeds than was the National Covenant, or the Solemn League; and moreover we distinctly affirm what we believe and know, that it is an embodiment of those deeds, and links us specifically to covenant ancestry.

3.—In the third reason he assumes to judge and condemn the motives and character of Synod and its ministers and members. We think the spirit of the covenant of 1871, and its friends, is the spirit of him who said, "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged," and with that law of charity which thinketh no evil. As well might he say that the spirit of defection and the defection that followed the covenanting of our ancestors was owing to those covenants, and should forbid their recognition.

4.—Our reply to his fourth reason is that we widely differ from him in regard to results, and believe that the benefit has been most gratifying; and that the covenant of 1871 is at the farthest remove from the spirit of either innovation or defection.

5.—So far as harmony and the unity of the church is concerned, we know of nothing to mar our gratification or hinder our thanksgiving, but the spirit and language of this dissent.

J. S. T. MILLIGAN, *Chairman*.

The resolutions of Rev. R. Shields were referred to a Special Committee to report at next meeting of Synod. Revs. J. W. Sproull, D. B. Willson, J. C. McFeeters, with elders John A. McKee, Jas. McAnlis, said Committee.

The Stated Clerk announced that the records and other papers of Synod are deposited with the Safe Deposit Company of Pittsburgh, at an expense to the Synod of four dollars and fifty cents per annum.

The resolution of D. C. Martin was adopted as follows:

Resolved, That the paper on Synod's table on tracts be taken up and disposed of as follows, viz: that the following persons be appointed to prepare and publish in the REFORMED PRESBYTERIAN AND COVENANTER, *Our Banner*, or the *Christian Statesman*—

- 1st. Bible Doctrine of the Way of Salvation, Rev. R. Shields.
- 2d. Bible Doctrine of the Headship of Christ, Prof. D. B. Willson.
- 3d. Bible Doctrine of Civil Government, with some reasons for our political dissent, Rev. A. M. Milligan.
- 4th. Bible Doctrine of the Matter of Christian Praise, Rev. Jas. Kennedy.
- 5th. Sum of Saving Knowledge in Modernized Form, Rev. J. C. K. Milligan.
- 6th. Ecclesiastical Communion, Rev. J. R. W. Sloane.

The Committee on the Travelling Fund reported. The Report was accepted and adopted, and is as follows:

Report of the Committee on the Travelling Fund.

The Committee on the Travelling Fund report that they find the quotas of the various Presbyteries to be \$3,048.80, and the expenses of Synod, \$4,509.74; leaving a total deficit of \$1,465.94—*per capita*, \$11.46.

Adding to the sum of the quotas the balance from the fund of last year, \$458.38; and deducting \$4.25, the account of bills for printing allowed by Synod, and also \$24.04 as less on account of extent of deficit in quota of the Iowa Presbytery, there remains a total fund for distribution of \$3,478.89; a deficit of \$1,035.85—*per capita*, \$8.09.

THE FOLLOWING TABULAR STATEMENT IS SUBMITTED.

Presbyteries.	No. Delegates.	Quota.	Expenses.	Deficit.	Dividend.	Surplus of Quota.	Deficiency of Quota.
New York.....	16	\$831.90	\$909.00	\$129.48	\$779.52	\$52.88	.....
Philadelphia.....	5	215.40	264.50	40.48	224.04	.....	\$8.64
Rochester.....	9	164.70	497.85	72.85	425.02	.....	260.32
Pittsburgh.....	35	727.80	1,866.77	288.24	1,083.53	.....	855.78
Ohio.....	7	188.60	267.80	56.65	211.15	.....	72.55
Lakes.....	12	190.80	360.20	97.11	268.09	.....	72.29
Illinois.....	14	241.50	275.90	113.30	162.60	78.90	.....
Iowa.....	*15	302.10	115.72	121.89	—5.67	307.77	.....
Kansas.....	15	281.00	452.00	121.89	330.61	.....	99.61
Old Balance.....	...	430.09	.....	.....	.....	430.09	.....
Totals.....	128	3,478.89	4,509.74	1,035.85	3,478.89	869.14	869.14

The fund of the present year pays 67½ per cent. of the expenses; with the addition of the surplus from last year, 77 per cent. Respectfully submitted.

D. H. COULTER, *Chairman*.

The former Moderator, the Rev. J. R. Thompson, was requested to furnish a copy of his sermon delivered at the opening of Synod, for publication in the Magazine.

Report of the Board of Church Extension.

The Board of Church Extension respectfully report that owing to the stringency of the times, our work has been practically suspended for the past two years. Applications, however, are again being made to us for help, and demands are now pending for over \$1,700. Action upon these will be taken as soon as practicable. To meet these applications for aid, our Treasurer's Report

*Excluding the seven delegates from Sharon, Morning Sun, Lind Greve and Kossuth, who so hospitably entertained the Synod.

herewith presented, shows a balance in the treasury of \$2,039.28. At least \$2,000 should be appropriated to meet the requirements of this scheme.

Respectfully submitted.

JAMES WIGGINS, *President*.

J. C. K. MILLIGAN, *Secretary*.

The thanks of Synod were returned to the friends who had so generously entertained the members of Synod, and to the Burlington, Cedar Rapids and Northern Railroad for reduction of fare.

Messrs. John McWilliams, Walter T. Miller, J. R. McKee and D. Boyd were appointed to secure reduction of fares before next meeting of Synod.

Synod then adjourned, with prayer by Rev. J. Crozier, to meet in the Second Church, New York, on Wednesday, the 28th of May, 1879.

T. P. STEVENSON, *Clerk*.

C. D. TRUMBULL, *Moderator*.

APPENDIX.

Letter from Rev. N. R. Johnston.

To the Synod of the Reformed Presbyterian Church, to meet at Sharon, Iowa, May 29th, 1878.

DEAR FATHERS AND BRETHREN.—As one year ago, and for similar reasons, I am deprived of the privilege of attending your annual meeting, I hope that my reasons of absence, most of which must be obvious to the members, are satisfactory to Synod.

For a statement of the condition and finances of the Chinese Mission, permit me to refer you to the Central Board, to which I have given an official report for the past year.

Permit me to ask your attention to the following statements in reference to this mission:

1. Our work here was at first voluntary. My family and I were self-appointed missionaries, though I hope I had the appointment of the Head of the church; and I am thankful that a year ago it was the pleasure of Synod to direct the Board to take the Chinese Mission under its care. What the mission needs now, however, is not only recognition, but fostering care and support, and I hope it is worthy of these.

2. Our work here, though not nominally, is substantially, a *foreign mission* work. Its object is the salvation of the souls of heathen; the conversion to Christianity and to Christ Jesus of the hundred thousand idolaters of this Pacific coast, and the ultimate evangelization of the vast kingdom of China. We are laboring among idolaters and within sight of seven or eight pagan temples adorned with idols, before which multitudes of blinded and superstitious heathen worshippers bow down. And if the evangelization of heathen idolaters is a work of the church, she can find a wide and open field in California.

3. For obvious reasons we have had no baptisms, yet the mission is not altogether an experiment. Many attend our night and Sabbath Schools and our public meetings. Our Sabbath evening meetings, which are more directly missionary meetings, are most numerously attended. The school is better classified than it was a year ago. Many who attend regularly seem to regard our mission as their home; and we have reason to hope that if we retain their confidence, the result, under the blessing of God, will be their conversion. We are greatly encouraged, and under favorable circumstances, and with facilities now greatly needed, we could hope for most joyous results. And what the results may be, seems now to depend, under God, very much upon what Synod, and the Board, and the church, may do for the mission.

Most of the present needs of the Chinese Mission are known to the Central Board, with whom we have had correspondence on the subject. It is better that these wants be stated by the Board, or its members, in Synod, if they choose so to do. But I desire to ask Synod's attention to some of our most obvious needs, and in the hope that you may be able, as well as willing, to devise plans and means by which these greatest wants may be supplied.

We need, first, a *mission house*. The one we now occupy is rented, too small, and not suitable for the mission; but it is the best we are able to procure with our limited means. We have to pay high monthly rents for it, besides the gas, fuel, and other expenses, and the location is not good. Besides, even this rented house, we may not be able to retain. It may be sold or rented to other parties any day. And so great is the prejudice on the part of the unbelieving and immoral classes, Southerners and Roman Catholics, against the Chinese and those laboring for their conversion, that it is almost impossible to obtain any house for such purpose. Satan manifestly struggles hard to prevent the conversion of these idolaters.

In connection with the mission house, and as a part of it, we need several rooms for the lodging of those of our mission scholars who are sick and need care, or who are out of employment and need a home. All the other missions have such homes for their friendless, their unfortunate, their sick, and who have no parents to care for them in misfortune. Such a home we regard as almost indispensable to the success of the mission. And the imperative demands of the law of Christ, our merciful Redeemer, will not permit us to rest until we have such a home for the homeless of our mission.

2. We need *ability to devote our whole time to evangelical work*. For want of this we are greatly crippled; but as the Board of Missions are aware of the facts, I prefer to leave that matter to them. I urge not the fact that the laborer is worthy of his hire, but that our hopes of doing good and of the success of the mission are comparatively feeble for want of time to devote to the work.

3. We need a *native helper*. Except ours, no Chinese mission on this coast is without one. They all know the importance of having such aid, and the treasuries of their respective Boards are drawn upon for their support. After the experience of eighteen months without one, it seems to me if we could have the right kind of a helper the probabilities of the success of the mission would be far greater.

4. We need a *church organization*. To those who have thrown away their idols, who enter the pagan temples no more, who have become Christians in belief, whose hearts, we hope, are changed, and whose faith in Christ as their Saviour is sincere—to such converts we ought to be able to say, "Come with us and we will do you good." The heathen convert is like others; he seeks the fellowship of Christians. He says, "What doth hinder me to be baptized?" and when baptized, he desires to commemorate the death of his Saviour in the sacrament of the supper. But to our mission pupils—to those to whom we preach we cannot say even this, "Believe on the Lord Jesus Christ and thou shalt be saved," lest they should ask baptism, for they know that it is written: "He that believeth and is baptized shall be saved." When they are ready for, and desire baptism, they are obliged to seek it in other missions or in some of the churches. Dear fathers and brethren, is it not in your power to come to our aid? Cannot you untie our hands?

In this connection I hope I will be permitted to make mention of the question concerning baptism which Pittsburgh Presbytery referred to Synod. I beseech you to not pass it over slightly or hastily. To us here it may be a vital question, and it may soon be a practical one. And I earnestly hope it will be answered so unhesitatingly and clearly that I may know that in Synod's decision I have the mind of Christ.

Finally, let me be more specific in my petition. On behalf of Him who said, "Go, teach all nations," and on behalf of these heathen among whom we are permitted to labor, for whose salvation we have irrepressible longings, and who begin to look to us for help, let me ask you to appoint a committee, or a commission, consisting of one or two ministers and a ruling elder, to visit this Mission field, and particularly this Mission, to see what can be done as to the organization of a small congregation here, to be composed of the Covenanters now here, and of such Chinese converts as may be led by the Spirit to seek baptism and fellowship with us; said commission to report first to the Board and subsequently to Synod.

That I may help you to see the practicability of such appointment, permit me to add that I hope it will be easy to find one or two ministers who, if their pulpits be filled in their absence, will be glad to visit this coast, even at their own expense, that they may see what can be seen only in California, and that they may help to in-

augurate a work here that may reach, in its ultimate influence for incalculable good, not only many immortal souls, but away into the heart of China, with its three or four hundred millions of idol worshippers. While here, the members of the committee might be able to hold some profitable National Reform meetings in San Francisco and neighboring cities. To give efficacy to such a commission, and to make such a visit pleasant to the members, I and my family, every member of which is a missionary worker, will do all in our power.

Hoping that the great distance at which I am removed from the brethren (in consequence of which I suffer great loss), and my repeated absences from Synod may tend to strengthen rather than weaken the bond which unites us in our common Head; and praying that His guiding Spirit may be with you in all your deliberations, I am, dear fathers and brethren,

Yours in the testimony of Jesus Christ,

N. R. JOHNSTON.

OAKLAND, CAL, May 15, 1878

LATAKIYEH, March 12th, 1878.

To the Synod of the Reformed Presbyterian Church, North America :

DEAR BRETHREN—With humility and gratitude we record the goodness of our Heavenly Father in His Providential dealings with us during the past year. Though the church at large has been apprehensive and full of fears for our mission, the work has been steadily going on. It has truly been the most peculiar, as well as the most prosperous, year of our Mission. The great upheaving has called every Mohammedan to assist in maintaining their civil and religious hierarchy, established by the sword. We are accustomed to the almost continual warfare of petty mountain tribes, but this was entirely different from the collecting of the entire national force, old and young, for the defence of their national existence and religion. This was considered a "Jehad"—a religious war—therefore, all who are not Moslems were counted their enemies. So long as Turkish arms were successful, Christians and foreigners here were continually threatened. On one occasion we were saved from a mob of soldiers by the timely interference of the Governor and the commander of the troops. This inspired the Moslems with a deep hatred of these two men. Again a large number of persons were passing the mission premises singing their war cry; some of them under its influence cursed the infidel foreigners, while others, not content with words, threw stones at the hospital, then used for a recitation, accompanying the action with threats of their future intentions. These persons were promptly arrested by the Governor as soon as reported to him. This occurrence gave us the right, and made it our duty, to invoke the aid of our Government, which was immediately sent. The timely arrival of an American man-of-war prevented the carrying out of a plot formed at this time to take the lives of the Governor, the commander of the troops, and the "American Doctor," stopped all demonstrations against us, and gave a sense of security. Now the boisterous threats and haughty looks of the Mohammedans are no longer heard and seen. The consciousness that the arm of their civil power is broken has moderated the displays of their fanaticism.

Distress has been general, though our members have suffered but little. Wheat has been double its usual price. The great majority are in actual want, and there are few who do not eat their bread with carefulness.

Much land lies uncultivated as a result of the war, not only because a great proportion of the community has been drawn into the army, but also because the peasants—hiding from a lawless soldiery—have not dared to be found with their oxen in the fields.

How pleasant the thought that while war, revolution and distress are upon all sides of us, Christ's church is quietly doing its work, extending and establishing its precious influence. Though the hills have been cast amidst the seas, and the water have made great roaring, yet God has dwelt in the midst of his people. The church has not been moved. Though the devil and his angels have fought against us, they have not prevailed, for Michael and his angels have been fighting for us. Though epidemic measles, usually so fatal in this country, attacked our children, and for a time interrupted our usual routine, it was fatal in but one instance. Almost all our entire force of teachers is concentrated in Latakiah, owing to the disturbed condition of the outlying districts. But this has been net without its advantages, in that the whole work is under our daily direct personal supervision.

We trust the loss to the Mission arising from Mr. Beattie's absence will be counterbalanced by the health and encouragement he has received by his visit home.

We have five day schools and one boarding-school; 287 day scholars and 100 boarders. We should have been compelled to lessen the number of these latter but for the assistance of friends in America, who provided us with large supplies of ready-made clothing. This not only met the wants of the children, but has relieved the sisters in charge of the work of a vast amount of labor.

We have had but one Communion season—the last Sabbath of December—on which occasion we much enjoyed the presence and assistance of our brother, Dr. Martin. Four were added to our number—three by profession and one by certificate. Five children were baptized. The people have been without preaching but six Sabbaths during the past year. Mr. Easson has preached twenty-three sermons. Many of the pupils of the town schools attend, making the audience often number 800. In the Sabbath Schools there are 215 scholars. The congregational prayer-meeting on Sabbath afternoons and Thursday evenings have been well attended. The former is held in the chapel, and the latter, after the fashion of the "society folk," rotates from house to house among the members, affording opportunity to the friends and neighbors to drop in and see the manner of our worship. Of this they are quite ready to avail themselves. There has been but one death—the infant son of Yusef Jedeed. Three of our members have been certified to the sister congregation at Antioch. The roll has been purged of three names; two are under discipline. It will be seen that some "have gone out from us because they were not of us." This will not discourage the friends of Zion, for in all times and places there will be those in the visible church who are not members of the invisible, and it is cause for thankfulness when God sifts out the chaff from the wheat.

The truth has been taught, the seed has been sown and carefully watered, and the result is in the hands of Him who alone can give the increase.

Respectfully,

DAVID METHENY,
HENRY EASSON.

CHRISTIAN PROPRIETY.

There is no person who ought to conduct himself with more propriety than the Christian. There is every reason for this. In the first place he is set as a city on a hill. The eyes of the world are on him, and he ought to endeavor to attract others by letting his light thus shine. In the next place, because of his high profession he ought to excel the world in everything that is commendable. We find some very amiable characters who make no profession, persons agreeable, honorable, and perhaps, strictly honest. Now for the Christian to sink lower in the scale of morality than these casts a doubt on the sincerity of his profession and destroys in a great measure his usefulness. But to come close to the subject a proper demeanor or course of conduct has a great influence. There is no time when this is more noticeable than in the house of God. When we see a person coming in a solemn, serious manner, and sitting down composedly, we feel, that as far as externals are concerned, his conduct is suitable to the place; but if we see a person coming in a hurried, bustling manner, sitting down, and looking round a great deal, and perhaps smiling, we think that however good such a person's heart may be, such conduct is not calculated to inspire devotion in others. "Great fear in meeting of the saints is due unto the Lord." We always feel that there is a lack of devotion and interest in such cases. Even in Synod, we have been pained with too much laughing. We think that a church court ought to be a very solemn place, and though we ought to rejoice in the prosperity of Zion it ought not to be with the loud laugh or half suppressed titter.

M.

FAMILY RELIGION OF EARLY CHRISTIANS.

The tender solicitude of those early Christians for the religious instruction of their children, is one of their most beautiful characteristics. They taught them even at the earliest dawn of intelligence, the sacred names of God and the Saviour. They sought to lead the infant minds of their children up to God, by familiar narratives from Scripture, of Joseph, of young Samuel, of Josiah, and of the holy child Jesus. The history of the patriarchs, and prophets, apostles and holy men, whose lives are narrated in the sacred volume, were the nursery tales with which they sought to form the tender mind of their children, as the mind of the child expanded.

E. S.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

CONGREGATIONS.			PASTORS.			P. O. ADDRESS.			INCREASE.										DECREASE.										CONTRIBUTIONS.										Total.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
									Baptisms.			By Profession.			Certificate.			Total Increase.			By Censure.			Furling Roll.			By Death.			Total Decrease.			Foreign Mission.			Home Mission.			Freedmen's Mission.			National Reform.			Theological Seminary.			Education Fund.			Church Erection.			Pastor's Salary.			Miscellaneous.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
									S. S. Teachers.			S. S. Scholars.			Baptisms.			By Profession.			Certificate.			Total Increase.			By Censure.			Furling Roll.			By Death.			Total Decrease.			Foreign Mission.			Home Mission.			Freedmen's Mission.			National Reform.			Theological Seminary.			Education Fund.			Church Erection.			Pastor's Salary.			Miscellaneous.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
New York Pres.	J. C. K. Milligan.	329 West 32d st., New York.	7	6	292	19	150	16	11	2	13	1	19	6	25	\$ 339	\$ 92	\$ 140	\$ 40	\$ 53	\$ 42	\$ 780	\$ 3,195	\$ 1,576	\$ 2,286																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
First New York.	R. Somerville.	219 West 32d st., New York.	7	6	339	38	454	9	8	14	1	3	4	8	1,034	252	136	94	324	281	2,500	18,520	13,141																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
Second New York.	A. Stevenson, P. En.	314 West 32d st., New York.	8	7	303	21	115	18	4	22	1	5	10	21	542	50	56	425	44	.....	3,000	4,150	8,267																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Third New York.	David Gregg.	314 West 48th st., New York.	6	6	208	26	249	9	13	1	14	1	6	9	170	83	83	.....	.....	.....	2,000	2,538	5,791																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
Fourth New York.	James Kennedy.	324 West 53d st., New York.	4	5	137	14	105	4	5	1	6	2	4	2	8	176	66	47	6,100	1,500	750	8,465																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
Brooklyn.	J. H. Briggs.	136 Lafayette ave., Brooklyn.	4	5	215	18	160	6	5	1	6	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1</

* One adult.

† \$1,000 paid to Emeritus pastor.

‡ With percentage.

§ 67, months.

¶ Supplies.

[illegible]

Illinois Pres.	D. S. Paris.....	5	5	91	8	40	2	8	5	13	2	4	...	6	\$ 38	\$ 18	\$ 61	\$ 11	\$ 50	\$ 15	\$ 97	\$ 590	\$ 178	1,058	
Bethel.....	P. P. Boyd.....	9	5	160	12	85	12	3	3	6	1	2	4	...	3	126	81	28	26	35	19	267	1,000	278	1,421
Old Bethel.....	P. P. Boyd.....	9	5	160	12	85	12	3	3	6	1	2	4	...	3	126	81	28	26	35	19	267	1,000	278	1,421
Bloomington.....	D. J. Shaw.....	8	4	78	8	50	9	4	3	7	4	5	...	18	65	24	97	26	25	12	324	511	169	4,120	
Church Hill.....	J. M. Paris.....	8	5	168	8	61	9	4	3	7	4	5	...	18	65	24	97	26	25	12	324	511	169	4,120	
Elkhorn.....	D. G. Thompson.....	7	5	181	14	118	9	16	8	19	4	3	7	...	143	162	178	150	27	22	139	1,015	368	2,204	
Princeton.....	D. C. Martin.....	3	3	38	5	40	2	1	1	1	17	130	600	127	901
Stanton.....	W. F. George.....	3	3	43	8	60	2	3	10	13	5	10	1	...	4	19	8	6	7	5	6	223	590	176	957
St. Louis.....	J. R. Hill.....	3	2	57	9	115	5	3	10	13	5	10	1	...	4	19	8	6	7	5	6	223	590	176	957
Walnut Ridge, Mo.....	2828 Gamble ave., St. Louis.....	3	2	57	9	115	5	3	10	13	5	10	1	...	4	19	8	6	7	5	6	223	590	176	957
No. of Cong's, 8.....	Matthew Marks, Salem, Ind.....	1	1	9	9	115	5	3	10	13	5	10	1	...	4	19	8	6	25	5	6	130	1,000	247	640
Totals.....		42	38	823	72	569	53	42	28	70	6	29	17	6	58	480	257	419	221	202	96	5,041	6,082	1,759	14,562
Iowa Pres.	Columbus City.....	5	5	227	17	150	10	6	2	8	...	...	...	...	139	37	40	45	32	13	150	1,200	517	2,173
Sharon.....	T. P. Robb.....	5	5	227	17	150	10	6	2	8	...	...	...	...	139	37	40	45	32	13	150	1,200	517	2,173
Rehoboth.....	E. G. Eisey.....	2	2	61	9	85	4	2	9	11	7	2	9	...	24	...	...	...	...	...	...	813	378	1,540
Vernon.....	R. C. Wylie.....	6	4	100	9	140	5	6	6	8	9	2	...	14	55	7	34	5	9	7	4	562	79	1,151	
Maquoketa.....	John Logan, Dodgeville, Ia.....	3	4	66	5	75	5	6	6	8	9	2	...	14	55	7	34	5	9	7	4	562	79	1,151	
Lind Grove.....	W. P. Johnston.....	5	4	101	10	125	2	1	15	16	...	...	...	16	91	29	42	28	26	15	8	800	289	1,328
Washington.....	J. Love.....	2	2	20	3	25	7	3	...	...	...	...	...	...	9	29	6	15	14	7	7	280	537	901
Kossuth.....	Fredricks, Monroe Co., Iowa.....	4	4	44	3	72	3	4	4	10	1	...	...	...	16	...	...	...	...	...	...	565	86	673
Hickory Grove.....	J. W. Dill.....	4	4	43	5	64	4	1	2	3	...	...	...	...	3	...	...	...	...	...	...	129	129	1,384
Walnut City.....	J. L. Ewing, Glenwood, Minn.....	4	4	43	5	64	4	1	2	3	...	...	...	...	3	...	...	...	...	...	...	129	129	1,384
Elliotia.....	C. D. Trumbull.....	5	2	27	7	99	7	2	9	...	...	...	...	...	83	28	32	20	22	17	147	800	185	1,384
L. Reno & Ed. Prate.....	Morning Sun.....	4	2	37	7	99	7	2	9	...	...	...	...	...	83	28	32	20	22	17	147	800	185	1,384
Morning Sun.....	R. Hutcheson.....
R. Hutcheson.....	Kossuth, Iowa.....
R. Johnston.....	Waukesha, Wis.....
E. B. Cannon.....	Mediapolis, Iowa.....
M. A. Gault.....	Hopkinton, Iowa.....
J. Neill.....	Totals.....	49	29	924	76	878	51	37	30	67	5	66	9	12	92	596	137	325	144	133	82	374	6,216	2,555	10,562
Kansas Pres.	Clarinda.....	7	7	146	9	80	4	7	9	7	16	...	...	...	120	15	30	10	40	10	10	520	630	1,385
Winchester.....	D. McGee.....	7	7	146	9	80	4	7	9	7	16	...	...	...	120	15	30	10	40	10	10	520	630	1,385
North Cedar.....	W. W. McMillan.....	6	5	123	12	95	11	4	13	18	1	...	...	...	20	10	8	20	7	7	103	414	146	735
Hebron.....	D. H. Coulter.....	6	4	124	16	180	12	5	11	16	2	...	...	...	31	10	8	12	21	9	12	600	328	1,283
Pleasant Ridge.....	J. S. T. Mulligan.....	5	5	123	16	180	12	5	11	16	2	...	...	...	31	10	8	12	21	9	12	600	328	1,283
Tabor.....	M. Wilkin.....	4	4	63	6	98	7	5	6	11	...	...	...	...	15	...	...	...	...	...	...	250	57	306
S. M. Stevenson.....	Olathe, Johnson Co. "	5	3	56	7	76	8	2	3	5	...	...	...	...	8	...	...	...	...	...	...	260	57	306
Tabor.....	Clay Centre, Clay Co., "	3	3	47	7	63	3	4	6	2	6	3	3	3	3	2	2	240	47	272	400
Sylvania.....	Arrola, Dade Co., Mo.....	3	3	46	3	41	3	2	6	4	1	5	5	7	5	3	2	2	153	56	238	509
Fremont & Wahoo.....	Wahoo, Saunders Co., Neb.....	3	3	57	5	50	10	4	9	18	3	419	94	94	94
Long Branch.....	J. A. Thompson.....	3	3	36	5	40	3	119	191	191	191
Sterling.....	J. H. Watkins, Cyts Sp., Ia.....	2	2	28	5	40	250	31	261	68
Eckley.....	Sterling, Rice Co., Kas.....	2	2	28	5	40	250	31	261	68
Evans.....	D. D. Means, Eckley, Neb.....	3	4	62	7	55	19	13	1	14	1	1	2	4	6	3	3	4	3	2	4	168	500	130	635
Pleasant Valley.....	J. M. Adams, Pleasant V., Neb.....	3	4	62	7	55	19	13	1	14	1	1	2	4	6	3	3	4	3	2	4	168	500	130	635
No. of Cong's, 12.....	Totals.....	50	44	877	83	807	100	52	74	126	4	30	7	53	251	63	17	83	109	51	141	4,596	2,096	97,444	

* 1 Adult. † For Supplies.

STATISTICS OF SYRIAN MISSION.

Latakiah.	Communicants.		Baptisms of Children.		Increase of Communicants.		Decrease.		Death of Children.		Schools.		Scholars.		CONTRIBUTIONS.																						
	Missionaries.	Native Christians.	Total.	From Native Christian Families.	From Families of Anasiriyeh.	Total.	By Profession.	Other Missions.	Total.	By Purg'ng Roll.	By Removal to Antioch.	Under Discipline.	Total.	Of Anasiriyeh.	Day Schools	Boarding Schools.	Total.	Day Scholars.	Boarding Scholars.	Total.	Sabbath Schools.	Sabbath School Scholars.	Native Helpers.	Stations and Out Stations.	Mission Buildings.	Mission-aries.		Native Mem-bers.	Prof'l. Service Fees.	Cong'al. Collec-tions.	Latak-iah Miss. Society.	Total.					
																										Paras.	Plastres.										
March 12, 1878...	9,533	38,800	3	2	5	4	3	3	3	3	3	2	8	1	5	1	6	287	100	387	5	215	17	5	10	12,050	35	411	00	11,311	10	619	30	1,610	10	26,003	5

* This report includes the Suadlyeh Station.

GENERAL STATISTICAL TABLE.

Presbyteries.	Congregations.	Ministers.	Elders.	Deacons.	Communicants.	Sabbath School Teachers.	Sabbath School Scholars.	Baptisms.	Increase.				Decrease.				CONTRIBUTIONS.										Total.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
									By Profession.	Certificate.	Total Increase.	By Censure.	Dismission.	Purg'ing Roll.	By Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Missions.	National Reform.	Theological Seminary.	Education Fund.	Church Erection.	Pastor's Salary.	Miscellaneous.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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COMMENCEMENT AT WEST GENEVA.

The closing exercises of Geneva College began with examinations Friday, May 24th, and continued through Monday. As testified by those who heard them, they were such as showed that the education here received must at least be more than superficial.

Sabbath evening at half past five the sermon to the graduating class was preached by Rev. James Kennedy, of New York. The theme of his discourse was the practical end of all education, "That the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3: 17. This he showed to be the *cui bono* of all education, both human and divine, because it gives a proper furniture to the mind itself; tends to the perfection of character and personal attainments; gives steady, fixed principles which form the base line of action; puts character behind usefulness; raises above temptation, and adapts to the field of usefulness appointed each one by God. The discourse was throughout remarkably forcible in clearness of illustration and depth of thought, and was a feast both to soul and mind such as is seldom enjoyed.

Monday evening was occupied by the class performance of the Senior class. The exercises were a salutatory, oration, essay, grumble, history, prophecy, poem, address to Juniors, and valedictory. All seemed pleased with the propriety that was observed throughout all the proceedings, that nothing was said to give offence to any, which is rarely guarded against in performances of such a mixed character.

Tuesday evening was the annual contest between the two literary societies of the College. The usual excitement was somewhat abated by the absence of one of the judges, and the decision was on this account regarded as somewhat unsatisfactory. The performances consisted of essays, orations, debate and declamations. The subjects of the essays were: "The Web of Life," and "The Shrines at which we Bow." The judges decided for the latter by majority, though public sentiment favored the former. The subject of the first oration was "The Unseen Hand." It was delivered with the earnestness and energy peculiar to the speaker. His opponent followed with an oration on the subject, "Elements of our National Preservation." The decision was given to the former by majority. The question for debate was: "Is a Republican form of Government (at the present time) the best for the French nation?" Decision given unanimously for affirmative. The subjects of the declamations were: "Freedom or Death," and "The Modern Cain." Decision unanimously in favor of the former.

The performers all did themselves and the College credit, and regained the reputation they had to some extent necessarily lost in the class room.

Commencement performances proper occupied Wednesday afternoon from half past one to four o'clock. The subjects of the orators were: "The Renewal of Society," "Room for Progress," "Rome vs. Liberty," "The Heir of all the Ages," "Tidal Waves of Thought," "The Revival of Learning," "Charlemagne," "Actions are Monuments," "Liberty Preserved by Law," and "The Bondage of Mind."

The ranks of the class were broken by the absence of one of its members, and though unable to be present, her name was spoken to her praise.

After conferring the degrees and benediction, the audience dispersed to digest the intellectual food they had received.

The attendance at every day's performance was larger than in past years, and showed that increased interest was being manifested in the success of the institution.—*The Cynosure*.

OBITUARIES.

DIED, at Lyle Cottage, Ballymoney, August 16th, ELIZABETH MCCURDY, wife of Andrew L. McCurdy, Ruling Elder in the R. P. congregation of Ballymoney and Dervock. She had the advantage of early Christian training, and throughout life was characterized by a strong thirst for religious knowledge. Up till the time of her marriage, in 1844, she sat under the ministry of the late Rev. Mr. Maine, Ballywatt; but, having emigrated to America with her husband immediately after their union, both were led to seek the communion of the R. P. church there. Considering that her profession and manner of worship were most in accord with the divine word, from the period of her adoption of the R. P. church, she was strongly attached to her doctrine and principles. She had an intelligent grasp of the great

principle of Christ's headship over his church, and all things to his church, and could clearly define wherein other churches failed to come up to the testimony of the Covenanted church. She was the mother of one child, a daughter, who died at the age of thirteen. This severe visitation in God's providence weaned her affections more from earth and set them on things above. Having spent 30 years in America, and health beginning to fail, a strong desire to return to the land of her nativity took possession of her mind, and she and her husband reached Ireland a year before her death. At this time her constitutional strength was greatly weakened, having crossed the Atlantic under sore affliction. Her strength, however, so far recruited that she was able to present herself for fellowship with the congregation of Ballymoney and Dervock, and had the great satisfaction of sitting down at the table of the Lord once in her native land ere she was called to the church on high. She "loved the habitation of God's house," and willingly taxed her feeble body to enjoy the communion of saints. Her place of residence in the neighborhood of Ballymoney had been chosen principally with the object of having access to the house of God, and means had just been provided for attendance on public worship in Dervock as well, which she never enjoyed.

Her last illness was very rapid and severe—about eight days from her being cast down on her bed till she passed away. These few days, however, declared plainly that sanctification was well nigh perfected. She spoke out strongly her transcendent admiration and love for the Great Redeemer. He was more precious to her than worlds, and fulfilled to her sweetly, in the closing scenes of life, his promise—"I will never leave thee nor forsake thee." Victory and glory were already her possession, and she walked the valley of the shadow of death as she had walked through life, in close communion with her covenant God and Saviour.

Her peaceful and happy spirit, combined with strength and force of character, made her society very dear to her friends and acquaintances, who mourn her removal as a severe loss. But especially does the stroke fall with crushing weight upon her loving and most devoted husband, who supported her in her weakness with a tender and kind hand, and who now, wifeless and childless, rests for sympathy and support on the "Brother born for adversity." From the home she had newly made for herself, her remains were removed, on the 18th of August, to the grave-yard of the Reformed Presbyterian church, Ballymoney, sleeping in the hope, as does her only child in a foreign land,—

"As for me, I thine own face
In righteousness shall see,
And with thy likeness, when I wake,
I satisfied shall be."

May the Lord give us grace to improve the dissolution of earthly ties, and sanctify us for the great congregation of glory!—*Covenanter (Ireland).*

MINUTE OF SESSION OF NEW ALEXANDRIA AND GREENSBURG CONGREGATION ON
THE DEATH OF REV. T. A. SPROULL.

Death has again entered our ranks and taken from us our loved and loving pastor and moderator of session, Rev. T. A. Sproull, whose decease occurred April 8th, 1878, at Gainesville, Fla., whither he had gone for the benefit of his health. We feel it due to his memory to express our high appreciation of the earnest and devoted manner in which he discharged his duty in the position which he occupied, and to testify our sense of the great loss we have sustained in his removal. We miss his wise and judicious counsel in our meetings of session. His cheerful presence is missed in the prayer-meeting and the Sabbath School. Courteous and pleasing in his manner, he won the love of all with whom he had intercourse. He has left an example which we should strive to imitate, and which is worthy of lasting remembrance. The circumstances connected with his death—taken away so suddenly and unexpectedly—in the mid-time of his days, and far away from home and loved ones, give deep and solemn interest to the event, and loudly admonish us to be ready, for we know neither the time nor the place that our Master may call us. The relatives of the deceased have our tenderest sympathy in their affliction, and we trust that the bereaved widow and fatherless child may realize that God is a Husband and Father, and that while they mourn the loss of their loved one, they will be comforted by the thought that He who loved him with an everlasting love has taken him to Himself that he may "behold His glory."

J. M. ELDER,
J. C. STEELE,
Committee.

RESOLUTIONS ADOPTED ON THE DEATH OF MR. C. ANDERSON, CLERK OF PINE CREEK SESSION.

WHEREAS, It has pleased the Head of the Church to remove from our midst Mr. C. Anderson, the oldest member of session, and its clerk since the organization of Pine Creek congregation; therefore,

Resolved, 1. That in his death the session has lost a useful member, the congregation an efficient officer, and the church a warm friend.

2. That we bear testimony to his faithfulness and wisdom as an officer of the congregation.

3. That we deem worthy of imitation the Christian character which Mr. Anderson exhibited in his personal, family, civil and ecclesiastical relations.

4. That in his death we recognize the hand of God afflicting us for our negligence in duty, and bow in submission to His holy will, and pray, "Help, Lord, for the godly man ceaseth."

5. That we are admonished to work while it is day, and to have our lamps trimmed, and oil in our vessels with our lamps, to be ready to meet the Bridegroom when he cometh.

6. That these resolutions be engrossed on our minutes, a certified copy be given to Mrs. Anderson, and also to the periodicals of the church for publication.

By order of session.

ALEX. KILPATRICK,
Moderator.

DIED, at Evans, Colorado, April 30th, 1878, MRS. ELIZABETH TODD, wife of James A. Todd.

DIED, in Latakiyeh, April 6th, 1878, LIZZIE, only remaining child of Rev. Mr. and Mrs. H. Easson, aged four years and nine months. "It is well with the child."

DIED, on May 15th, 1878, at Allegheny, Pa., MRS. MARY BARR, wife of Thomas Barr, in the 69th year of her age. Mrs. Barr was, at her death, a member of the Allegheny congregation, but formerly of the Springfield, &c., congregation. Her disease was paralysis, which came upon her some weeks before. Her mind was clear and her speech distinct some time before her death, and she expressed her full confidence in her Saviour. Mrs. Barr was a cheerful, contented Christian, and a faithful wife and mother. She was always found in her place in the house of God and in the Society. She leaves a husband, two sons and a daughter to lament her loss.

DIED, on April 19th, 1878, at Pittsburgh, Pa., MRS. SARAH (McCOY) BROWN, wife of William H. Brown, aged 30 years, 10 months and 5 days. Mrs. Brown was for many years a member of the Allegheny congregation, but after her marriage, owing to distance from church (she lived on the South Side), and in hopes of having her husband unite with her, she joined the United Presbyterian Church, near her home. Her disease was consumption, and so she had full warning of her end. She died in peace, leaving her husband and three children to mourn her loss. She was anxious for the salvation of her family, and this was the only care she had, in leaving this world for her eternal home.

DIED, suddenly, April 2d, 1878, MRS. CASSIE E DICKEY, in the 30th year of her age. Mrs. Dickey was born and baptized in the Allegheny congregation, and when sixteen years of age she united with the Union congregation, then under the care of Rev. J. Galbraith, and she remained a member of Union until her death. In disposition she was gentle and retiring. Her faith worked by love, and wrought patience and resignation. In her death she left a weeping husband and three children, who will miss a tender mother's advice and love. The babe, in whose birth she lost her life, was buried with her; and those who saw the mother's arm encircling the babe, will not soon forget the sad and sorrowful scene. It is well in the midst of such scenes to know that "Jesus wept." In his sympathy let the husband and children, parents and friends, rest. And in her sudden death, let us see a new meaning in the words, "Behold, I come quickly." Com.

DIED, at his late residence, Oakdale, Ill., Nov. 20th, 1877, MR. MOSES KEADY, aged 78 years. He was born in County Donegal, Ireland, emigrated to this country in 1829, and settled in the bounds of Elkhorn Reformed Presbyterian congre-

gation in 1846, where he remained a respected member until his death. He was a warm friend, a kind husband and father, and a lover of Zion. The schemes of the church and all benevolent objects received his cheerful and liberal support. When he was taken with his last sickness, he seemed to know his end was near. He was perfectly resigned and peaceful, and in the end of his days passed away apparently with the smile of heaven upon his countenance. "Mark the perfect man, and behold the upright: for the end of that man is peace." He leaves the wife of his youth, now feeble with age, four sons and two daughters, and an aged sister to mourn his departure. But sorrow not, dear friends, as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." D. G. T.

DIED, March 11th, 1878, MRS. S. E. BOYD, in the 24th year of her age. The subject of this notice was born in the Lutheran Church, and at an early age made a public profession of her faith in the church of her parents. In the year 1874 she was united in marriage to Mr. Samuel Boyd, a member of the Brookland Reformed Presbyterian congregation. From that time, she turned her attention to reading and studying the standards of the Covenanter Church, and in the year 1877 made a public and intelligent profession of the same by uniting with the Brookland congregation. Any lengthy notice of the deceased we deem unnecessary. Suffice it to say, that while, like all other saints, she had her imperfections, yet she gave evidence of being a true Christian; amiable and lovely in her disposition, she was esteemed by all who knew her. As her end drew near, she seemed apprised of the solemn reality, and patiently submitted to the will of her heavenly Master, and awaited the time of his coming, committing herself, her husband and children into the hands of her covenant God. She leaves a widowed and lonely mother, she being an only child, a husband and three children—one an infant, and many friends to mourn her loss. In her sudden and unexpected death, all are admonished to watch and be ready for the coming of the Lord. Com.

MR. SAMUEL HEWITT fell asleep in Jesus at his residence near Farmington, San Joaquin Co., Cal., on March 3d, 1878, after an illness of two months, in the 67th year of his age. He leaves a wife, three sons and one daughter to mourn his absence. This was a departure that can hardly be called dying; death was disarmed of all his terrors in this case. It was our pleasure to spend a part of a day with this brother before his illness. His conversation about the future, and the assurance of hope which he expressed to me, led me to think that the Spirit was ripening his soul for the kingdom above. On being called to his dying bed, I found him enjoying a heavenly peace in soul, while his body was quivering with neuralgic pains, that soon ended his life. I never heard sweeter expressions of trust in Jesus than from his lips. Among his last words were, "Jesus is all my desire, I wish no more." His end was perfect peace. Of him we could appropriately use the words of the dying patriarch, "I have waited for thy salvation, O God." Brother Hewitt was one of the unyielding few who came early to California, bringing their religion with them. Trained in the school of Scotch Covenanters, he never forgot the covenant of his God. He held fast to the old paths, when many were following new discovered ways. He kept the Sabbath when the Sabbath was the day of sport to many. God enlarged his border, giving him large estates here, and an abundant entrance into the everlasting kingdom, as a result of his undying faith in God and His word. Our beloved sister, his widow, has our tenderest sympathy, and his family our kindest regards and prayers, that they may inherit their father's place in the church here, and in the appointed time be united once more, a complete family in Heaven. It is with devout thanksgiving to God that we record that this is the only one of our membership who has been called away from us this year. Others have been warned by sickness, and some of our friends out of our communion have been called to try the unchanging realities of eternity. It becomes us all to be ready, "for at a time we think not" we may be speedily summoned from earth.—*Our Banner*, California.

**RESOLUTIONS OF BOVINA SESSION ON THE DEATH OF MR. JAMES MILLER,
RULING ELDER.**

Our esteemed brother, Mr. James Miller, Sr., having been removed by death since the last regular meeting of the session, the following minute is unanimously adopted:

With humble submission to the dispensation of God's holy providence, the session records the death of one of its members, James Miller, Sr., who departed this life at his residence in Bovina, on the 25th of May, 1878, in the 76th year of his age, and the 37th of his eldership.

We place on record our sense of his great worth and laudable Christian example, thus expressing our feeling of loss, as also our sincere sympathy with his afflicted family, and with the congregation.

We are grateful to Almighty God for continuing with us so long a co-worker of incorruptible integrity, of honest and faithful purpose, whose vote and voice were in vindication of the right of truth, of principle in theory and in practice.

His soul was commended to God; his body we have laid in the tomb to rest; his memory we will cherish in our hearts to emulate his virtues.

Resolved, That a copy of this testimonial of regard be sent to the magazines of the church for publication, and also to the family of the deceased.

By order of session.

JOSHUA KENNEDY, *Mod.*

DAVID B. RUSSELL, *Clerk.*

BROOKLAND, Delaware Co., N. Y., June 3, 1878.

DIED of Consumption, at the residence of his mother, near Clarinda, Iowa, Nov. 30, 1877, A. M. McDOWELL, aged 30 years, 3 months and 29 days.

The deceased was born in Westmoreland county, Pa. He was the first person that Rev. A. M. Milligan baptized. It was but little over a year since he followed his sister, N. J. McDowell, to her last resting place. Then he knew it was only a matter of time when he would go the same way. His last sufferings were protracted and severe. He endured them with patience. He often spoke of his approaching change with the highest degree of assurance and resignation. Six weeks before his death he lost his voice; during that time he did not incline to sleep much, but spent a greater portion of it in prayer, repeating Psalms and portions of Scripture. He often told his mother and friends, that he received great comfort in the silent hours of the night by talking with his dear Saviour. A short time before his death he was heard to say, "Lord Jesus, come quickly." The last night he was here with us he showed great love for his mother. He wanted to be near her, and was helped to her bed twice. The first time he was laid beside her, he slept quietly for half an hour. The next time, he was suffering greatly and could do nothing but stroke her gray hairs and look at her affectionately. He was removed to his own bed and his spirit took its flight.

Mrs. M. McDOWELL.

HUGH PATTERSON died in New Cencord, O., Feb. 22d, 1878, 78 years old. He was born in Ireland, married there in 1822, and emigrated to this country one month afterwards. He spent some years on the Atlantic coast, then settled in Muskingum Co., O., and connected with the Reformed Presbyterian Church, of which he continued an earnest member till his death. His memory was weak some years before he died, and at times his mind wandered; still he was able to conduct family devotions till within a few days of death. He was a very punctual attendant on the social and public ordinances until strength failed. He enjoyed good health till the last four weeks of his life. Dropsy was the disease that the Master saw proper to send to call him away. In his last sickness he soliloquized a great deal about Christ and his work, and prayed much aloud. He leaves a widow and large circle of friends and acquaintances to mourn his absence from earth. Many in Philadelphia will remember Mr. Patterson and wife, as they spent the summer of 1867 in Rev. S. O. Wylie's congregation. May God raise up others to fill the places of those he is removing from the church militant to the church triumphant.

Com.

ELDER DANIEL KEENAN was born in June, 1789, and died in July, 1876, at the ripe old age of 87 years. His early education was in the Episcopal Church, but when he was a very young man he became a convert to the principles of the Reformed Presbyterian Church and united with it; and he was elected to the office of ruling elder while yet a young man.

Being a warm friend of Rev. Wm. Sloane, he settled in Topsham Congregation, of which Mr. Sloane was then pastor. He was not absolutely poor, but having a large family to maintain, and often suffering much affliction in his person or in the family, he struggled all his life against the evils incident to poverty. Nevertheless, he had a little farm on the hill-side, and always had enough. To his home, his friends and the friends of Christ were always welcome, and from his table no poor were ever turned away.

In intellect he was naturally clear, logical, superior. But though he had the elements of a great man, as he lived in lowly life and was obliged to labor incessantly, he never rose to eminence. Yet he was a great reader; and he was quite a historian, and a superior theologian.

In disposition he was somewhat irascible, but not beyond the power of self-control. He was a man of large heart, tender sympathies and warm emotions. To have him for a friend was a great privilege. And when I recall the many evidences of his friendship, and the many seasons in which I enjoyed his most valuable society, I long to be with him again.

His taste was fine. A little incident illustrates it. Not long before we left Topsham my wife asked him to write in her autograph album. The following is the writing: "The Elder Daniel Keenan, to the elect lady and her children whom I love in the truth."

He was a man of infirmities and of like passions with others, and, like all good men, he had enemies as well as friends; but I think he was too good to be appreciated except by the good. He was retiring in manners; he sought not notoriety; and he was a humble disciple. His real worth was known by only a few. His piety was intelligent, earnest, fervid, undoubted.

Elder Keenan was a good Covenanter. He understood his principles, and he was ever ready as well as able to defend them. And he was always anxious to propagate them. He belonged to the class we call public-spirited. Not able to give largely himself, he often canvassed the congregation or the community to raise funds for benevolence or for the church's treasures. An instance is worthy of mention. When the first National Reform Convention was called—it was at Pittsburgh—as the pastor's funds were too limited to bear the traveling expenses, Mr. Keenan passed around among the liberal friends, and soon raised the requisite sum.

His interest in all the true reforms and benevolent movements was very warm. If he had had wealth, it would have been freely expended in their liberal support.

In the Session and as an overseer he was a good elder, almost a model. A lover of order, a friend of good discipline, and all the while a warm and constant lover of the church, he was a standard-bearer to whom others looked for direction and help. Yet as an elder he outlived his influence. Several years before he really became superannuated he frequently asked the Session to regard him as such. And I have no doubt that he was saddened in not seeing the brethren walking as he desired.

In his declining years, as he neared the grave and heaven, his life was one of many discomforts. His last sickness was long and painful; and his last days were days of sadness and even of darkness. At this remote distance, and at this late period, I have not the means of knowing what I would desire, but one of his sons writes me thus: "His last days were very dark to the end." "He was very much troubled for fear he was not one of God's elect." But he is not the first of "God's elect" who died in apparent darkness. Within and down deeper in the soul than the eye of son or brother could see there was light, I have no doubt—light all through the dark valley.

Elder Keenan is gone. In his death his children lost a faithful father, the church a valuable member, and the Session of Topsham a superior ruler. Being dead, he yet speaketh. Others may forget him; I never can. And after the resurrection, when the redeemed are all in the celestial city and in the heavenly country, if it be my lot to be there, and if we will then need to search for our loved friends who shall have gone before, among the first for whom I shall look will be Elder Daniel Keenan.—*Our Banner*.

JOHN GIBSON, an elder of the Reformed Presbyterian congregation of New Concord, died very suddenly of heart disease, October 16, 1877, in the 59th year of his age.

By his removal the congregation, session and Sabbath School lost an excellent member and teacher. Mr. Gibson was a Scotchman by birth, came to this country about twenty years ago, and settled near where he died. He was a regular attendant on all the ordinances, was exemplary in his deportment and a friend of every good cause. He gave annually to the Bible Society, anti-secret work, temperance cause and national reform—besides contributing freely to all the schemes of the church. He was remarkably backward, so that his work was done very quietly. He was a diligent reader of the Bible and a close student, so that he was an excellent and instructive member of society. He was a man of prayer. There was something striking in his prayers; they were full of earnest petitions for evidences of an interest in Christ that we might not deceive ourselves. The last time he opened the Sabbath School, one of the teachers remarked to the pastor that evening "that it was almost inspired, and that he would not be long with us." Mr. Gibson took a very deep interest in the congregation, Sabbath School and the whole work of Christ. The day he died he was engaged in helping his wife to prepare to entertain all the members of the Ohio Presbytery, which was to meet the next day. Without a struggle, he departed that night to the promised land. May the Spirit of the Lord rest on the widow and surviving relatives and friends. As he lived, so he died. Cox.

ADDITIONAL receipts next number.

At the communion in Clarinda, Iowa, seventeen were added to the congregation.

MR. R. McKINNEY has returned North, and is in very feeble health.

MEETING OF IOWA PRESBYTERY.

This Presbytery met in the R. P. Church, Morning Sun, Tuesday afternoon, May 28th. Its business was transacted in two sessions, which were unusually large. A number of ministers from Eastern Presbyteries were present, and took part in the deliberations.

Burlington was taken under care of Presbytery as a mission station, and was recommended to the Board of Missions for such assistance as will maintain a laborer there for six months. The name of Rev. J. W. Dill was added to the roll as the first settled pastor of the congregation, at Eliota. Vernon was again left without a pastor by the resignation of Dr. R. B. Cannon. Barclay Centre was continued as a mission station.

Presbytery now has under its care five vacant congregations, and two mission stations. The Divine displeasure is still manifested toward us by the excessive rains which are paralyzing every branch of business. We have much need to pray for an outpouring of the Spirit of God, that as ministers and people we may be inspired with a deeper interest in maintaining the cause of Christ.

M. A. GAULT, Clerk.

I ASKED of Synod (see action of Synod, June 4th, as to aged ministers) nothing, on the ground of being a pauper, or superannuated; but as an old worker, who has for forty-seven years borne his part of the burden and heat of the day—I did ask to be, either somewhat relieved by the Sustentation Fund, as other workers are, whose salaries are insufficient, or to be thrown back upon the proceeds of my forty-seven years' labor, which never can become "corban," as some seem to think it does; but is a God-promised reward of sustentation and "hire" until the day of life is ended—the "servant called"—and the final "penny received."

JOHN CROZIER.

IOWA PRESBYTERY will meet at Waukesha, Wis., on Wednesday, June 26, 1878, at 9 A. M.

R. C. WYLIE, Clerk.

DR. MATHENY has sailed from Syria for this country.

APPOINTMENTS—*Philadelphia Presbytery*—Com. coleague, August, J. R. Latimer.

[Signed]

S. O. WYLIE.

PITTSBURGH PRESBYTERY—*Conneautville*—July, 1st Sabbath, J. M. Crozier. *Monongahela*—McKeesport—June, 4th Sabbath; Redstone, 5th Sabbath, J. M. Crozier. *New Alexandria*—June, 3d Sabbath, J. M. Crozier; July, 2d Sabbath, Rev. J. Crozier; 4th Sabbath, J. M. Crozier. *Oil City*—July, 2d Sabbath, J. M. Crozier. *Oil Creek*—July, 3d Sabbath, J. M. Crozier.

Wilkesburg, Pa.

J. HUNTER,
Chairman Com. Supplies.

COMMUNIONS.—June, 3d Sabbath, New Castle, Rev. Dr. George; Slippery Rock, Rev. S. Bowden; 4th Sabbath, Brookland, Rev. Dr. George. June, 3d Sabbath, Beaver Falls, Assistant, Rev. J. Lynd; Rochester, 5th Sabbath, T. Sproull, D. D., Assistant.

COLLECTION.—July, 1st Sabbath, for National Reform; amount asked for, \$2,000. Remit to S. Agnew, 1126 Arch street, Philadelphia, Pa.

MRS. ISABELLA J. WYLIE, widow of Rev. Oliver Wylie, died at Homewood, (Pittsburgh, Pa.,) June 14th.

1878.

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May 18, 1878.

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Reformed Presbyterian and Covenanter.

VOL. XVI.

AUGUST, 1878.

No. 8.

ORIGINAL.

THE FERGUSON BEQUEST CASE.

THE decision at Edinburgh, on the 17th of April, in the above case, has spread far and wide. In many quarters it is not understood. Witness the following, taken from the *Philadelphia Presbyterian* :

A very great surprise has befallen some of the good Presbyterians of Scotland. They are the minority of the Reformed Presbyterian Church, who, when the majority united with the Free Church in 1876, held back, refused to go into the union and brought suit for the property of the denomination. The case has been heard and decided by one of the Lords of Session. To the amazement of the plaintiffs, the judge informed them that inasmuch as the constitution of their church was disloyal, in consequence of its refusal to recognize the political authorities of the land, they could have no rights in the courts of the realm; as they would not perform the duties of citizens, they must not expect to enjoy the privileges of citizens. The suit was dismissed, and the funds pass into the possession of the Free Church.

We deem it necessary to set forth the history of this matter, and to place the question properly before the public on this side of the Atlantic, for the sake of truth and the good name of the Covenanting Church of Scotland. The testator whose bequest is involved was John Ferguson, of Cairnbrock, who set apart the residue of his estate by a codicil to his will, dated September 22d, 1855, as a permanent fund, to be called "The Ferguson Bequest Fund," in the hands of Trustees. The annual income was to be applied

"In and towards the maintenance of religion and promotion of religious ordinances, and education and missionary operations in the first instance, in the county of Ayr, Stewartry of Kirkcudbright, and counties of Wigton, Lanark, Renfrew, and Dumbarton: and thereafter if my said Trustees in Great Britain shall think fit in any other counties in Scotland; and that by means of payments for the erection or support of churches and schools (other than and excepting Parish Churches and Parish Schools) belonging to or in connection with *quoad sacra* Churches belonging to the Established Church of Scotland and belonging to or in connection with the Free Church, the United Presbyterian Church, the Reformed Presbyterian Church, and the Congregational or Independent Church, all in Scotland, or any or either of them, or in supplement

of funds collected for these purposes ; or in supplement of the stipends or salaries of the ministers of the said *quoad sacra* and other four Churches and by payments of salaries, or in supplement of the salaries of religious missionaries and teachers of schools of or in connection with the said *quoad sacra* Churches, and the said Free Church, United Presbyterian Church, Reformed Presbyterian Church, and Congregational or Independent Church ; and by payments for forming and maintaining, or in aid of Funds raised for forming and maintaining libraries for the use of the general public, such missionary schools and libraries being under the superintendence or management of members in full communion with one or other of the said five Churches ; declaring that the application and appropriation of the trust funds shall be entirely at the option and discretion of the quorum of my said Trustees as to the proportions thereof to be applied to the said several objects . . . and in respect it is my desire that the Trustees for the execution and management of the permanent trusts hereby created shall be thirteen in number, and shall consist of members of the said five Churches in the following proportions, namely—three members of the Established Church, four members of the Free Church, four members of the United Presbyterian Church, one member of the Reformed Presbyterian Church, and one member of the Congregational or Independent Church, all in Scotland, I hereby direct and appoint my said Trustees in Great Britain at or before the first term of Whitsunday or Martinmas which shall occur after the lapse of twelve months from the date of my decease to nominate, assume, and appoint, by a writing under their hands, such a number of persons, members in full communion with one or other of the said five Churches, as shall be necessary to make up the number of Trustees to thirteen, and to complete the above proportion of Church membership, to be Trustees along with and in succession to, my said Trustees in Great Britain for the execution and management of the permanent trusts herein before created, and also in the month of January in each successive year thereafter to nominate, assume and appoint, by a writing under the hands of the then surviving Trustees or their quorum, one or more persons a member or members in full communion with the Church or Churches with which any Trustee or Trustees who may have died during the preceding twelve months shall have been a member or members, to be Trustee or Trustees in the room or stead of such deceased Trustee or Trustees for the execution and management of the said permanent trusts, along with and after the death of the then surviving Trustees.”

The design of the testator is therefore apparent, to include the Reformed Presbyterian Church among the parties benefited by his bequest, and it was his will that the Reformed Presbyterian Church should have a representation in the Board of Trustees.

This church in Scotland has always been known, from the time of the “society people” to our own day, as holding to the attainments of the Second Reformation in Scotland, and as keeping aloof from the established constitution of the kingdom as a backsliding from the principles of that period. Even such confusion of ideas as is seen in the evidence in the case, part of which we give in this number under Some Questions and Answers, cannot obscure this. The Lord Ordinary, in his decision, says :

“ That the fundamental principles set forth by the ecclesiastical ancestors of the Reformed Presbyterian Church are, shortly, the following:—First, the perpetual obligation of the Covenants, National and Solemn League. Sec-

ond, the sinfulness of the British Constitution, by which prelacy is recognized and established in England, and the Sovereign becomes bound to maintain and support prelacy in that part of the Kingdom. Third, the unlawfulness of the Parliament of which bishops are a component part. Fourth, the unlawfulness of taking the oath of allegiance to the Sovereign, and of taking any part or share in the British Parliament.* From the general nature of the testimonies recognized and adhered to by the Reformed Presbyterian Church, as a body, prior to 1863, there is little difficulty in seeing that, in addition to the perpetuity of the obligation of the Covenants, National and Solemn League, the doctrine that Presbytery was the only divinely instituted form of Church government, and the protests against the Revolution Settlement and the Union, it was a distinctive principle of the Reformed Presbyterian Church, that its members should take no part in the administration of the affairs of the country by either entering Parliament themselves, or voting for the election of members of Parliament; and that no member should, by entering the military or civil service of the Crown, voluntarily place himself in such a position as should require him to take the oath of allegiance to the Sovereign. The exercise of the elective franchise, and the taking the oath of allegiance, were declared in the Testimony to be "immoral acts," which no member could perform without a breach of his testimony, and subjecting himself to the discipline of the Church."*

This was the well understood position of the Church. The Fourth Term of Communion, as modified by the Synod at Glasgow, 1822, reads :

"The acknowledgment of the perpetual obligation of our Covenants, National and Solemn League; and in consistency with this, the duty of a minority adhering to these vows when the nation has cast them off, and under the impression of solemn covenant obligations, following their worthy ancestors in endeavoring faithfully to diffuse and maintain the principles of the Reformation."

The Synod, in 1833, resolved

"That, as the British constitution is, in many important particulars, inconsistent with the Word of God, and has been declared to be so in the testimony of this Church, this recognition of it is at variance with a faithful adherence to said testimony. That the late Reform Act, while it confers an important political right on a large body of the people, has not removed the principal evils of the constitution, and of course has not materially affected the grounds on which this Church has exhibited a testimony against them. That the exercise of the elective franchise conferred by this Act is a direct recognition of the constitution in virtue of the political identity subsisting between the representative and his constituents, and is therefore inconsistent with the enjoyment of the privileges of this Church. (Of this overture the Synod unanimously approves.)"

There was, however, a growing opposition to this attitude of dissent. We are willing to take what is stated in the paper already referred to, the *Dublin Express* :

"Prior to the legislation in 1833, by which the elective franchise was greatly extended, the question does not seem to have been of much practical importance in the Reformed Presbyterian Church, as comparatively few of its

*Dublin Express.

members possessed the franchise. But after 1833 the question became of more importance, and the records of the various kirk-sessions of the body show that, in numerous cases, discipline was exercised upon members in respect of their having voted at elections. In like manner, the question as to the oath of allegiance did not assume very formidable proportions until in and after the year 1859, when the Volunteer movement became general throughout the country; and in several cases, discipline appears to have been exercised by Sessions upon members who entered the Volunteer service, and consequently took the oath of allegiance. It is quite evident from the proof that, from 1833 to 1863, the great majority of the members, both lay and clerical, of the Reformed Presbyterian Church, had come to regard with disfavor the parts of the Testimony which dealt with the oath of allegiance and elective franchise, and it is abundantly clear, that the only point on which the minority separated from the majority, and which led the minority formally and solemnly to declare that the majority had abandoned the principles of the Reformed Presbyterian Church, was the resolution of the majority to abolish discipline by suspension or expulsion, in the case of those members who should take the oath of allegiance or exercise the elective franchise."*

Yet, so late as 1858, the Synod, then one, *unanimously* adopted the following resolutions, called out by a memorial from Airdrie :

"That it is a recognized principle of this church, and formally embodied in her testimony, that 'such as are in ecclesiastical fellowship with her, cannot, without a breach of their testimony, hold fellowship with the civil government, by composing a part of the legislature, or by taking those oaths for the maintenance and defence of the complex constitution, which are required of members of Parliament and others filling public offices, both in church and state. And, as members of our church cannot sit in Parliament themselves, neither can they, consistently, sit there by their representatives, or commission others to do for them what it would be unwarrantable and immoral for them to do in their own persons.'

"2. That there is no valid reason why the position thus deliberately assumed should be departed from.

"3. That in case of contrariety being found in any instance to exist between the testimony of the church and the practices that are followed in this particular, this contrariety should be obviated, not by accommodating the testimony to the practice, or by allowing the testimony to fall into abeyance, but by an endeavor to bring the practice into agreement with the testimony."

In 1863, however, on motion of Rev. John Kay, Synod having heard the reports from presbyteries and sessions as to taking the oath of allegiance and exercising the elective franchise, enacted that as to these acts "discipline to the effect of suspension and expulsion from the privileges of the church shall cease." Thereupon, three ministers, Messrs. Anderson, Carmichael and Henderson, and four ruling elders, Messrs. Balloch, McDonald, McGregor, Morton and Tudhope withdrew, resolving :

"In the strength of divine grace, to stand by the solemn vows we have made to God and to his church, retaining the position, holding the principles, and maintaining the testimony of the Reformed Presbyterian Church of Scotland, as witnesses for the crown and covenant of the divine Redeemer; and we

do also protest and claim all the powers, rights and privileges of said Synod, and resolve to meet as a Synod in the Religious Institution Rooms, Glasgow, to morrow (being Friday), at eleven A. M., and we do also protest and claim for all the members and congregations adhering to us all their rights and privileges which do or shall appertain to them, or any of them, as members and congregations of the Reformed Presbyterian Church of Scotland; and we do accordingly protest for all remedy as accords: and thereupon take instruments in the hands of the clerk, and crave extracts."

Thus there arose two bodies having the same name, known with us as the Majority and Minority Synods.

The representative of the Reformed Presbyterian Church on the Board of Trustees of the Ferguson Bequest since 1871 has been Thomas Binnie, of Glasgow, who sided with the Majority of the Synod. The application of the ministers in the Minority for the usual aid from the Fund was denied, the Trustees resolving to give "grants to those ministers only of the Reformed Presbyterian Church who adhere to the Synod of that church, and instructed their superintendent . . . to withhold schedule from the memorialists and others concurring with them."

Thus the minority, conscientiously dissenting from the action of the majority of their Synod, laboring in charges embraced within the provisions of Mr. Ferguson's will, advocating principles and practices which were the principles and practices of the church when the testator died, have been deprived of the benefit of the Fund, while no one could charge them with dereliction of duty in the matter of their vows. The propriety of the Board's granting aid under the provisions of the will to the majority was not affected, it is true, by the change in their discipline as to the oath of allegiance and the exercise of the elective franchise, but how can their refusal to grant aid to those who were unwilling to change be excused?

The minority rested under this sentence of exclusion, their endeavors to have it removed always failing. The matter, however, lately took a new shape. In 1876 the Majority Synod united with the Free Church, and *ceased to be a separate ecclesiastical body*. They have continued, however, to meet, as a matter of form, as a *quoad civilia* Synod, yet on May 22, 1876, they agreed "that the existing law and ecclesiastical rules of the Free Church shall be acknowledged as valid in the united church."

Thomas Binnie still holds his place as a Trustee, as representing the Reformed Presbyterian Church, while he is in fact a member of the Free Church, and the Free Church has, besides, its full quota of Trustees on the Board.

The Reformed Presbyterian Synod of Scotland (for there is now but one) has six districts with churches within the Ferguson Bequest district, yet its members and congregations are denied all help from the Fund. The existence of one of the bodies named in Mr. Ferguson's will is denied, though this body does exist and holds exactly the principles the Reformed Presbyterian Church held at the time of his decease.

In this anomalous state of affairs, the Synod thought they had a moral and

legal right to the fund which could readily be established. In fact, the Board were not unanimous in siding with the majority who went into the Union. Messrs. Clouston and Wright of the Established Church, and Dr. Patterson of the Free Church voted against the Board's deciding in the matter between the parties, and Mr. Binnie's right to a seat was meantime questioned.

The case of the Synod against the Fund has been tried, and decided as we have seen against the Reformed Presbyterian Church—not on the ground that the *quoad civilia* figment of the majority would exclude the minority from the benefits of the Fund (for how could it?), not on the ground that the Synod does not hold the principles of the Reformed Presbyterian Church, (the Court decided that it does,) but on the ground that the principles of the church can not be tolerated, being against the public weal. "I am inclined to hold that the pursuers have no *locus standi* in this Court at all, in consequence of the illicit nature of their contract."—*Lord Curriehill*.

We are persuaded the *quoad civilia* Synod (if such an imaginary body can be addressed), is not satisfied with a decision based upon such grounds. While wishing that the protesting minority should be defeated in their suit, they hardly sought such a blow for their ancestors' cause. They hardly wished it to be said of the Cameronian Church, that her worst foes have been those of her own household. No, for in fact, they claim that they took their principles with them into the Free Church. For in 1875, when voting to unite with the Free Church, the majority Synod say:

"As the result of more recent conferences, there is the hope that the Free Church may be prepared for union with this church as such, on terms which would leave its members free to retain and abide with the views and principles embodied in the statement submitted and considered at a conference with a committee of the Free Church on 20th January last, to which, without committing the church they represented, they have satisfactorily responded."

So previously, in 1863, while enacting that discipline for identification with the Constitution should cease, the Synod had recommended "the members of the church to abstain from the use of the franchise and from taking the oath of allegiance." In what a position are they placed, with the ban of the law pronounced against them! In what a position is the Free Church itself placed, in receiving them without a formal disavowal of their principles! Is that body too to be held as *particeps criminis*?

Our readers will wish to know how our brethren bear up under this decision. The following extract shows their mind and sets forth the position of the Church, which is so evil spoken of:

"As the case now stands no one can tell what the issue will be. It has been appealed to the Inner House, the highest court in Scotland, and it may yet go to the House of Lords, the highest court in the realm. If Lord Curriehill's decision should be sustained—which we trust, for Britain's honor, will not be the case—Reformed Presbyterians must then be prepared to abide the consequences. In that case they will be in no worse condition than were their fathers, through whose unflinching fidelity, even to the shedding of their

blood, the blessings of civil and religious liberty were secured to these lands. The principles and attainments for which they contended—the principles of the Second Reformation—are as precious, and as much to be prized and contended for to-day as they were when it required the sacrifice of life to maintain them. And though the descendants of the Covenanters are far from boasting, or from presuming on their own strength, yet they hesitate not to declare that they will not fall down and worship the golden image the nation has set up—they will not pledge fidelity by oath or otherwise to a Constitution that does violence to the Word of God, and which has supplanted and dishonored the principles and attainments of the Second Reformation.

"Meanwhile we may only say that so long as Reformed Presbyterians are faithful as Christians and upright as citizens, they can afford to endure the reproach which any decision of man may bring upon them; and they can, without despondency, commit to God the cause that is his own. 'Thou hast showed thy people hard things; thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.'"^{*}

"Reformed Presbyterians have always been and are an honorable, peaceable, law-abiding, and loyal community, but to deal in such a way with them is to make them an exceptional class in the administration of British law. For the elucidation and illustration of this point we have to refer to two prominent sections of the British community—the descendants of Abraham and the Quakers. Until twenty years ago no Jew would take the oath of allegiance, and because of this, until 1858, no Jew was admitted to the British House of Legislature. The same is also true with regard to the Quakers—one of the most respectable classes of Her Majesty's subjects—they never did take the oath of allegiance, nor do they take it until this day, and were it not that statutes have been framed, whereby a simple declaration can be accepted instead of an oath, no Quaker would to this hour have a seat in the British House of Commons. And yet will any man, or will any lawyer maintain, that had the Jews before the time of Rothschild, or the Quakers, before legislation had provided for their peculiar views, appeared in any British Civil Court to claim their civil and patrimonial rights *as Jews* and *as Quakers*, the judge would have decreed against them on the ground of *pactum illicitum*? Of course it will be said, in reply to this, that the Jews never objected really to the oath of allegiance, but to swearing on the faith of a Christian, and the Quakers never objected really to the oath of allegiance, but to swearing an oath at all. That is true; but that answer, it will be observed, introduces into the question the very element which Lord Curriehill declined to consider, and to which he gave no weight whatever—namely, the conscientious objections and peculiar reasons the Reformed Presbyterian non-jurors might have to the taking of the oath. It was not because Reformed Presbyterians expressed any sentiments other than those of loyalty to the Queen of Britain that Lord Curriehill decreed against them, for they are as loyal as either Jews or Quakers, or any other sections of the community, not excepting even the *Quo-ad-Civiliæ* themselves, of boasted and new-born fidelity; it was simply on the ground—apart from reasons—that they could not and would not take the oath of allegiance. And we think, therefore, that for his lordship to deal in this fashion with Reformed Presbyterians now, is to act in a manner foreign to the spirit in which British justice has been dispensed in the past to other and not more loyal non-juring classes of the community."[†]

^{*}The Advocate, May, 1878, p. 862.

[†]The Advocate, May, 1878, pp. 355, 356.

This sets forth their true attitude. They are not rebels against the State. They seek to aid it in every way consistent with conscience, but they must keep aloof from a voluntary approval of what they judge to be wrong. They must obey God rather than man. Our brethren cannot stop till the decision is either reversed, or the highest judicial authority in the kingdom has passed upon it.

The great question now is, not whether several ministers and a few congregations are entitled to receive aid from a certain bequest in Scotland, but is the British Constitution what it has been interpreted to be by Lord Curriehill? The question may at any time affect the rights of all dissenters, for the church and State being united, and civil and religious rights being interwoven, compliance with the doctrine of the State in matters of conscience may be enforced in either relation, as here by the pain of loss of civil rights. Is this, then, the British Constitution? If so this decision goes far to substantiate the words applied to it in a pamphlet that has recently come into our hands, which was issued in 1877:

"We have thus undoubtedly several good things in connection with the British Constitution; but let the reader please observe that, whilst I have repeatedly used the phrase *in connection with*, I have not once employed the preposition *in*. In fact, the distinction which I make between the phrase *in connection with* and the preposition *in* constitutes the key-note of this pamphlet. My proposition is, that whilst there are many good things *in connection with* the British Constitution, yet, at the same time, there is not *in* the Constitution itself, as established by law—at least in its ecclesiastical arrangements—a single good thing—no, not one. For what is the British Constitution, as now established by law? It is neither more nor less than the Act of Uniformity, including the Act Rescissory, modified in a certain way by the Revolution Settlement and the Toleration Act. The Act of Uniformity stands as firmly this day in the Statute book as it did in 1662. In fact, the Act of Uniformity alone *was* the Constitution up till 1689. Hence, the Rev. Thomas M'Crie, D. D., in his St. Bartholomew Bicentenary Lecture, writes thus: 'The Act of Uniformity, which expelled the Nonconformists of 1662, still stands in force respecting the Nonconformists of the present day.'"^{*}

The ground on which the majority Synod abandoned discipline for identification with the British Constitution was that this was not its spirit:

"The oath, on the face of it and in the terms employed, does not necessarily bear the construction put upon it, as pledging the person to any objectionable element in the constitution. . . . It is inconceivable that a Christian legislature should invite dissenters to accept civil privileges on the condition of taking an oath which would be virtual perjury—the compromise and abandonment in their civil capacity of principles which they conscientiously maintained as dissenters from the Established Church."[†]

The final decision is yet sought. There can be, however, only one issue to the whole question, though our brethren may have years to wait for it. If the adverse decision be affirmed, they have not lost their cause. The sweeping

^{*}The Oath of Allegiance, by Rev. Samuel Simms, Belfast, 1877, pp. 4 and 5.

[†]Minutes, 1862, (year before the division.)

denial of civil rights to any such class of people, has too strong a force to meet in what Gladstone calls "a tribune of paramount authority, the general judgment of civilized mankind,"* and in what Lincoln called in his Emancipation proclamation, "the considerate judgment of mankind." History makes this plain. The Dred Scott case to which we referred in our June number is fresh in the minds of men. Dred Scott, a slave, had been carried by his master from Missouri to Illinois, thence to Wisconsin and back again to Missouri. He sued for his freedom. Judge Taney affirmed that the negro had no rights which the white man was bound to respect, and that he might lawfully be reduced to slavery for his benefit. This he said was the underlying principle in the general government as to the negro, even before the Declaration. That decision shocked the nation, yet it was the case of only one poor black man, and these words of the Court that were afterwards most censured were often criticised as mere *obiter dicta*. Did the Chief Justice faithfully interpret the Constitution of the United States? Unfortunate it is for his memory, that though he sat on the bench for nearly thirty years and made many respected decisions, this one judgment "is inseparably linked with his name."† He is made the scape-goat for the nation's sinful Constitution, if so be that he faithfully interpreted their federal deed. To-day, a nation with a changed Constitution, judges him with great severity.

There is a guiding hand above the decisions of men, there is a spirit working in the nations better than their laws. We see this even in a country as far back in the march of Christian civilization as Russia. A late incident illustrates its operation :

"The Russian Government has received another warning that its despotic power is on the wane. A few weeks ago a trial commenced at Odessa of three peasants who were charged with the terrible offence of evangelizing among their fellow men—an offence for which they had already, pending judicial examination, lain in prison three years. The Attorney-General pointed out that they had commenced operations in 1870, first by holding a prayer meeting in secret, and then extending their influence openly, until at last whole parishes had joined the heterodox faith. For doing this and persisting in weaning the peasants from their orthodox belief in holy images, saints, candles, and other Russo-Greek paraphernalia, the prosecutor demanded that the three offenders should be exiled to the mines of Siberia. The prisoners appeared in court with the New Testament in their hands, and with a fervor and simplicity that recalled to mind the martyrs of the Middle Ages, replied in Scripture language to the accusations of the synod. As witnesses, forty persons—priests, peasants and functionaries—were called, and these bore unanimous testimony to the sincerity of the offenders and the blameless life they led. In describing their converts, the Stundists, they declared them to be remarkable for their sobriety, honesty, and clearness of principle, virtues in which the orthodox moujik is ever wanting; and the only fault which they could find with them was that they would not go to church nor in any way recognize the authority of the village priest. Indeed, everybody spoke so highly of the Stundists, and of the good which had attended the preaching of these Russian Wesleyans, that it

*Edinburgh Review, October, 1870.

†Greeley's American Conflict, II., 671.

was generally felt the Government had committed an error in bringing the matter before a jury. And this proved to be the case. Although legally the offenders were liable to exile for spreading heterodox views, the jury, after five minutes' deliberation, found them all three "not guilty," and the verdict was hailed with exclamations of joy by the public inside the court. The blow thus dealt to autocracy will be a warning to the Government of the unpopularity of exiling Gospel preachers to Siberia."—*Exchange*.

Unjust laws and judgments only return to plague those who make them.

After all, the church's trust must be in her Head, who is the King of kings. He brings good out of evil.

CHRISTIAN FORGIVENESS.

BY REV. J. M. FOSTER.

IT is wrong to retaliate. In the nature of things it is productive of evil. It tends to increase and foster and multiply wrongs absolutely without end. It renders neither party better, but it always renders both parties worse. The offending party is aroused to revenge, and the offended party who retaliates is so much the worse, as he has done a mean action when he might have done a noble one. Jonson says: "A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot be said to consult his own ease. Resentment is a union of sorrow with malignity, a combination of a passion which all endeavor to avoid with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity nor the calm of innocence." How forcibly these words appeal to every human heart! The conscience of every man bears witness, that to overcome evil with good is an act of the most exalted virtue; while retaliation is ever an indication of meanness of spirit. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Because others violate this rule is no reason for our doing so. Their ill conduct furnishes us with an opportunity for the exercise of a special and peculiar grace. It is made our duty to overcome the wrong disposition of the evil doer by manifesting towards him particular kindness and good-will. Tasso, being told that he had a fair opportunity of taking advantage of a very bitter enemy, replied—"I wish not to plunder him; but there are things I wish to take from him—not his honor, his wealth, or his life,

but his malice and ill-will." This is the sentiment of a great soul, a soul that towers above the fogs of human selfishness, and basks in the pure sunlight of God's truth. It is a little soul that cannot pass over an offence. Bacon says: "Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive." Philip, King of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou couldst do us," said Demochares, "would be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, answered, with the utmost calmness of temper, "Go, tell your superiors, that those who dare make use of such insolent language, are more haughty, and less peaceably inclined than those who can forgive them."

"The fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie.
And 'tis a firmer conquest truly said,
To win the heart, than overthrow the head."

This is the Christian's crowning grace. It might ever be seen gleaming from the life of the meek and lowly Jesus. It is twice blessed. It blesses him that gives and him that takes. It is that love which beareth all things and endureth all things—which suffereth all things and is kind, which rejoiceth not in iniquity, but rejoiceth in the truth.

We submit the following considerations:

1. God has promised to forgive us on condition that we forgive others. "Forgive us our debts as we forgive our debtors." Forgive us all our debts as we forgive our debtors. Of him that hopes to be forgiven it is indispensably required that he forgive. It is absolute, binding always and everywhere. On this great duty eternity is suspended; and to him that refuses to practice it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain. He bolts the gates of heaven against himself. He chains himself to the chariot wheels of Satan. During the days of the feudal system, the different houses were at constant warfare. One of the Lords became enraged at a knight of another castle, and resolved to exterminate his house. His chaplain tried in vain to persuade him out of it. At length he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?" "I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My lord duke, you are silent," said the chaplain. "Will you be so good as to

continue to repeat the words after me, *if you dare say so?* Forgive us our trespasses *as we forgive* them that trespass against us." "I cannot," replied the duke. "Well, God cannot forgive you, for he has said so. He himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others* is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," said he; "I will finish my prayer. 'My God, my Father, pardon me. Forgive me, as I desire to forgive him who has offended me. Lead me not into temptation, but deliver me from evil!'" "Amen!" said the chaplain. "Amen!" repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he learned to apply it to himself. "Forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. 3:13. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14,15. The parable of the king and his debtor is a fearful exemplification of the rule, "with what measure ye mete, it shall be measured to you again." The king forgave £60,000,000 of gold. The debtor refused to forgive £3. Then the king arrested him and delivered him to the tormentors, till he should pay all that was due. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18:23-35.

2. Christian forgiveness requires us to go to our offended brother and make every possible effort to be reconciled. This is the way God deals with us. We have offended him grievously and times out of number. Yet he comes down to us, makes known his willingness to pass over our offences, and pleads with us to be reconciled. And this he requires of us with reference to those who have offended us. Here there are two cases. The first is where our brother has a charge against us. In this case it is *plainly* our duty to go to him and make it right. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. Here we are plainly taught that we are to go to those who are offended at us and be reconciled. But you say the case is different when another has offended me. Am I bound to go to the brother who has wronged me and be reconciled? It is our imperative duty to go. No matter how great the offence, forgive him in your heart; go to him and kindly make overtures of reconciliation. This is the way to win your brother. Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plough. But the fortune of war changed, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow countryman, "Now take your revenge upon your enemy." This was in accordance with the custom of the age; and the Turk, supposing, as a matter of course,

that he would be tortured to death, swallowed poison. At this juncture the Hungarian nobleman came in and said to him, "Go in peace, you have nothing to fear." The Moslem was so impressed with this heavenly spirit, that he proclaimed with his dying breath, "I will not die a Moslem; but I die a Christian; for there is no religion but that of Christ which teaches forgiveness of injuries." "Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke 17:3. "Take heed," when your brother trespasses against you, does you any injury, puts any slight or affront upon you, if he be accessory to any damage done you in your person or property, take heed to yourselves at such a time, lest you be angry, and speak unadvisedly and rashly, vow revenge. "Rebuke him." Do not bear malice toward him, or meditate revenge. Go to him and tell him his fault. Perhaps he intended no harm, and the matter is ended. If he meditated evil in it, you have discharged the Christian duty of reproving sin. "If he repent, forgive him." Repentance is an absolute condition of forgiveness. If a child deliberately lies, and you forgive the child before he has exhibited any sorrow for the act, you make the child worse. This principle is always true; but it is our duty to awaken in the offender the spirit of penitence by manifesting towards him particular kindness and sincere, unalloyed good will. And these efforts are not to be suspended until he is reclaimed, if it takes a whole life time. "Forgive him." Forget the injury; never think of it again; by no means upbraid him with it. Cast it into the deep sea of eternal forgetfulness.

3. There is no limit to the number of times we are to forgive an offending brother. "Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy-times seven."—Matt. 18: 21, 22. Here we have a definite for an indefinite number. Our forgiveness is not to be measured by arithmetical rules. We are to forgive as long as we live. It must be as natural to forgive as to breathe, and as constant as the beating of the heart. This is the Christian triumph. He stoops to conquer; he is abased for exaltation; he suffers for a crown; he dies that he may live.

"We say our hearts are great and cannot yield,
Because they cannot yield, it proves them poor;
Great hearts are task'd beyond their power, but sold
The weakest lion will the loudest roar.
Truth's school for certain doth this same allow,
High-heartedness doth sometimes teach to bow.
A noble heart doth teach a virtuous scorn,
To scorn to owe a duty overlong;
To scorn to be for benefits forborne,
To scorn to lie, to scorn to do a wrong,
To scorn to bear an injury in mind,
To scorn a free-born heart slave-like to bind.
But if for wrongs we needs revenge must have,
Then be our vengeance of the noblest kind;
Do we his body from our fury save,
And let our hate prevail against our mind?
What can 'gainst him a greater vengeance be,
Than make his foe more worthy far than he?"

SOME QUESTIONS AND ANSWERS.

WE referred in our June number to the decision in the Ferguson bequest case. We have since had in our hands the proof and appendix for the parties, and we make a few extracts. They are profitable reading. The main question is, Is the *quoad civilia* Synod, or the Synod of our brethren in Scotland the Reformed Presbyterian Synod? The reader must make the comments and study to keep a clear conscience.

REV. JOHN KAY, *Examined*.—I am a minister of the Reformed Presbyterian Church at Coatbridge, ecclesiastically united to the Free Church. It is not a full description of my position to say that I am a minister of the Free Church at Coatbridge. (Q.) Is it a right or a wrong description? (A.) It is not complete.

W. H. GOOLD, D. D., *Examined*.—(Q.) Is it your view that the Free Church came to agree with you, and not you with them? (A.) Not exactly. I cannot answer for their mind on the subject. (Q.) They accepted the qualification which you insisted on? (A.) Yes, (the owning of the Confession of Faith in connection with the Act of 1647.)

Up to the time when I received fresh light on the nature of the oath, I always argued to the effect that it would be wise for the members of the church to abstain from the exercise of the elective franchise.

(Q.) A minister or elder of what was the Reformed Presbyterian Church prior to 1876, would now be truly described as a minister or elder of the Free Church of Scotland. (A.) Of a church that has the name or designation now of the Free Church.

There was a difficulty before the repeal of the Test and Corporation Acts. There was, at the repeal, a change in the spirit and scope of the British Government, through which our consciences obtained relief, which they would not have had before. That obliged us to examine the civil system of these realms under a new light that Providence had given us. (Q.) What is the earliest period at which, from an examination of all the documents, you would have felt justified in uniting with the Free Church? (A.) I confess I feel a difficulty in answering that question. The ministers and elders of the majority of the Synod are eligible for election as members of the General Assembly and other courts of the Free Church, without any distinction as regards membership. It is true to say that such ministers and elders are in full communion with the Free Church.

The Moderator of the *quoad civilia* Synod of the Reformed Presbyterian Church is Mr. Edgar, of Glasgow, which last met in March. 1877. I had been the previous Moderator, and according to the usage in such circumstances I opened the court, and immediately another Moderator was appointed. The Synod, which meets annually, is appointed to meet again next month. I can hardly say whether its numbers are diminishing or not. I know of one instance, Eaglesham, in which the congregation has been dissolved, because in the village it was needless to have two Free Church congregations. The Synod is composed as formerly of ministers of the Reformed Presby-

terian Church, and elders appointed by the sessions. (Q.) Are those elders necessarily persons who joined the Free Church in 1876, or may they be persons who were members of the Free Church of Scotland prior to that date? (A.) That is a matter of fact I cannot answer. I don't know any rule on the subject.

By the Court.—In supplying the place of a minister who dies, it is understood that the minister who succeeds him in that congregation is a member of the Synod, whether he was a member of the Reformed Presbyterian Synod before the union with the Free Church or not. The same applies to elders; but that is a case which has not yet occurred. (Q.) So that, within a time, however long, the whole members of that *quoad civilia* Synod will be ministers of the Free Church? (A.) Yes; that is to say, they would be ordained in the present Free Church, and ecclesiastically subject to her judicatories, and no others.

REV. DR. BINNIE, *Examined.*—(Q.) Have you any doubt that the peculiar relation of your church to the civil government, as set forth in the passage of the testimony shown to you, was popularly regarded as the essential distinction between your church and other Presbyterian bodies? (A.) No doubt. (Q.) In 1863 did you explain to applicants for admission that a change had been made in regard to the relations of the church to the state? (A.) Of course I did not, for I did not understand that there was a change. (Q.) Did you require the assent of the applicant to the testimony of the church in 1863 as before? (A.) Of course I did—an acknowledgment of the testimonies. (Q.) Was there not a change in the view of your church in regard to its relations with the state and the matter of the elective franchise? (A.) In regard to the exercise of discipline for certain acts, but no further. (Q.) In 1863 was it a breach of a member's testimony if he took the oath of allegiance, or voted for a member of Parliament? (A.) It was regarded as inconsistent in him. (Q.) Was it a breach of the testimony of a member of the Reformed Presbyterian Church? (A.) That is an expression I have not been in the habit of using at all. (Q.) Does it not come to this, that what you admit to have been popularly regarded as the distinctive feature of your body ceased to exist after 1863? (A.) By no means. (Q.) Is it not the case that a member could not vote at an election without a breach of his testimony? (A.) No more than after 1863. (Q.) Did the proceedings of 1863 make no difference at all on the matter of the elective franchise? (A.) Yes, it did. If the church's censure was carried to the extent of excluding a man from church privileges because of his voting, its sentence would be contrary to the deliverance of 1863. Prior to 1863 a session might, in conformity with the law of the church, expel a member for voting; but I am not aware of any instance of that. After 1863 the session could not have expelled him for that act, in accordance with the law of the church. (Q.) Do you think that a material difference? (A.) Not a very material difference. I would not in conscience have put anybody out, prior to 1863, for that act. (Q.) Must you not admit that what would have been a breach of a man's testimony prior to 1863, ceased to be a breach of his testimony in respect of the resolution of

1863? (A.) I am not prepared to admit that. I would, after 1863, have used private persuasions. (Q.) Was it not because he had made himself amenable to the law of the church by assenting to the clause in the testimony about the elective franchise? (A.) It would not be because he made himself amenable, but because he entered a church which protested against certain things in the constitution.

By the Court.—(Q.) If he did not assent to the doctrine, why could it be a breach of the testimony if he voted? (A.) It was regarded as a breach of the testimony of the church. (Q.) It was a breach by him because he had undertaken to adhere to that testimony? (A.) In a sense it was. (Q.) And before 1863 he was punishable by expulsion, and after 1863 he was no longer so? (A.) Precisely.

REV. JOHN McDERMID, *Examined.*—(Q.) The testimony says: "Such as are in ecclesiastical fellowship with us cannot, without a breach of their testimony, hold fellowship with the civil government." Did you not require the assent of the applicant to that statement? (A.) Yes, with explanations—explanations that would guard him against being supposed to be identified with the civil government if he took the oath of allegiance. (Q.) The testimony says that a man cannot take that oath without a breach of his testimony. Did you tell him that he could? (A.) I have told members of the church that it appeared to me to be an extreme view. The law of the church insisted on it, but it was almost never carried into effect. (Q.) Was your practice this, you required their assent to this testimony, and told them that it said they could not take the oath without a breach of their testimony, but yet that they could do so if they chose? (A.) There is no person but must admit that while a change of mind is going on in a church, or when a church is passing from one state to another, there is manifest inconsistency. (Q.) But those who could understand it would say that they could not exercise the vote or take the oath without a breach of the testimony? (A.) Well, be it so; it was a breach.

ALEXANDER RONALDSON, *Examined.*—In the year 1837 I was admitted a member of the Reformed Presbyterian congregation at Wick by the Rev. Dr. Symington, and in 1851, while a member of that congregation, I voted at the Parliamentary election at Wick. I left Glasgow in 1858 to be a police constable at Stromness. There was no Reformed Presbyterian Church there at the time. The congregation was formed, and I was chosen one of the elders while I held the offices I have described. (Q.) Which notoriously inferred the taking and abiding by those oaths? (A.) Yes. Before I voted and took the oaths successively, as I have mentioned, I had carefully considered whether those were acts inconsistent with the principles of my church, and I came to the conclusion that they were not. I have had no reason to change that view down to this time. * * * (Q.) And that you were a member under it? (A.) Yes; but I took it with the reservations in the preceding one, and I interpreted according to my own judgment. (Q.) It says that you cannot as a member, without breach of your testimony, hold fellowship with the civil government by taking the oath of allegiance. Was your reservation this, that you read

"could" for "cannot?" (A.) No. (Q.) And you took this portion of the testimony with a reservation which made it not a breach of the testimony on your part to take the oath? (A.) Yes; in my opinion.

MATTHEW SMITH, *Examined*.—I joined the Reformed Presbyterian Church at Kilmarnock in 1857, and was chosen and ordained an elder in 1861. I have voted for town councilman from 1858. I never heard of any one being called in question by the session or minister of our congregation for voting. No case has been brought before the session since I was a member. I know my father acted on juries. In exercising the franchise I did not consider that I was doing anything contrary to the principles of my church. I was aware that some did not exercise it, and that it was contrary to some extent to part of the last testimony; but in our congregation there was no question about it at all. There was a difficulty about the last testimony.

Cross for Pursuers.—The difficulty was that some members had conscientious scruples. (Q.) That they committed a breach of the testimony if they voted? (A.) I suppose that was what they meant. I don't know their reason for having scruples. I accepted the testimony when admitted a member. (Q.) And your conscience stretched more readily than theirs? (A.) Yes. (Q.) Was that the difference between you and them? (A.) Exactly.

Counsel for T. Binnie and others stated that they had many other witnesses for the purpose of giving evidence similar to that of the last few witnesses.

The Lord Ordinary stated there had been enough evidence of that kind.

COVENANTING IN NEW ENGLAND.

AMONG other expedients for the reformation of religion in New England by the Reforming Synod of 1679, was that of renewing their religious and church covenants. With the recommendation of the synod many of the churches of the Massachusetts Bay Colony complied.

"In short, many of the churches, under the conduct of their holy pastors, having on previous days of fasting and prayer set apart for that purpose, considered the expectations of God concerning them, they were willing anew to declare their most explicit consent unto the covenant of grace, and most explicitly to engage a growing watchfulness in such duties of the covenant as were more peculiarly accommodated unto their present circumstances. When their preparatory church-meetings had produced concurrence in their resolution, they publicly devoted another day to fasting and prayer, whereat a vast confluence of other neighbors were usually present; and on this day, the minister of the place, having in the forenoon prayed and preached suitably to the occasion, he proceeded then to read the covenant; whereunto the assent of the churches was then expressed, by the brethren lifting up their hands, and by the women only standing up; and though in some churches none but the communicants, yet in others those also which

we call the children of the church, were actively concerned in these transactions. But ordinarily in the afternoon, some other minister prayed and preached and inculcated the covenant obligations; and many thousands of spectators will testify that they never saw the special presence of the great God our Saviour more notably discovered, than in the solemnities of these opportunities.

The forms used by the several churches in the renewal of covenant were not in all points the same, nor did our churches at all find that this *vari-formity* was an inconvenience, but that it gave them a liberty and advantage to consult their own edification by adapting their forms with their own special circumstances. However, the form which, with little variation, was most used, was the following :

"We, who through the exceeding riches of the grace and patience of God, do continue to be a church of Christ, being now assembled in the holy presence of God, in the name of the Lord Jesus Christ, after humble confession of our manifold breaches of the covenant, before the Lord our God, and earnest supplication of pardoning mercy through the blood of Christ, and deep acknowledgment of our great unworthiness to be owned to be the Lord's covenant-people ; also, acknowledging our own inability to keep covenant with God, or to perform any spiritual duty unless the Lord Jesus do enable us thereunto by his Spirit dwelling in us ; and being awfully sensible that it is a dreadful thing for sinful dust and ashes personally to transact with the infinitely glorious majesty of Heaven and earth ; we do in humble confidence of his gracious assistance and acceptance through Christ, each one of us, for ourselves, and jointly as a church of the living God, and one with another, in manner following :

"We do give up ourselves to that God, whose name alone is Jehovah, Father, Son, and Holy Ghost, the one only true and living God, and to our blessed Lord Jesus Christ, as our only blessed Saviour, prophet, priest and king, over our souls, and only mediator of the covenant of grace, promising, by the help of his Spirit and grace, to cleave unto God, as our chief good, and to the Lord Jesus Christ, by faith and gospel obedience, as becometh his covenant people, forever.

"We do also give up our offspring unto God in Jesus Christ, avouching the Lord to be our God and the God of our children, and ourselves with our children to be his people ; humbly adoring the grace of God, that we and our offspring with us may be looked upon to be the Lord's.

"We do also give up ourselves one to another in the Lord, and according to the will of God ; freely covenanting and binding ourselves to walk together as a right ordered congregation and church of Christ. in all the ways of his worship, according to the holy rules of the Word of God, promising in brotherly love to watch over one another's souls faithfully, and to submit ourselves unto the discipline and government of Christ in his church, and duly to attend to all those ordinances which Christ hath instituted in his church, and commanded to be attended by his people, according to the order of the gospel and degrees

of communion unto which we have attained ; not resting in measures attained, but pressing after all.

"And whereas, the messengers of these churches, who have met together in the name of Christ, to inquire into the reason of God's controversy with his people, have taken notice of many provoking evils as the procuring causes of the judgments of God upon New England ; so far as we or any of us have been guilty of provoking God by any sin therein discovered to us, we desire from our hearts to bewail it before the Lord, and humbly to entreat for pardoning mercy, for the sake of the blood of the everlasting covenant. And as an expedient to the reformation of those evils, or whatsoever else have provoked the eyes of God's glory amongst us, we do freely engage and promise, as in the presence of God :

"First. That we will, Christ helping, endeavor every one of us to reform our heart and life by seeking to mortify all our sin, and laboring to walk more closely with God than ever yet we have done ; and will continue to worship God in public, private and secret, and this without formality or hypocrisy, and more fully and faithfully than heretofore to discharge all covenant duties, one to another, in church communion.

"Secondly. To walk before God in our houses, with a perfect heart, and that we will uphold the worship of God therein continually, according as he in his word doth require ; both in respect of prayer and reading the Scriptures, that so the word of God may dwell richly in us ; and we will do what in us lies to bring up our children for Christ, that they may be such as have the Lord's name put upon them by a solemn dedication to God in Christ, ought to be. And will therefore, as need shall be, catechise, exhort and charge them to the fear of the Lord ; and endeavor to set an holy example before them, and be much in prayer for their conversion and salvation.

"Thirdly. To endeavor to be free from the sins of the times, especially those sins which have been by the late synod solemnly declared and evidenced to be the evils that have brought the judgments of God upon New England ; and in our places to endeavor the suppression thereof, and be careful so to walk as that we may not give occasion to others to sin, or speak evil of our holy profession.

"Now, that we may observe and keep this sacred covenant and all the branches of it inviolable for ever, we desire to deny ourselves and to depend wholly upon the power of the eternal Spirit of grace, and on the free mercy of God and merit of Christ Jesus, and where we shall fail there to wait upon the Lord Jesus for pardon, acceptance and healing, for his name's sake."

SELECTED.

"THE PLYMOUTH BRETHREN"

BY JOHN BROWN, A. M., STRAWBERRY POINT, IOWA.

IN several religious periodicals I observe that Mr. Moody is not only condemned for administering the Lord's supper without ordination, but classed with "the Plymouth Brethren" on that account. It is not my intention either to justify or condemn Mr. Moody ; but I should like to state some facts in connection with the subject.

When I was chosen pastor of the Baptist church at Coleraine, in Ireland, about thirty years ago, I insisted on being ordained with the imposition of hands. But not only was I opposed by the church—I could not find even a single minister holding my views on the subject. Eustace Carey, nephew of Dr. Carey, happened to preach for me about that time, and in the close of his sermon he made a reference or two to me, recognizing me as a pastor, and that was all there was of it. I never felt satisfied, and about twenty years after, I accepted a call to the pastorate of the Baptist church at Oswaldtwistle, in England, where I was ordained by “the laying on of the hands of the presbytery.”

I do not know a Baptist minister in Ireland who has been regularly ordained *as such*. Mr. Henry, of Belfast, and Mr. McVicker, of Ballymena, received ordination among the Covenanters before they became Baptists; but they have now gone over to the “Brethren.” Not only is ordination deemed unnecessary; but in the absence of a minister, it is usual for a deacon, or even a private member, to administer the Lord’s supper. This was the custom of the church at Tubbermore, over which church the venerable Dr. Carson presided; it was the custom of the church at Coleraine, over which his son, Dr. George Carson, presided until his death, and over which I presided during a term of five years; and, I believe, is the custom of the churches generally. If the administration of the Lord’s supper without ordination be a distinguishing mark of the Plymouth Brethren, then *all the Baptists in Ireland are Plymouth Brethren*. This sweeping assertion I know will not be contradicted, and, if I am not greatly mistaken, it will include the bitterest of all their accusers.

I think it is due to the Plymouth Brethren, to acknowledge that they are, generally, sound in doctrine, and exemplary in practice; but as they recognize no standard of faith except the Scriptures, and as they admit to communion all whom they regard as the children of God, whatever their views on minor matters may be, it is difficult to ascertain their real sentiments. I believe, however, they are unanimous in holding the following points: the total depravity of human nature, and, consequently, the impossibility of being justified by works; the perfect sufficiency of the satisfaction of Christ to save the chief of sinners; the absolute, eternal and unconditional election of the people of God; the necessity of regeneration and holiness in order to admission into the heavenly kingdom; the personal reign of Christ upon earth during the millenium; the weekly observance of the Lord’s supper; free communion with all the people of God; the unlawfulness of being called by any sectarian name, and an open ministry. On the last point, however, I understand they are not quite unanimous, as some of them approve of a regularly appointed eldership.

May the Lord deliver them and us from whatever errors we may hold, and in the meantime while differences exist among the people of God, let us “contend earnestly” for every atom of “the faith which was once delivered to the saints;” but let us “speak the truth in love.”

THE WEB OF LIFE.*

MAN is a complex being. He is designed by the Creator to fill up the chasm existing between the natural and the spiritual world. The great architect framed this being, but it was still an inert structure. A more noble work was performed. The immortal spirit, the soul, the divine essence, the prime mover of this majestic frame, was applied. Is it any wonder, then, as the Infinite stood and gazed on this grand and noble work, that he pronounced it very good? Authority was shown, which man with boasted freedom immediately infringed. The Eternal gave his first command. Man, ignorant of the great abyss of turmoil he was entering, transgressed the precept. His life is no longer one of perfect bliss, but appears as a figured fabric of many hues—a web that implies eternity, arranged by the great weaver of events.

The royal mandate has placed man as a weaver in the loom of the world, with time for his warp. This is not the loom of India, weaving fabrics rich and fair—'tis not a loom whose motions show the power of human skill. These wondrous combinations prove a greater mechanism—their arranger divine. By the revolving of the wheels the shuttle flies, and a thread that will wear till "time is no more," is added at every cast. Threads of action are left behind, which if noble, will stand as monuments of moral and mental character, and be models to all succeeding generations. Years after death has palsied the hands and stilled the busy laboratory of the brain, the souls of the sculptor and artist still talk eloquently to us through the chiselled marble or colored canvas. They may visibly disappear, but they are like the dewdrop whose results will remain when it has vanished in the sun.

In youth our characters, moral and mental, are that by which we will invariably be measured. Our characters are then stamped, and no subsequent years of application or moral worth can ever entirely do away with impressions made.

Deeds are the pulse of time, and this beating life, righteous or unrighteous, when done must throb in after-throbs till time itself be laid in stillness, and the universe quiver and breathe no more. But our most renowned deeds die; the foundations we lay time plows up and scarcely a trace remains. We build with what we deem eternal rock, yet a distant age asks where the fabric stood. The dead lie where the hands of the living placed them, but we have their qualities with us still. We turn back the wheel of time and search the dusty records of the past, and these unfold to us the names of those whose tombs are somewhere in the wide domain of whose dust they were formed. Yes, and their reputation will stand till "the stream of time has poured the last drop of its waters into the ocean of eternity." The fragrance of the past remains when placed in memory's crystal urn. The ceaseless echo of our lives ever and anon rushes before us. Of these threads of life some are bright with the light of joy, some dark with the stains of sorrow, but the intermingling of all is needed to complete the varied pattern of the web.

*Read by Miss Sarah Alexander at a literary entertainment given in Northwood, O., May 28th, and published at the request of numerous friends.

As the sun and clouds lend their influence to mature the grain for harvest, so joy and sorrow must blend to make our pleasures pure. None find happiness unblighted, or without some thistly sorrow at its side. The joy that is light and frivolous is purely selfish, isolated and transient. The vastness and wealth of our souls will remain unknown even to ourselves, till the plowshare of affliction has passed through them. In the language of poetry, man is a pendulum betwixt a smile and a tear. He is physically, as well as morally, a thing of shreds and patches, borrowed unequally from good and bad ancestors, and a misfit from the start. Like a cassia, he is best proved by being bruised. But hope, man's best and constant friend, is given as a cynosure—the star of his youth and the solace of his old age.

When our sun seems sinking behind the clouds of doubt, when pleasures glimmer and fade, then hope springs to our rescue, and with serene voice tells us of joys within our grasp. Although the monitor may tell of pearls never found, yet we pick up many gems, which, woven together, would form a beautiful diadem.

“It weaves sweet dreams of future days, their woofs are crossed with gold;
But ah! the tarnished and the tangled webs we hold.”

It says joy is always like to-morrow, still to come; here is fame, which many years you've sought; many times you've passed those fearful shoals in safety; one struggle more—scarce half a league from you is happiness!

We have no patience to wait and grow to eminence, so we are off on the wings of imagination and range through all desirable pursuits, and at once select an empire of greatness. Nature and fortune never combined to create such an elysium for fallen man as we can create for ourselves. But highest wisdom hath designed that the tissue shall be damasked in order to focalize our thoughts on him. We behold dim, confused masses of warp and woof—we attempt to unravel the intricate meshes of the tangled web, and only succeed in drawing it into a hopeless snarl. When the last strand is woven, when the web is cut off for want of thread, we stand on a narrow isthmus between two eternities. We see nothing but impenetrable darkness on the one hand, and doubts and conjecture still more perplexing on the other. Most gladly would we take an observation as to whence we have come or whither we are hastening, but our telescope is too small, our compass too wavering, our plummet too short.

We must take an awful expedition that is accelerated every moment it is delayed. Neither is the outfit less glowing or less forbidding than the voyage itself—the bark a coffin, the destination darkness, and the helmsman death.

But the worthy are transferred to that haven—the goal to the racer—the rest to the weary struggler. The immortal, which was thought to be shut up in the dark and silent tomb, and bound with hands of corruption at the same time with the mortal, has soared aloft to its Creator, God, and lives and rejoices in the splendor of his light. There the changeable shall give place to the unchangeable, the precarious to the

stable, and the beauty of visions and the effervescence of that which now is, to the splendor of a vision that shall not be dimmed or withdrawn forever.

The grim helmsman has piloted us over the river which divides our home from the land of joyful recollections. The portals of the past are numbered, and we stand on the threshold of earth's storm-beaten house. Although time is but a meteor's glare, yet, when the chequered web of life is unravelled in eternity, it will exhibit many title deeds for actions we have performed. To those whose life does not reap that harvest which should bring the rich rewards of its spring sowing and summer culture, the eye of memory runs backward through the long vista of years, and a desert rises in view, scorched and sterile as Sahara, without a single oasis of living green to relieve the dreary picture. Those wearing the imperial crown, glittering with gold and sparkling with goodly gems, can recount the weary battles of life, and re-enjoy the triumphs of good over evil which mark epochs in the onward march of time and life. As the sun of such a life sinks calmly beneath death's horizon, it throws back on the world a flood of light like summer's glorious sunset, and recalls scenes where here and there a cloud intervenes, pencilled o'er with hues that seem to be the gorgeous limnings of eternity.

EDITORIAL NOTES.

—We are sorry to say that “quack” medical advertisements still continue to disfigure the pages of the religious weeklies, and that they have now secured a place in papers that would be surprised if the foremost place in character were not conceded to them. These advertisements are inserted along with quasi-editorial commendations, that render the matter worse. These advertisements are some of them by men who thus claim to be physicians, and are therefore *doctors*, if anything, and yet they wish to be known as *Rev.* —. All this only serves to disgust educated and honorable physicians with many in the ministry, when they see them thus disseminating in their publications such notices. It is very strange, a moral anomaly we might call it, that men highly educated and with a high standard in matters of religion, should thus, in a number of cases, be the patrons and favorers of those who are ignored by the educated, trained physicians of the country, by the men who are really concerned for the advancement of medicine, and whose labors with those of their predecessors of like spirit, have been freeing the art of healing from this system of secret patented cures. These men are on the alert continually to discover something new and beneficial. They carefully note their cases and their researches, and they make public to their brethren their results in carefully prepared papers. These results are then sifted by their associates. They go forth to the world. By their character they stand or fall, and thus progress is made. Thus there is advance, and the general good is promoted. These men must then be satisfied with whatever of name comes to them as the fruit of toil. This course *broadens* medicine.

The other course to which we advert, is directly the opposite. It leads to the hiding of a remedy, to the turning of it to pecuniary gain, to demanding trust in the word of one in introducing a remedy into our bodies instead of the conclusions of the many (in the multitude of counsellors there is wisdom), it *narrows* medicine. We should think that the ministry, that editors of religious papers would have no difficulty as a matter of principle in deciding what course was right, and let the money side of the case go by.

We find in the *Christian Statesman* of June 20th, the following as to the character of the drugs so advertised :

"At a recent Convention of Pharmacists in England, was urged the importance of fixing some legal limits to the wholesale poisoning of the public by patent medicines. It was proposed that, even if it be impossible altogether to suppress the reaction of dishonest quackery upon vulgar superstition, the venders of nostrums be compelled to divulge the composition of their wares, and prevented from publishing mischievous and mendacious advertisements concerning them. Among the examples cited, including sundry "hair restorers," which, in direct contradiction to their advertised pretensions, contain poisonous quantities of lead, the most glaring one is a largely certified 'Sure Cure for the Opium Habit,' which is found on analysis to give two grains of morphine to the dose, recommended to be taken thrice a day. It is scarcely to be expected that American apothecaries, most of whom derive the larger part of their income from the sale of these secret nostrums, will join in the crusade preached by their British cousins; but it would be well if the American public were taught that ninety-nine hundredths of the proprietary medicines which flood the market are the products of uneducated impostors, either wholly inert or positively deleterious."

Will this probability then, in the ratio of 99 to 100, that they are giving publicity to a deception, lead the *religious* press (if not the *secular*, though in some cases they act with a higher standard,) to eschew this practice? We are afraid not. Any practice inconsistent with this note, the writer of this disavows.

—Carelessness in the drawing up of the statistical reports ought to be corrected, when attention has so often been called to it. We ask attention to the report of the Committee on Presbyterian Reports in the last Minutes on this subject. The following is the action of the Synod of 1876 reported by the same committee: "As many of the statistical tables were incorrect in their statements of the aggregate amounts of columns and of congregations, giving the committee no little trouble, we would therefore recommend: 1st. That Clerks of Sessions and Presbyteries be directed to be more careful in making out accurate tables," &c., &c.

There is a certain amount of clerical work connected with the putting of these reports into the hands of the printers in a shape for publication. But that is a little matter compared with what we had to do last month to render some of them intelligible. Much of the confusion is owing to the reporting of cents (which is not to be done, see Minutes, 1876), and by the erasure of these and the altering of figures, some of the reports have been made very unsightly. Yet even this will not explain the condition in which some of the reports were at the last Synod. Some one has to set them right, and it is not fair to roll one's own work over on others. We have enough to attend to with-

out spending hours in doing what Clerks of Presbyteries ought to have done in the drawing up of a neat, correct statistical table. The tables of Ohio, Pittsburgh and Iowa Presbyteries should not be included in any strictures as above.

—Mr. Robert McKinney died at the home of his brother-in-law, Mr. Pierce, at Bellevue, Allegheny county, Pa., on the 4th day of July. He was licensed to preach the gospel April, 1877, by the Pittsburgh Presbytery, at the close of his third year in the Seminary, and fulfilled appointments during last summer, preaching in a number of the vacancies with acceptance. As the result he was called to the congregation at Ballibay, near Camptown, Pa., under the care of the New York Presbytery.

He was married in September last to Miss Nannie Gray, of Butler Co., Pa. They came together to Allegheny last fall, when he began the studies of his last year in the Seminary. He was able to do but little. Disease by that time had gained a strong hold upon him. During his summer preaching he had caught cold in the ears while travelling at night. Phthisis soon developed and made rapid progress.

Mr. McKinney, accompanied by his wife, went, in the early part of the present year, to Florida, in hope of being benefited or at least of prolonging his life, but while there he was weakened by hemorrhages, and was soon laid on his bed from weakness. His brother William, (formerly stationed at Camden, Ala.,) went South to him in May, but it was not until some weeks had elapsed that he could bring him home. They arrived in New York the week of June 23, whence he was taken to his brother-in-law's. The intense heat of the days that followed we all remember. On July 4th his spirit ceased its struggles, and he yielded up his life.

A short ministry for Christ; yet he did what he could, and God looks upon the heart.

His early years gave no indication that his end would come so soon. He was of an active spirit, and was tall and well-proportioned and appeared to be strong, yet when disease laid its hand upon him, his earthly tabernacle was soon dissolved.

He died in peace. He knew the scriptures from a child, he rejoiced in Christ as his Saviour, and though he had ties to sunder with a large circle of kindred, with the wife of less than a year, yet he did not complain. He had strength on the bed of languishing.

ECCLESIASTICAL.

COMMUNION AT LONG BRANCH, MO.

On Sabbath, the 19th of May, the congregation of Long Branch, Mo., held their first communion. It was a season of unusual interest to Rev. D. McKee and myself, who conducted the service. Quite a number of the community around who had never witnessed our communion before were present each day

and manifested a deep interest. We were more than ever impressed with the importance and appropriateness of each part of the service. Coming around as our communions do twice a year, they are so well calculated to be seasons of revival, and we trust no axe or hammer will ever deface this beautiful carved work. Thirty-six communicants sat down at two tables, a goodly number of young persons obeying for the first time their Saviour's dying command, "do this in remembrance of me." Four years ago a few families of Covenanters located in this new country; now there are sixteen families, representing in all seventy-eight persons. They are situated twenty-five miles south of Clarinda, in one of the richest farming countries in the west. There is still plenty of new land which can be obtained at from \$7.00 to \$10.00 per acre. The brethren here expect to have a church building erected before winter. Several hundred dollars are already subscribed for this purpose. I have accepted an invitation from the brethren here to labor in this field, and expect to be on the ground about the first of July.

M. A. GAULT,

Present address, Hazel Grove, Mo.

BURLINGTON, IOWA.

Iowa Presbytery has recommended Burlington Mission Station to the Central Board of Missions for such assistance as will maintain a laborer there six months. There are twelve members there, who have subscribed \$245.00.

NEW ALEXANDRIA CONGREGATION.

MESSRS. EDITORS—Please give space in your columns to the following letter, from the relatives of our late pastor to the congregation, thanking them for their kind and considerate treatment towards their pastor in his affliction; which by vote of the congregation was accepted.

R. A. DORNAN, *Sec. of congregation.*

To the Officers and Members of the New Alexandria and Greensburg Congregation :

Dear Friends: We, the parents, brothers and sisters of your late pastor, desire to express our high appreciation of the kind and considerate treatment he received from you, when, for more than three years, by the failure of his voice he was prevented from preaching to you the gospel of Christ. Instead of making this an occasion for seeking a dissolution of the relation between him and you, you refused even to entertain the thought, but clung to him with a devotion worthy of all commendation, providing cheerfully for his support and hoping that in answer to your prayers, God would restore him to his wonted health. We have been silent witnesses of your generous devotion, and, now that your beloved pastor has entered upon his reward, we who survive him would testify to you our sincere and heartfelt gratitude. Your kindness to your pastor "was an odor of a sweet smell, a sacrifice acceptable, well pleasing to God," and we are sure that our "God shall supply all your need according to his riches in glory by Christ Jesus."

THOS. SPROULL,

M. W. SPROULL,

MRS. C. W. S. NEWELL,

R. D. SPROULL,

J. W. SPROULL,

MRS. M. M. S. TRUMBULL,

W. O. SPROULL,

THEO. SPROULL.

ALLEGHENY, PA., April, 1878.

RESOLUTIONS ADOPTED BY THE LADIES' MISSIONARY SOCIETY.

WHEREAS, God in his all-wise yet mysterious providence has seen fit to remove by death, while far from home and loved ones, our beloved pastor,
A. Sproull.

Resolved, That we as a society endeavor to hereby put on record our high appreciation of his Christian character, as exemplified in his upright, consistent life, kindness of heart, courtesy of manners, and especially his earnest and energetic efforts for the advancement of Christ's cause and kingdom in the world.

Resolved, That whatever this society has accomplished or may yet accomplish in sending the good news of the gospel to heathen lands, it owes its existence and largely its present prosperity to the earnest efforts of him whose loss we now so sadly mourn. And that as a lasting tribute to his memory, as well as love for the Master whom he so faithfully served, we shall be more faithful laborers in the work in which he so much helped and encouraged us, both by his presence and cheering words, though uttered with difficulty and for a time scarcely audible, yet not to be forgotten, but cherished in tender remembrance, stimulating us to greater zeal in every good word and work.

Resolved, That while we feel a deep sense of our own personal loss and endeavor to bow with submission to the wisdom that guides and the hand that wields the stroke, we would tender our heart-felt, sisterly sympathy to our highly esteemed president, the sorrow-stricken wife of our pastor, who so early in life has been bereaved of one so near and dear to her, now clad in the garb of widowhood, with her little one not yet learned to lisp a father's name or know his tender love. Hoping she may continue to abide with us, we can only invoke divine grace and consolation to sustain her in this her time of sore bereavement, in the confidence that the dear departed one, freed from pain or sorrow, is now among those servants of Christ who have finished their course in faith and now "rest from their labors and their works do follow them."

Resolved, That we express our sympathy also to the aged and honored father and mother, brothers and sisters, and other relatives of our dear departed friend, assuring them that we will cherish his memory with the greatest respect and affection. And while we mourn with them this seeming irreparable loss, we would remember that his death was but a transition from the earthly labors to the paradise of God.

Resolved, That a copy of these resolutions be given to the widow and sent to the parents of the departed, and that a copy be sent to the REFORMED PRESBYTERIAN AND COVENANTER, and also to *Our Banner*, for publication.

MRS. JANE ALSWORTH,
MISS FANNIE DU SHANE, } *Com.*
MRS. J. C. STEELE,

RESOLUTIONS OF THE SABBATH SCHOOL.

WHEREAS, It has pleased our Heavenly Father in the exercise of his inscrutable but wise providence, to call to himself our highly esteemed superintendent, the Rev. T. A. Sproull; therefore,

Resolved, 1st, That while we desire to bow in humble submission to this dispensation of the divine will, we deplore his removal as depriving us of an efficient Sabbath School worker, to whom belongs the honor of having been the first to organize a Sabbath School in our congregation.

Resolved, 2d, That we regard his sudden and unexpected decease as an urgent call to increased earnestness and energy in our Sabbath School work, and would hear the Master saying to us, work while it is day, for the night cometh when no man can work.

Resolved, 3d, That we express for his surviving wife and fatherless child our sincere sympathy, and in our prayers commend them to the tender care of the compassionate Saviour.

Resolved, 4th, That a copy of these resolutions be forwarded to the widow and other relatives of the deceased, and for publication in the periodicals of the church.

JOHN CANNON,
SAMUEL PATTERSON, JR., } Com.
S. M. STEELE,

CORRESPONDENCE.

TO THE EDITORS OF THE REFORMED PRESBYTERIAN AND COVENANTER:—It has come to my knowledge, through officers of Geneva College, that certain of the statements made at last Synod as to the use of the "Incidental Fund" have been misunderstood. The impression some have received is, that moneys paid for a definite purpose have been misappropriated. Nothing was farther from my intention in anything I said than to make such an impression, and very willingly do I thus publicly declare, that no charge of dishonesty in the use of money was made, or intended to be made. The Secretary of the Executive Board has allowed me to see a detailed statement of the receipts and expenditures of the Fund for the past year. The receipts amounted to \$270.00 and the expenditures to \$268.66. This is still consistent with what was said at Synod, that but a small portion of this sum was spent for repairs on the college buildings. A great part of it was expended on the purchase of fresh chemicals and apparatus for the laboratory—including stereopticon slides and appendages, &c. These, the Board holds, come under the head of "incidentals," and it is not my place here to call in question their opinion. All I wish to do is to express, through your pages, the regret that any one has mistaken the import of statements made by me; and to assure the church that the congregations and their officers in this vicinity are on the best of terms with the college and its officers, and are ever ready, as formerly, to do their part in making the school a useful institution to the church.

Yours respectfully,

GEO. KENNEDY.

NORTHWOOD, July 2d, 1878.

WABOO, NEB., June 19th, 1878.

MESSRS. EDITORS.—Allow me through your columns to give a short notice of Wahoo and surroundings, that those of our people who desire to emigrate to the West may call and see this country before settling elsewhere. Wahoo is over three years old, is the county seat of Saunders Co., Neb., about 40 miles west of Omaha and a little south; contains from 700 to 1,000 inhabitants, is growing rapidly, is in the midst of a very beautiful, fertile and productive country; the Omaha & Republican Valley R. R. passes through east and west, and there is a prospect of the extension of the Atchison & Nebraska R. R. from Lincoln 30 miles to the south to Fremont on the north, passing through our city, which will no doubt make this a very active business point. The present cheapness of land in this county will attract emigration as soon as the facts are known to those seeking homes in the West, and result in a speedy settlement of all vacant lands, and thus at once increase population, consumption and demand. Raw land rates at from \$5 to \$12 per acre, and improved farms can be had at about the same figures where cash can be paid. The prospect for an abundant crop is very flattering at present.

When sent here as a missionary, in January, 1876, the congregation numbered 20. There are now 57 members and an effective Sabbath School. We also have good school privileges, a church building free of debt, and the public ordinances every Sabbath. Any one desiring farther information can address Messrs. J. M. Lee, Joseph Manners, or Rev. J. A. Thompson, Wahoo, Saunders Co., Neb.

J. A. THOMPSON, Pastor.

HOME CIRCLE.

WARFARE.

Christian, when life's conflict rages,
 Serried ranks around thee close;
 Or, on picket lone, thou art standing,
 Target for the hidden foes:
 When, with artful wile, the ambush,
 And deep pit, in stealth are set;
 And with siren song, fiends seeking
 To entrap thee in their net;
 Do not faithless faint or waver!
 Jesus rules and knows it all:
 On his throne in highest heaven,
 Hears thy feeblest trusting call.
 He assigns thy post of duty:
 Do not seek the cross to shun;
 And though pressed to earth beneath it,
 In his strength shalt overcome.
 He can cover in the battle,
 When the fatal ball is sped;
 And not let one blow too many,
 Fall on thy unsheltered head.
 He, the true, unerring teacher,
 Gives the lesson and command;
 He knows well what is required
 Christ-like graces to expand.
 He wants *soldiers* for His army:
 Not one coward in that line!
 Skill and strength for work and warfare,
 Hearts aflame with grace divine.
 'Tis dire battle makes the veteran:
 Tempests wild the seaman bold:
 Sanctified, life's sorest trials
 Burn the dross, make pure the gold.
 Each fierce storm, that rocks the forest,
 Deeply roots its monarchs grand;
 And God's children, 'mid earth's fires,
 Grow more meet for his right hand.
 Then, look up with trust and gladness,
 Love divine directs thy way!
 Good and ill, at God's commandment,
 Bear thee on to endless day.
 When you gain that blessed refuge,
 You can rest in perfect peace;
 Now the trumpet's blast is urging
 War with life alone to cease.
 Satan, with his legions marshalled,
 Has usurped Messiah's throne;
 And the "Captain of Salvation,"
 Comes in might to take his own.
 Brighten, then, thy Christian armor;
 Wield with skill, the Spirit's sword.
 Keep thy heart a holy temple,
 Let thy life speak out for God!
 With the hand of Faith, cling firmly
 To the Master in deep trust;
 Then, though earth and hell assail thee,
 He can grind them small as dust.

"AN ARMOR BEARER."

April, 1878.

DEATH.

THE following beautiful lines were composed by Timothy Swan, the well known author of the celebrated tunes "China" and "Poland," when in the 72d year of his age. They were sent to his son, then a resident of New York:

"Ye ken, dear bairn, that we maun part,
When death, cauld death shall bid us start;
But when he'll send his dreadfu' dart

We canna say.

Sa' we'll be ready for his dart
Maist onie day.

"We'll keep a'right an' gude wi'in,
Our work will then be free fra' sin;
Upright we'll step thro' theck and thin,
Straight on our way.

Deal just wi' a', the prize we'll win
Maist onie day.

"Ye ken there's Ane what's just an' wise,
Has said that a' his bairns should rise,
An' soar aboon the lofty skies,

An' there shall stay.

Being weel prepared, we'll gain the prize
Maist onie day.

"When He wha made a' things just right
Shall ca' us hence to realms of light,
Be it morn, or noon, or e'en, or night,

We will obey.

We'll be prepared to ta' our flight
Maist onie day.

"Our lamps we'll fill brimfu' o' oil
That's gude and pure—that wulna spoil,
We'll keep them burnin' a' the while,

To light our way.

Our wark bein' done we'll quit the soil
Maist onie day."

ENIGMAS.

My *first* is found where thousands daily meet,
Thronging in haste from many a city street;
They meet—then part—each on his way proceeds;
Regardless, quite, of one another's needs.

My *second* was ingeniously invented
To meet the dangers which my *first* presented:
It undergoes, it overcomes them well;
As millions who have tested it, can tell.

My *whole*, is found but once on hallowed page;
(Though quite familiar in this modern age;)
Now, search me out in sacred history;
Then tell my name, and end my mystery.

R.

THE initials of the following form the name of one of the encampments of Israel in the wilderness:

The father of Obed,
A place where Israel encamped,
The father of Salmon,
The father of Assir,
The son of Seriah,

A son of Kohath,
One that sealed the covenant,
One of the sons of Levi,
One of the sons of Shamer,
One of the sons of Israel.

R. T. G., *Mars, Pa.*

BIBLE RIDDLE.

Make first a large ring, then an insect that flies,
Two-thirds a triangle, then midway unite,
Then half circle, joined to an upright likewise,
And then make an organ with which you have sight.
And then the triangle, be pleased to repeat,
Then organs of sight, two unite if you please,
And these give the name of a prophet complete.
Now, doubtless, this riddle you'll find out with ease.

POSEY.

ANSWERS. (*For June number.*)

BIBLE QUESTIONS.

1. Eccl. 1:15. 2. Eccl. 2:24. 3. James 4:15. 4. Ps. 86:8. 5. 2 Cor. 7:2.

ENIGMAS.

1. THE JEWS' CONVERSION.
 2. (Incorrectly given, several figures being omitted.) Jashub, Ephraim, Hiram, Og, Shishak, Hophni, Ahaz, Paphos, Hezekiah, Amethyst, Thomas—JEHOSHAPHAT.
 3. Your clevis is the letter U;
 A pair of Z's, the "zigzags two;"
 The means of sight, an I, we'll say;
 The angle true, the letter A;
 The uprights joined, an H unfold;
 UZZIAH, your answer now behold. R.
 4. The word is Tower.

MARRIAGES.

By Rev. James Dodds, Wednesday morning, May 22d, 1878, at the residence of the bride's aunt, MR. E. MILROY, of Northwood, Ohio, to MISS JEANNETTE ESPIE, of Vernon, Wisconsin.

By Rev. Robt. J. Sharpe, on June 18th, 1878, at the house of the bride's mother, 1720 Leib street, Philadelphia, MR. ROBT. F. GODFREY and MISS ELIZA LOUGHRIDGE, both of the above city.

By Revs. W. H. Vincent and D. B. Willson, June 28th, 1878, at the Fairfield U. P. Church, R. CAMERON ALLEN and LIZZIE S. LITTLE, of West Fairfield, Westmoreland Co., Pa.

By Rev. T. C. Sproull, Thursday evening, June 6th, at the residence of the bride's mother, in Ellsworth, Ohio, Mr. B. F. KIRKBRIDE and Miss ELLEN DICKSON, both of Mahoning Co., Ohio.

By the same, same place, July 4th, Mr. J. B. JORDAN and Miss ANNA J. DICKSON, both of Mahoning Co., Ohio.

OBITUARIES.

DIED, May 20th, ANNIE E. THOMSON, in the 42d year of her age. Miss Thomson, who will be remembered by many of our ministers and preachers as a member of the household of her uncle and aunt, William and Rosanna Thomson, at Scotland, Pa., was a lady of excellent Christian character, admired and loved by a large circle of acquaintances and friends. Her sickness was protracted and painful, resulting from a cancerous affection of the breast, but through all its weary and lingering months and years, Christ was glorified in the meekness and gentleness of her spirit and behavior. It is seldom that patience does its work so perfectly as in her. Her courage in suffering was wonderful; so calm and sweet, and withal so fearless and undaunted. She looked unto the Lord and waited for the God of her salvation, and he strengthened her unto all long-suffering and patience. It was a privilege to see her and converse with her, and no one could do so without feeling that there is a reality and power in the religion of Christ. But a greater privilege they had who saw her die. She knew that it was death, and rejoiced that it was. Of all who were present in the sad and mournful hour, she was the most tranquil and composed. She not only feared no evil, but had assurance of the highest good. Taking calm

leave of friends who were present to witness the closing scene and to see how a Christian dies, she fell asleep by the will of God and in sure hope of receiving for herself a crown of life.

Mrs. LYONS, wife of John Lyons, of the 1st Philadelphia congregation, died suddenly on June 27th: Many who receive this word will join the writer in sympathy with the bereaved husband and daughter.

MISSIONARY INTELLIGENCE.

FOREIGN.

LATAKIYEH, June 9th, 1878.

REV. S. O. WYLIE.—*Dear Sir:* God has shewed us strange things. He has caused us to drink the wine of astonishment. What shall we say, or how shall we answer him? We are dumb, for *thou* didst it.

Just as we were sitting around our table for the last time together, the Doctor's goods having reached the steamer, that terrible telegram came like a thunderbolt on Mr. Beattie. Mr. and Mrs. Eason had work in Suadiyeh to look after for the summer, and Mr. Beattie had gotten settled with us, ready to go to work. He had taken the Doctor's place in the opening religious exercises of the three schools, assembled every morning, and we felt that we could continue to carry on the extensive work we have in hands. But "man proposes and God disposes." He has taken "our masters from our heads to-day." It is his work. He will carry it on in his own way. He needs none of us.

Of those who gathered here when I came, eleven and a half years ago, I am the only one left. A heavy burden is laid on Mr. Eason's shoulders, but we all have our Saviour's promise, "As thy day, thy strength shall be." Oh! may he help us to cling closer to him.

On Sabbath we all gathered round the table of the Lord, perhaps for the last time on earth. Mr. and Mrs. Eason returned and Dr. Martin came from Antioch. The members living on the plain and mountains were not present. The last year has been one of distress and want, and now as the grain is ripe, or nearly so, those who have none creep in and steal, and so these members had to stay to watch what little they have. We had two full tables, and it was a season to be remembered. Some were under discipline for a neglect of ordinances, but the discipline seems to be salutary, for a better state of things seems evident. Family and public ordinances are better attended, but we need a reviving from on high. The "first love" has grown cold. We have access to many people, but the heavenly rain is withheld. Hard times are on the land; business is prostrate; the locusts have returned; God's judgments are poured out, but men will not learn righteousness. The Circassians roam lawlessly abroad, ready for everything, and the Government oppresses the poor Fellah as usual. He deserves no better fate, for "might is right" with him. They bite and devour one another, and are being consumed one of another. May God have mercy upon this miserable people, and send them repentance from on high, that he may return to them with blessings, instead of curses.

There were a number of applicants for membership, but all but one were advised to wait for more knowledge, and proof of their sincerity. This one, a young man who teaches French in our day school, was raised a Catholic. He joined the Greeks, without baptism, he says; and as our church does not acknowledge Catholic baptism, he was told he would have to be baptized. He was not ready for the acknowledgment that he had never been a Christian, and postponed the matter for further consideration.

We have three schools in operation outside. One at Gunameeya, 9 hours from here, taught by Muallim Isa. There are 25 pupils, girls and boys, and among them 8 Moslems. Another at Debbash, a village which was burned last summer. They asked this spring, that the teacher be returned. A third is on the plain, about 1½ hours from town, among the Shemalseya Nusirey. The 8 here continue as they were, except that some of the Fellahs children have gone out to harvest. Dr. Metheny will tell you of all our work and prospects. Please send us word as to the amount we will have to use for our work next winter, for we have to arrange our work at the school opening in fall, and teachers have to be engaged or dismissed beforehand. Brethren, pray for us. I am, yours, in the Lord's work,

B. CRAWFORD.

THE
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ORIGINAL.

OUR INVESTED FUNDS.

THERE is one part of the report of the Committee on Finance annually made to Synod that does not receive the attention it deserves—the part that relates to the invested funds of the church. The following figures are taken from the published minutes:

In 1872, when the first report of the Board of Trustees was made, the total investments, as reported, were \$50,950.00; in 1873, \$62,703.90; in 1874, \$69,225.21; in 1875, \$77,067.17; in 1876, \$83,338.18; in 1877, \$88,499.25, and in 1878, including cash on hand for investment, \$94,575.39. The increase last year, notwithstanding the hard times, was over \$6,000. In six years the fund has almost doubled. If the increase in the future be as large as it has been in the past, and there is no reason for supposing it will be less—the probability is it will be greater—the question as to the manner in which our investments can be most judiciously made will be of greatest importance, and occupy much of the time and attention of Synod.

There are some thoughts a study of these figures suggests, which we lay before our readers. As the growth of this fund depends on their contributions, we ask a careful perusal, and especially by those who are calculating on increasing the permanent investments by donations, or by bequests. A better way, we are persuaded, is that recommended at the close of this article.

Is it right for the church, year after year, to keep on accumulating large sums of money in this way and scrupulously treasuring it up never to be used? Such a course of conduct in the case of an individual we have no hesitation in condemning. Why not in the case of the church? Is the fact that all the income is to be expended in carrying on her work a sufficient justification?

Is it wise? A large amount of money is almost idle. We say almost, inasmuch as what it makes during the year is used, i. e., 5, 6, 7, 8, 9 or 10 cents on the dollar, provided there are no losses and the interest is paid promptly. Not one cent of the principal, however, can be touched. There may be excellent opportunities for doing good—unexpected, yet promising openings, which must, if at all, be

entered at once; the demands may be most pressing; willing laborers may be ready to respond, and yet because of a lack of money, nothing can be done—even though thousands of dollars are in the treasury of the church, the interest of which is to be expended, in perhaps the very way most needed, in accordance with the wishes of the donors.

It is easy to find illustrations showing the practical operations of such a system. Last winter the Central Board of Missions was obliged to abandon Camden, a most promising mission station, and to seriously contemplate the reduction of the force at Selma, simply because there were not sufficient funds to meet current expenses, and little probability there soon would be. An earnest appeal was made to the church; to it, however, but little attention was paid. At that very time there were invested, for the benefit of the Southern Mission, \$1,838.33, and to-day there are invested, for that same object, nearly \$5,000. Had the board been allowed the use of a part of that sum, our missionaries would be still at work in Camden, whereas now the last advices from that field are, that in the opinion of our friends there the door is effectually closed against us. Some of the laborers of the board in the West have remained for months without their salaries, although \$9,283.33 have been for some time invested or are on hand for investments, the income from which is to be appropriated to that very purpose; and to-day the total amount for investment is not much less than \$12,000. We have only one Foreign Mission. It has been eminently successful. Providence surely is indicating our duty. New fields, soon as practicable, should be entered upon. Never have there been more promising openings than those presented to the church to-day. If a call for laborers were addressed, there is no doubt that a prompt and cheerful response would be made. Suitable persons would be found. What is needed is money, and yet \$8,333.34 were reported among the invested funds for that purpose, at the last meeting of Synod, and to-day the amount is not less than \$15,000. In view of such facts, does it not appear absurd to make appeals to the church for funds to carry on its enterprises, when so much is almost idle? And yet appeals must be made. The principal cannot be touched. The donors so conditioned the gifts, and only by making known the necessity can the needed amount be obtained. Is there not something wrong, certainly unwise, when promising enterprises are seriously crippled, or it may be entirely abandoned because of a lack of funds; and yet the same minutes that convey that intelligence convey also the statement that thousands are treasured up by the church intended for those very purposes, and actually in her possession, and yet not a cent can she in such emergencies use? Rich and increased with goods, and yet poor!

By what term would be designated the conduct of a man extensively engaged in business, all his interests inseparably connected with it, who would never expend in its prosecution a dollar, except the interest of moneys invested, even although the refusal to do so would necessarily entail losses and prevent obtaining that success which a judicious investment would inevitably have secured? By what term should a similar course, when adopted by the

church, be characterized? What would be thought of the appeal of an individual for assistance, in even a good work, if it were generally known that thousands of dollars were securely invested by him for the prosecution of that very work, and annually the amount so invested was increasing, and yet not a dollar of it ever to be expended for the purpose, only the income realized from the investment? What must be thought of the church when she acts in a similar way? Suppose, for a moment, the entire principal were expended judiciously, how much good would result! How great the harvest we would have a right to expect! How much of a reward in the form of a blessing would not that faith secure which would invest in the Lord's work, to be used at once, all of its possessions! Who dare question, in the light of the promises made, and the myriads of answers to prayer recorded, and rewards of faith bestowed, that all her increased demands would be met? The gold and the silver are the Lord's, and he would, as he has done often in ways unexpected, supply the means with which to prosecute the work in which she so earnestly is engaged. If the faith of any in regard to this is weak, and he feels that the church, like a prudent man, should have invested funds upon which in all cases to fall back—something tangible upon which to depend—let him read Müller's Life of Trust, and he will be cured of his mistake. Now, is such a policy wise? Is the example such as we would like to commend? Would we be willing for our members practically to exemplify it in their contributions?

Is it safe? We do not propose to discuss the question whether or not the church is free from that corrupting influence which almost invariably manifests itself in connection with the handling of large sums of money for public purposes, and frequently for purposes of a benevolent character, of which of late we have had so many illustrations; or the other question, is there a danger that in the course of time these investments may be lost through defaulting? We prefer to take for granted that in these respects they will in the future be used as legitimately and be as absolutely safe as they are to-day. Even here, of course, wise precaution is advisable. The *New York Tribune*, in commenting on a recent defalcation in that city, makes some practical remarks that should be heeded. We refer, however, to another danger—losses from bad investments. Our funds have been managed thus far with consummate ability. The members of the Board of Trustees are largely known to the church as successful, capable, cautious and conscientious men. They have attended to her fiscal affairs with as much care as to their own private business, sparing neither pains nor time. To their unceasing attention are we indebted for the present admirable condition of our funds. But then we are not to consult exclusively for the present. It is wise to look ahead. The present board will not always continue. It is when persons who deservedly have the confidence of the entire church compose it that questions relating to it should be discussed. Twenty-five years hence, fifty years, or a hundred years, investments must still be made, and very probably many times larger than those of to-day. Complications of one kind or another will arise which will tax

to the utmost the wisdom of those who have them in charge. It will be a miracle if the choice of members of the board will always be as judicious as it has been thus far. It will be a still greater miracle if mistakes, and serious mistakes, will not be made, which will result in large losses. To-day it is no easy matter to invest a hundred thousand dollars. But what will it be when the amount is not a hundred thousand dollars, but a quarter or a half million, or even a million of dollars? A few years ago there was not the same trouble there is now. At the present time capital is seeking investment. Government bonds, school bonds, &c., some of which bear a high rate of interest, are being called in, and thus a large amount of money is daily thrown on the market and cannot be employed. The following statements were recently made in a paper read before the Bankers' Association, held at Saratoga: "Tell us how to invest one dollar to fifty millions, that would pay expenses and bring back five per cent., and money stands waiting ready and anxious to step into business. There are over twenty-five hundred millions in railroad bonds and stocks which pay the owners nothing. There are five hundred millions in iron furnaces and manufacturing establishments idle, and six hundred millions in shipping hopelessly tied up." In the light of such facts it will indeed be a miracle if at some time, in spite of the best care, our funds do not diminish from bad investments, and those enterprises which depend on the interest derived from them, be thereby seriously crippled. We think the future will show that either our funds must be invested at a very low rate of interest or remain to an extent idle, or else risks be run which in the end will result in heavy losses. If we correctly interpret the experience of others, and have read the history of the past aright, there is no doubt that investments for church purposes, intended to be permanent, are not safe.

Besides, is there any assurance that the money will always be applied in accordance with the wishes of the donors? In many cases we know it is used for very different objects, and sometimes has been perverted to purposes of a character wholly foreign from that originally intended. How much litigation is often thereby occasioned, the lawyers being the only persons in the end benefited! The litigation in connection with the Ferguson Bequest at the present time in Scotland, affords an illustration. The obvious intention of the donor has been set aside. Money intended to be in part used by our church is placed in the hands of those who have renounced her principles, and thus far has been employed to prove that Covenanters are in Great Britain outlaws. Even if the stigma be removed and the income flow in the channel originally intended, an amount of money will have been expended and bad feeling occasioned that will leave it for a long time a very doubtful question whether or not more harm or good has resulted from the bequest. It can easily be seen how under a great pressure money not needed for a time for the purpose originally intended may be loaned to another fund that is in great need, and which it will be very difficult to restore to the original one. The Theological Seminary building is a case in point. The debt on it is a disgrace to the church. It should long since have been paid. By the accumulation of interest that debt is daily increasing. This is not the worst. As stated on the floor of Synod, money intended for mission purposes is invested there, and the interest not being paid, so far as the object of the donor is concerned, it is idle. A curious question might arise in case the interest would remain unpaid for a number of years, viz.: whether or not it would be best to sell the building and appropriate the money to the purpose intended, or to forgive the debt, and to that extent misappropriate the money. We mention this simply as an illustration. No doubt arrangements will be made to pay the interest, and as soon as the attention of the church is properly called to the subject, the

entire amount due, and thus the memorial building be, as it should long ago have been, entirely free from debt. It at present, however, affords an illustration of the fact that with the best intentions, and apparently when proper precaution has been taken, funds may flow in a channel altogether different from that originally intended. It is almost impossible to so condition bequests or donations as to prevent this. No one can calculate on future contingencies. Those provisions that are intended to prevent, oftentimes, in the changed circumstances, actually accelerate.

There is another aspect in which this subject of invested funds may be viewed, which does not present it, in the opinion of many, in a very favorable light. In Pennsylvania the legal rate of interest is 6 per cent. The decisions of the courts lately have been in favor of the execution of the law, both in its spirit and letter. Clearly attempted evasions are punished with forfeiture of an amount equal to the surplus interest charged. A few corporations are authorized by their charters to take a higher rate. Our Board of Trustees, for instance, can loan money at 10 per cent. How long this power will be continued it is impossible to say, as there is a growing disposition to take away all privileges the result of special legislation. At the last legislature a resolution was offered directing the Attorney General to prepare a list of the names of all corporations so privileged, and a statement of the powers conferred. What became of the resolution, we cannot say, as we lost sight of the disposition made of it. As conscientious men, the members of the boards of any of the churches feel they must make the best they can out of the funds committed to their keeping. The result is, as of course is to be expected: the highest rate of interest allowable is frequently charged. The very best security, bond and mortgage, is obtained. Every one that has thought on the subject knows that as a rule where the interest is at a high rate, the borrower sooner or later will be unable to meet his obligations. The mortgage must be foreclosed, and when this is done by the agents of an ecclesiastical body, as nowadays is often the case, the sight is presented of the church selling a man, out of house and home, perhaps one of her own members, because of debt. She may be altogether justifiable in so doing. Still, somehow it don't look right. Possibly to save itself, a board may have to purchase the property, and then the money will, for a time, likely enough, lie idle or bring in a very small income. Before its members are aware of it, the church is in the real estate business. Now would it not be better to have all such transactions, if possible, avoided? Does not the church suffer in reputation? There is nothing especially excellent about six per cent. We have nothing now to say about the commercial value of money. But suppose the reader had borrowed a sum from some body of Christians, through its legal representatives, at say ten, twelve or fifteen per cent., his circumstances being such that he must have it, and being unable to pay the interest he is sold out of house and home—how would he feel? He would not have very much respect for that church, nor hear with the best of feelings an explanation of that portion of the 15th Psalm which mentions as a characteristic of the man which shall never be moved, "He putteth not out his money to usury," by one of her ministers, as he would recall to remembrance the fact that she had instructed her agents to sell him out because he was not able to pay an exorbitant interest on money borrowed in an emergency. If a Bible reader, he would likely think of the words of our Saviour, "Make not my Father's house a house of merchandise," and vividly recall to recollection the account of the action that accompanied their utterance. If also a passionate man, unable to control his feelings, very probably he would be heard frequently quoting and applying the Saviour's words about a "den of thieves." The less the church imbibes of the spirit of the world, the fewer business transactions in which she engages, the better.

It may be said that our board seldom or never proceeds to such extreme measures. To this we reply, we are carefully abstaining from all reference to it. We refer only to what can be done and is done by others, which in the nature of things will at some time, in all probability, be done by us. Even if concrete cases were mentioned, the fault would not be the board's. The church which empowered its agents so to do, and by conferring the power fully authorized and expected them so to do, is to blame. Her agents, as conscientious men, so long as they act for her, must do the best they can in accordance with their instructions. Our point is this: Does not the church run great risk of incurring deserved odium when, in possession of such powers as the charter secures to the board, she handles much money for investments?

Is it fair? The responsibility connected with the handling of so large a sum of money is very great. What will it be when the amount is not one hundred thousand dollars, but two, three, four or five times as much? Is it fair to ask any person or persons to assume so great a responsibility? And then how much trouble, and care, and anxiety! Few have an adequate conception of this. We heard not long ago an active member of the church state that in attending to her business he was obliged to neglect his own, and the result was it actually suffered. Is it fair to ask any one to devote to this the time and attention it deserves without compensation? And then is it wise to commence giving compensation? So soon as we begin to pay salaries for performing such work, we must expect to witness the same strivings after position and hear the same complaints so common in the state and not wholly unknown in the churches. The fewer salaried officers the better.

In reply to what we have said, it is affirmed that investments secure a steady income, and the church thus knows exactly what to expect. What, for instance, would have been the case had not we had something to fall back upon during these hard times? To those funds we were and are indebted for the ability of the church to carry on her work to the extent she has done and to-day is doing. The answer has already been given. Such reasoning is based on a supposition we will not for a moment admit. God is true to his promises, and if we only trust, he will provide funds. We cannot walk by faith and by sight at the same time. To attempt doing the one we necessarily cease doing the other. Beside, it is a fact that the income from such investments is least at the very time when most needed, demonstrating the absurdity of attempting to guard against emergencies by such measures. One reason why some of our schemes have run so far behind during the past few years, is the fact that our securities have shrunk in value as have all others. One would think that a very unsubstantial trust, which in times of prosperity brings relief when relief is not needed, and just in proportion to the increased pressure fails.

It may be objected to what has been said, that the position taken is too sweeping. To practically apply it, would require us to invest no funds in endowments, church buildings, &c., &c. To this we reply, that our remarks apply exclusively to the church's missionary work. There are considerations which can be presented in regard to endowments, &c., wholly inapplicable to the enterprises referred to, and which of course we have had no occasion to mention.

In presenting these thoughts our article has grown to much greater length than we had expected when it was begun. We know that some of our friends in whose judgment we have great confidence and with whom we have conversed on the subject, will not agree with us in much that we have written. There are others, however, who we know feel as we do, a larger number, perhaps, than generally supposed. In what we have written we do not pretend to speak for any person but ourselves. These are the honest convictions of the writer which a sense of duty prompts him to present, and for which he alone is responsible.

But some one will say that the church has money now in its possession, and it must be invested. What is to be done about it? In reply, we make the following suggestions:

1st. Let an effort be made to see how much of our permanent investments can be legitimately used when the demands require it. As for what can not be so used, let the exact wish of the donor be respected, and an investment be made as permanent as possible. There is no better way for securing the confidence of the living than by carrying out to the letter the wishes of the dead.

2d. Let all investments of a permanent character be made in securities that have a long time to run, and are, so far as anything can be, absolutely safe, even though the interest be at a low rate. Indeed, that is the price which we must pay for such securities. It is no doubt a good rule for those in business to turn over their money as often as possible. The reverse should be the rule in the handling of trust-money. The fewer changes the better. One of the lessons taught by the hard times, and that person has not given good heed to what has taken place who has not learned it, is, the larger the interest the greater the risk. Thousands are ready to say to-day that had they been content with a reasonable return they would now be a great deal better off than they are. It is a fact verified constantly, and one would think indelibly impressed on the memory of this generation by the panic, from the effects of which we have scarcely commenced to recover, that no one can conduct successfully a legitimate business and be obliged to borrow much capital at a large rate of interest. If he attempt it, the question of failure is one only of time. He who loans the money runs a risk, and in the end, in all probability, will deservedly suffer. In investments of the character to which we refer the first thing is safety, then permanency. To-day we know of none offering that commends itself so much as the United States 4 per cents. Nothing, humanly speaking, can be more secure, and then the length of time they have to run makes them especially desirable.

3d. Let all the money that can, be used as the necessities require. We do not mean to urge the inauguration of an era of reckless waste; not at all. We should carefully study God's providences and hold every dollar to be disposed when and where he indicates there is need. So doing we can trust and pray with the assurance that all our wants will be supplied.

4th. Let all who contemplate giving to the schemes of the church during their lifetime, or making the church an heir after death, so provide that the entire sum can all be used as soon as needed. There may be a preference for some special object. All may not command the same confidence. It is for each one to decide to what he should contribute, and to do so he has a perfect right. If deemed advisable he can so condition that the money must be expended for that object and for no other, although we have not much faith in such conditions accomplishing what is intended. But under all the circumstances is it not wise to take care that the entire amount be applied to the object intended so soon as it can be judiciously done, and not merely the uncertain income?

5th. Let, whenever practicable, moneys intended for benevolent or religious purposes be applied by the donor during his lifetime. This is the safest, best and wisest course. Losses are thus effectually guarded against. Litigation is prevented. The donor himself puts into operation forces for good, and can enjoy the unspeakable luxury of seeing before he goes hence some of the results of his benevolence, and meeting on his arrival above, some of its fruits. To this our Saviour refers when he says: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

With the following extract from the *Christian Intelligencer*, we close this already too lengthy article:

"There is trouble in getting wills executed. The lawyers find flaws and the courts annul. The moral is plain. Rich men inclined to do good should be their own executors. Peter Cooper has superintended his own plans. So did Mr. James Lenox, and so in the main did George Peabody. These and others as wise as they, had the satisfaction of seeing their wealth at work. On the supposition that there are many rich men living who intend to confer some public benefit, we would earnestly advise them to begin before death shall interfere. By so doing they may be made sure that their money will neither be wasted by profligate heirs nor scattered by long and tedious lawsuits. Then the perfume of their good deeds will cheer their last hours. It has been said that 'shrouds have no pockets.' It is certain we can carry nothing with us except ourselves into the world beyond. Since, then, the use of wealth enters so much into the determination of character itself, it becomes a matter of the highest morality for rich men to employ their money for public ends before it ceases to be under their own control."

THE FOURTH TERM OF COMMUNION.

WAS SYNOD JUSTIFIED IN SUBSTITUTING THE NEW FOR THE OLD FORM? *No.*

MESSRS. EDITORS:—I notice in reading the report of proceedings of our Synod at its late meeting, as published in the *Burlington Hawkeye* of 5th June, the following:

"The committee appointed last evening to prepare a form for the proposed change in the fourth term of communion, reported the following, which was adopted by a nearly unanimous vote: 'As acknowledgment of public covenanting as an ordinance of God, to be observed by churches and nations; and of the perpetual obligation of public covenants; and of the obligation upon this church of the covenant entered into in 1871, in which are embodied the engagements of the National Covenant of Scotland, and of the Solemn League and Covenant, so far as applicable in this land.' It was also resolved that the adoption of this term does not affect the standing of any who are now in the membership of the church."

To me the above is indeed a change in our time-honored and scriptural fourth term of communion, which, as you and our church well know, had been a recognized term for about a century in our department of Zion; and on every observance of the Lord's Supper was read, explained and defended as scriptural, as well as all our other terms; and no one was admitted to membership in our church who did not give his adhesion to the same. Now we are informed Synod has made a change, and adopted as a substitute the one as above quoted. Strange to say, however, the Synod does not seem to look upon it as having any binding force upon those now in membership. What a strange position a congregation professing oneness in the faith is thus placed when it assembles together in the house of God, to take preparatory steps to commemorate the love of Christ at the Lord's table? The pastor, when reading or explaining the terms of communion, according to resolution of Synod, in adopting the new form, cannot enforce it upon any now in membership. Is this being "of one mind, speaking the same thing," &c.? Alas! who could have expected such in the Reformed Presbyterian Church? If the substitute is scriptural, why not obligatory upon all, so that we may have a scriptural uniformity? There is another part of the form

hard to understand: that is, "the perpetual obligation of public covenants." What covenants are meant? Why not mention them, and let us not be as a secret oath-bound society—pledged to what we know not? Let the church act openly and decidedly in all such solemn matters, and then we shall have no difficulty in knowing what covenants we are bound to. It may be said, the National Covenant and Solemn League and Covenant are still recognized in the term, as changed. True, but only in a subordinate way. They do not occupy the prominent and well deserved position given to them in the original fourth term. Now they are only mentioned as embodied in the covenant of 1871. I do not wish to be considered as opposed to the covenant of 1871, yet there were disparaging remarks or statements made by members of Synod in 1870 and 1871, during the discussion on covenanting, &c., (as reported in the newspapers,) such as "What have we to do with the National and Solemn League and Covenant?" "We don't want British covenants;" "Let them be buried as the body of Moses," &c.; "We want an American covenant," &c.; and even in my own hearing, office bearers and members of our church spoke disparagingly of the National Covenant and Solemn League and Covenant, and questioned if they were bound by them. On account of such remarks as above and the omission of a clear and full recognition of the descending perpetual obligation of both the National Covenant and Solemn League and Covenant in the covenant of 1871, I could not see my way clear to enter into it, but after our Synod, in 1871, passed an explanatory act or resolution, that we understand that the expression "Covenants of the Second Reformation," includes the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms, having confidence in my brethren I took an active part in the congregation with which I am connected to have the work of covenanting entered into, and with such an explanatory resolution of our session and Presbytery, I with my brethren engaged in the solemn work of covenanting. And now, after six or seven years, I regret to find our Synod adopting such a term of communion as the one referred to. Why not allow our term to remain as it was, and add to it, "together with the act of covenanting by the Reformed Presbyterian Synod at Pittsburgh, 1871," and that would have been following the footsteps of the flock, and in accord with the word of God and our Testimony, (see Testimony, chap. 22d, sec. 4th, and error 6th, testified against, and chap. 33d, sec. 2d and 3d.) And in maintenance of the unity of the church as sworn to, and formula of questions to ministers and elders, see query 7th; and in accordance with the Scriptures, Phil. 1 : 27; 3 : 16; Jude, 3d.

We, as a church, occupy high scriptural ground, and should aim at oneness in the faith, and do nothing to alienate one from the other, or break the brotherly covenant, and so fulfil the command of our blessed Master, "Be kindly affected one to another, be perfect, be of good comfort, be of one mind, live in peace," &c.; and this peace can be had only by walking in the truth. The wisdom that is from above is "first pure, then peaceable," &c. By the above remarks I do not wish to be understood as opposed to the covenant of 1871, for while

I think there is an omission in not giving the Covenants, National and Solemn League, more prominence, I consider we have no document in our church that is so decidedly in favor of our distinctive principles and so pointedly and faithfully testifies against the evils which have done so much harm to our covenant Zion, such as secret oath-bound societies, the pernicious and evil practice of occasional hearing, and all immoral civil government, and the duty of Christ's witnesses not only to stand aloof from, but to testify against them and witness a good confession for Christ and all truth.

Another objection I take to Synod's action is, that in my opinion it should have come down in overture to the inferior courts. See Hill's Practice in Church Courts "*on Overture*;" also, Book of Government and Discipline of the Reformed Presbyterian Church in Ireland, "*on Synods*." And now I may say that I have only one object in view in writing this, that is the advancement of the Redeemer's kingdom, the purity and peace of Zion, and the maintenance of our covenant profession and scriptural attainments, and I desire ever to pray, "Peace be within thy walls and prosperity within thy palaces," &c., &c. Psalm 122, 7th to 9th.

Yours in covenant bonds,

JOHN CALDWELL.

WAS SYNOD JUSTIFIED IN SUBSTITUTING THE NEW FOR THE OLD FORM? Yes.

Does the covenant of '71 embody in it the engagements of the Solemn League and Covenant? In reading over the form of the fourth term of communion adopted by Synod, to a friend, I was asked, does not that term take for granted, what is not the case, viz., that the covenant does embody the principles of that document? Let us analyze that document and see what are its principles, and then see if we can find these principles in the covenant of '71.

That document consists of three parts: a preface, the subject matter of the covenant, and a conclusion. In the preface we find stated the occasion for entering into this bond, the motives that actuated those who entered into it, and the spirit in which it was sworn. Judging by the language used in both, the same motives and the same spirit actuated those who set their seals to these two documents which we would compare; though, in the latter case it may prove, as in the former, that some break covenant and shed blood. True, the occasions were not the same in both, and I doubt if the church of God will ever be in similar circumstances as when the League was sworn. Look now at the subject matter of the Solemn League and Covenant. In the first section we find three things: 1. An engagement to hold to all attainments which had been made. It refers, as the historian has well said, to the "church which was a Philadelphia among the churches of the reformation." And the engagement of this section of the covenant was nothing more nor less than to hold to the highest attainments of the reformation. 2. There is an engagement to help forward the reformation in other lands, *i. e.*, to perform mission work in those other churches, and in this mission work they would be guided by the word

of God and the example of the best reformed churches. It is then an engagement to seek by scriptural methods the reformation of the churches. 3. There is an engagement to labor for uniformity among the churches in confession of faith, catechism, form of government and manner of worship. In the first taking of the covenant these had not been determined, but the Assembly of Divines was at work, and in the subsequent renewal of this bond no one could doubt that this engagement meant to bind those who entered into it to accept the Westminster Confession of Faith, Larger and Shorter Catechisms, Form of Church Government and Directory for Worship, that this uniformity might be secured.

In the 2d article of the Solemn League we find one principle, viz., the extirpation from the church of every form of government, superstition, schism, heresy and profaneness, that is contrary to sound doctrine and the power of godliness. And they mention two forms of these evils, viz.: Popery and Prelacy. The whole 2d article is an engagement to condemn and remove from the church everything that is not warranted by the Word of God.

In the 2d article we find the one principle of loyalty to civil government presented. True, there are those who, as American citizens, feel called upon to dissent from the strong language used in this article. But an American citizen, no mean citizen either, whom the people delight to honor, said, "America is largely indebted for its constitutional freedom to the Solemn League and Covenant." But to what kind of civil government does this article bind to loyalty? Only when that civil government defends "the true religion and the liberties of the kingdom." How any Covenanter, be he free born, or even an American citizen of African descent, can dissent from this principle is a marvel.

The 4th section contains one principle which is well expressed in the text, "Take away the wicked from before the king and his throne shall be established in righteousness." While there are some of the "Cameronians beyond the sea" who contend that this article of the Solemn League was only of a temporary nature, yet it contains a moral principle that is of perpetual force. Every "live hearted citizen" of any land, feels himself bound to seek out and bring to public trial all who labor to make factions and parties among the people; all American citizens, except those who aid and abet rebels, can say amen to this principle.

In the 5th section we find one principle, viz.: An effort to have the nations live in peace. This is the endeavor to obey the command, Pray ye for the peace of the city. It bound those who entered into that bond to pray and labor for that time when there shall be on earth peace, good will to men, when Christ, the Prince of Peace, shall reign over the nations of earth. In the 6th article we have one principle: The duty of giving mutual defence and assistance, and of cultivating fraternal union with those who seek to carry out the principles to which they have sworn.

Then, in the conclusion, follows a confession of sins, an engagement to personal and relative duties, and the oath.

We have then eight general principles in the Solemn League and Covenants, viz.: An engagement, 1st. To adhere to all attainments the church has made. 2d. To help forward in the divinely appointed way the reformation of the churches. 3d. To secure uniformity in doctrine, worship and government. 4th. To remove from the church everything that is contrary to the word of God. 5th. To be loyal to civil government when that government defends the true religion, and the liberties of the people. 6th. To seek the punishment of those who would interfere with the civil magistrate in the discharge of his God given ministry. 7th. To labor and pray for the coming of that kingdom which is righteousness and peace. 8th. To seek the good will, assistance and protection of those who labor for the advancement of these great ends.

Now, can we find these principles in the covenant of '71? I find the first principle in the 2d term, where we declare that we hold ourselves bound to endeavor "to hold and observe in its integrity, and to transmit a knowledge of the same to posterity, that Christian faith and religion, and the system of order and worship," which every true Covenantanter believes to be the highest ever attained in the Christian church; and I find it also in the 6th, where we resolved with eyes fixed upon the Master and his faithful followers, "to hold fast the profession of our faith without wavering."

I find the second principle in the 4th article of the covenant of '71 and also in the 6th. We take ourselves bound to oppose and discountenance every known error.

I find the third principle in the 4th article, where we say that we will labor to gather into one the divided friends of truth and righteousness, and for the visible oneness of the church of God throughout the world, on the basis of truth and of scriptural order.

In article 2d we find the fourth principle of the Solemn League, and no one can read that 2d article without finding that this principle shines as brilliantly here as in the Solemn League. I know that we do not mention Prelacy, and we admit, if there be any in the R. P. Church who believe that Prelacy is of divine right, he will still find his belief condemned; and those who believe Prelacy is not of divine right, will find that we "disown and reject it as without authority of Scripture, and as damaging to purity, peace and unity of the household of faith," unless Prelacy and Presbyterianism be the same thing.

The fifth principle we find in the 3d section of the covenant of '71. In which we are bound to regulate all our civil relations by the word of God, and labor and pray for that time when this nation will protect true religion and the good of the commonwealth.

Perhaps the sixth principle is not so clearly expressed as the others. Yet if we join the condemnation of infidelity and those other isms which are in our country prominently before the civil ruler, and which "seek to turn the deputy (of the people) from the faith," with the spirit of the third section, we will find that one of the leading principles of our covenant is "take away the wicked from before the king."

The seventh principle we find in the 5th section so brightly shining that there can be no mistaking of it.

The eighth we find in the 4th article. There we bind ourselves to seek the good will of those who pray and labor for the visible oneness of the church of Christ. And how? By open communion, inviting them into our pulpits? No; but as Alexander Hamilton himself did, by the dissemination and application of the truths professed in the covenant.

As one who had apprehensions that some of the expressions of the covenant of '71 might be construed as a warrant for breaking down all that is peculiar to us as a separate organization, and one who would have preferred that form of the fourth term which was adopted, then reconsidered and action postponed by the Synod of '77, yet I believe that that statement of the term, viz.: That the covenant of '71 embodies the principles of the Solemn League and Covenant, is true; and while a stickler for words, and one who can only see truth through the spectacles of the very identical words of old documents, may not admit that these principles are here, yet a careful study of both these documents will reveal that the principles of both are the same.

We hope that some abler pen may show that the covenant of '71 also embodies the principles of the National Covenant. A.

FAST-DAY IN IOWA.

MESSEURS. EDITORS:—The members of the late Synod at Sharon will not soon forget the rains, which fell in torrents while they were here, flooding the fields and making the roads almost impassable. For weeks before, we had suffered much from the same cause. For two weeks after Synod adjourned, the rain descended almost daily, and sometimes in torrents. It was manifest the hand of God was on us in judgment, and Christians were enquiring, "What is the duty of the hour?"

The suggestion was made that we should humble ourselves before God by prayer and fasting. No sooner was it made, than it was acceded to on every side. It was agreed that the duty was present and pressing; and that the earliest day practicable should be observed. That day was Monday, June 17, and arrangements were made for preaching at Sharon and Morning Sun.

I shall speak first of the services in Morning Sun, in which I took part. The Presbyterian Church here is at present without a pastor, and the minister in charge of the M. E. Church was absent when the arrangements were made and the day observed, but leading men in both churches manifested earnest desire, and entered heartily into the arrangements proposed. The pastor of the U. P. Church, Rev. W. T. Moffet, took a deep and active interest in the matter, and suggested that union services be held in his Church, which is the largest in the place; and requested the writer to preach the sermon on the occasion. This arrangement was entered into.

Monday, June 17, dawned bright and clear. The sun mounted in the heavens with no cloud to dim or obscure his light. There had been no rain for two or three days, and the temptation was great to all who

were weak in faith to remain at home to till the fields of corn now overgrown with weeds and grass, and suffering for want of work. Few professing Christians, so far as is known to the writer, yielded to the temptation. The houses of business in the village were all closed, and the streets presented a Sabbath-like aspect. The large United Presbyterian Church was densely filled. Chairs were placed in every available space, and every chair was occupied. Many were seen in the audience who do not ordinarily frequent the house of prayer. On many upturned faces there was visible manifestation of deep earnestness and holy reverence.

The introductory exercises—prayer, singing, and reading—were conducted by the pastor of the church. Prayer and singing followed, and then the preaching of the word. The text chosen was Micah, 6 : 9. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it." At the close of the sermon the congregation was dismissed until evening, when many again returned for united prayer and supplication for deliverance from the rain-scurge, that the earth might yield her increase, and God, even our God, might bless us.

I can only speak from hearsay of the services at Sharon. The congregation at Lind Grove was invited to unite with the congregation of Sharon in the services of the day, and J. R. Latimer, licentiate, who was preaching at the time at Lind Grove, was also invited to take part in the exercises. A large congregation assembled, and unusual interest and earnestness characterized the people gathered there. The pastor, Rev. T. P. Robb, conducted the services of the morning. His text was Isaiah 26 : 9 "When thy judgements are in the earth, the inhabitants of the world will learn righteousness." The services of the afternoon were conducted by Mr. Latimer, who preached from Isaiah 53 : 6 "All we like sheep have gone astray."

More than two months have passed since we assembled to make our supplications and to desire mercies of the God of heaven; and now, for the instruction and encouragement of others, we will note the results. Only one heavy rain has fallen since that time in our vicinity. Other sections of the Western States have suffered, however, and much damage has been done, but God has removed his hand from us, so far at least as the rain-scurge is concerned. Some have been disposed of late to complain for want of rain, yet light showers have been quite frequent. The harvest of wheat and oats and hay is very abundant. The prospect for corn is fair. The roads have not been as good for two years. Altogether, we have great cause for thanksgiving and praise. Verily, God hath heard us, and hath attended to the voice of our prayers. Blessed be God who hath not turned away our prayers, nor his mercy from us.

We feel that we have a fresh illustration of the power of earnest, united and believing prayer, and that we ought to be the more diligent and constant in time to come in asking God for such blessings as we need, whether temporal or spiritual. We are taught always to pray and not to faint, and are encouraged by the assurance that "all things whatsoever ye shall ask in prayer believing, ye shall receive."

One thing for which we as a church need to be very earnest in prayer now, is a revival of religion. Our additions by profession during the past year was less than one-half of one per cent. Ours is not the only church in which the increase is small. A writer in the *United Presbyterian* states that in that church the increase during the past year was but one-third of one per cent. Surely there is need of revival. "Wilt thou not revive us again, that thy people may rejoice in thee." "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

C. D. TRUMBULL.

MORNING SUN, IA., July 31, 1878.

SELECTED.

THE MINISTER'S DOOR-BELL.

My first hint is, don't call on my master in the morning, unless it be a matter of the most vital importance, or in regard to somebody's welfare. The morning is the student's golden hour. My master is a student of God's Word, and whoever robs him of his morning hours robs his congregation of the bread and water of life.

If you must come during his precious season of brain work, be short; and when you are done, then (as Dr. Cox once phrased it), "make rectilinear" for the door! But how do you know but your five minutes' interruption has frightened away a whole flock of admirable thoughts, which were just about alighting on his page? You may have well nigh spoiled a day's work.

Just let me tell you into what scrapes I got the good man yesterday. It was Tuesday, which is always a minister's best day for study. He rests on Monday, and then lays the keel of his sermon on Tuesday morning, for he don't believe in burning out his brains and heart over a lamp on Saturday night. Well, yesterday morning I had the St. Vitus dance. First came a book agent. He said he must see the minister, because he "had a book to sell that no minister's library should be without." He pushed his way in and pestered my master for half an hour, until the poor man bought the book, for the same reason that the girl married her unfortunate lover, "just to get rid of him."

After him came a big, burly brother from Nebraska, who said he was "bound to raise money to pay off their church debt, and two hundred dollars more to top off their minister's salary." He sat in "executive session" with my long-suffering lord, and then came out with the frank apology, "I am sorry to take up so much of your valuable time." So was the minister.

Then came up a slender, sharp-visaged lady, with a pair of gold "specs" over her hungry eyes, and a "ridicule" on her arm. She gave me a tweak, and then she bolted in. It is hard work to refuse a woman, and has been so, ever since Adam said yes to Eve when he ought to have said no. So the minister blandly said: "What can I do for you, madam?" She told him that, like her Master, she was going

about doing good. She was the first directress of the "Hospital for Total Incurables." After giving several touching cases of hopeless efforts for helpless victims, she finally asked him if he could not prepare and deliver a gratuitous lecture for the benefit of the said hospital. She said she had tried Mr. Beecher, Mr. Gough, Mr. Chapin, and others, and now she would try him.

The poor man was tried with a vengeance. He arose presently, and said:

"Madam, I am holding meetings every night. I never lecture. Please accept these five dollars for your institution. Good morning."

As he bowed her out, I saw that his face was flushed; but just then a man came up with a bundle of papers, and said that he "only wanted the Doctor to look over these testimonials, and give him a letter of recommendation to the Collector of the Port!"

This was a drop too much. It was now twelve o'clock, and not a line on the sermon. My master (I am afraid) did not order his speech very delicately when he said:

"Good friend, this is not the custom house!" and shut the door.

The morning was gone, and with it the sermon. Next Sabbath I'll warrant you that somebody will come out the church and mutter:

"Well, the Doctor was not quite up to the mark this morning."

Now, pray do not think my master is a churl. He is a kind, forbearing, hard-toiling servant of Christ. He only asks that while he is doing his people's work, and preparing their discourse, he may not be plundered of his precious time. His congregation have their rights also, and he will not consent to cheat them out of their gospel food. While he is absorbed in his studies, pray do not intrude with irreverent matters, and if you do come, be short. Give him his morning hours. He is seeking God's truth to save immortal souls. Is not that of more importance than listening to the tedious talk of inopportune intruders?

There is one class of visitors which my master always welcomes, even in his busiest moments of study. He loves to see every man, woman, or child, rich or poor, who comes to him for spiritual counsel, for prayer, for help, or to help him do his Saviour's work. The other day, when widow B. came to tell him of her son's conversion, he followed her to the door, and with tears in his eyes, said:

"God bless you, mother B——! You have helped me make my sermons this morning."

I have seen him close his books to go with a poor child to the "Home of the Friendless." He is always ready to talk to poor people about their souls, or to do anything which belongs to him as a workman consecrated to his Master's work; for the sick, the sinning, the dying, the bereaved, he has an open ear and an open heart; but he is too busy to be bored with what does not belong to him.

Remember that the owner of this house has not long to live. He has no time for trifles. The door is always open to the sad, the sorrowing, and the seekers after Jesus. We ministers' door-bells are often pulled by trembling hands. But to the new-come youth, to the needy, to the applicant for religious instruction, to the seeker for spiritual aid, this little door-bell always whispers: "Come, and welcome."—*Ex.*

MISSIONARY INTELLIGENCE.

FOREIGN.

LATAKIYEH, July 16th, 1878.

REV. S. O. WYLIE—*Dear Sir* :—You are aware, ere this, of the weakening of our forces, and that Miss Wylie and I are alone in Latakiyeh. The Doctor advised Mrs. Easson, before he left, not to remain here during the hot weather. The summer has always been very trying to her, and she was so reduced with fever last winter that she had not strength to battle with the heat, which thus far has been severe. She has been pretty well thus far, though so lonely without her little one.

The burden of work has been very heavy since Mr. Beattie and the Doctor left. Satan seemed to think he had gotten possession of the camp and did not mean to be dislodged. Women are of no account here, and they said among themselves, "The ladies can't carry on any work, it will go to smash." They don't know Yankee women yet, and what they can do when they are driven to it, though they are waking up to it. They see everything going on as it did before, and say "Ma shallah! what hath God willed." The Moslems took to insulting our people and stoning the school children. I got the dragoman of the American consulate to complain to the government. Some of them said that our "Hakeena" had gone, our back was broken, what could we do. The dragoman told them there was some power left, and they would find it out. Providence sent us the *Vandalia*, which was here last year, and the captain (Capt. Robeson) went up to the Governor and politely requested him to look after our interests, saying, "they were ready to assist him, if necessary." The Americans are wonderful people! Send a war ship to look after two women! They think it came expressly for us. The officers made the visit very pleasant; seemed to feel for us in our loneliness, and tried to help and cheer us as much as they could, as American gentlemen always do.

We closed up our schools last Friday, two weeks earlier than usual. The heat is excessive, and the heavy care began to tell on us pretty severely. Neither Miss Wylie nor I have been out of school an hour since the opening of the session. God has blessed us with very good health, but we began to feel the heavy strain. I, as the oldest member of the mission on the ground, am expected by our people to carry them on my shoulders. The people in town torment me every day for medical advice and medicine, and our own people consider me bound to take care of them. I refuse all outsiders, as it is impossible with a boarding school and two day schools to oversee, to undertake any more.

The school year has closed very successfully. Three hundred and fifty children have been under instruction, and have advanced in both secular and religious knowledge. Regular instruction has been given in the Bible, Brown's and Shorter Catechisms, Psalms in verse, the "Seeker's Guide," or Homer's Introduction to the Bible, and a Compendium of Church History, in all of which very good progress has been made. May it be blessed by the Holy Spirit to their salvation. Our school is so much better than anything else here, that some young lads wanted to come to school, but did not want religious instruction, so took to remaining out until the hours for that were over; so they were met by having to recite those lessons before they took any others, which put a stop to their absenting themselves.

We are evidently on the eve of great political changes here. Cyprus has passed to the English, and a French fleet is to be stationed on the coast. We deprecate French influence here. It has already corrupted the young men.

What will it do if they have actual possession? But God reigns, and his kingdom will come. If he let us arrange affairs, we would make a terrible botch of it. May he give us patience.

Yours, in the Lord's work,

BECKIE CRAWFORD.

LADIES' MISSIONARY SOCIETY, NEW ALEXANDRIA CONGREGATION.

REPORT OF THE PRESIDENT.

In presenting my report for the year that has just come to a close, I have very little of interest to mention. Owing to circumstances, I have not had time to prepare such a one as I would have liked.

In the Secretary and Treasurer's reports you have the result of our labors. Our meetings have been characterized by harmony, and were made interesting by letters, addresses and select reading. Although sometimes we have felt discouraged, yet we continued our monthly meetings, and were able to increase our yearly contribution to the aid of the Foreign Mission. We are encouraged by feeling ourselves more and more interested in our meetings, but we are still more encouraged by the tokens of the divine blessing and approval manifested to us. In our record of preceding years, death has not entered our society, but during the one that has just closed, has claimed several for his own. Four of our number have passed within the veil. By this we are reminded of the shortness of life, and the certainty of death. And now, as we enter upon the duties of another year, "Let us work." We must realize that we are all servants of a great Master, who has given every one work to do and expects that work to be done. We are to labor to glorify God each in our particular sphere and relation. There is always something for every one to do. We are to strive each of us to shine as a light, to be faithful witnesses for our Master, and to honor him by consistency in our daily conversation.

Our great desire must be to be found not idle and sleeping, but working and doing, so that if we should be called home before the close of another year, it can be said of us as was said of Mary, "She hath done what she could."

Respectfully submitted.

Aug. 21, 1878.

E. S. SPOULL, *President.*

REPORT OF THE SECRETARY.

Another year has rolled by and brought us to the fifth anniversary of our society.

It will not be out of place to recapitulate its organization. It was organized July 23, 1873, and taking the number on the roll of each year, we will see the condition of our membership. The first year ending in 1874, the number on the roll was 48; in 1875, 54; in 1876, 56; in 1877, 61; in 1878 it numbers but 53. The meetings have not been so well attended as they might have been. The average attendance for this year does not exceed or equal any of the previous years—it being but thirteen. During the last year twelve meetings have been held. We have had but two addresses at our meetings within the last year, yet our meetings have been made interesting with very appropriate reading matter brought and read by some member. There were two letters received from our missionary, Mrs. Metheny, and read before the society. We can not say in this report as has been said in previous ones, that God has not permitted the cold hand of death to rest on any of our number. It seems somewhat strange to us that God in his providence permitted so many years to

pass so prosperously, and then coming so suddenly, take from us by the hand of death not one or two, but four of our loved members. The arm of the angel of death was not staid with these sore bereavements, but took our beloved pastor, whose presence we so sadly miss to-day—snatched him from us in the noon of his being. How could we bear up under these sore trials, if it were not for the faith in the Master whom our departed friends served, and whom we are striving to serve. Though we have been brought to mourn, yet we have great reason to rejoice, for the Lord has blessed us with manifold blessings. What encouraging news we received in the last letter written by our missionary, Mrs. Metheny! They had over three hundred children in the school; the Sabbath-before she wrote they had the largest audience they ever had—it numbered over four hundred. We also heard of the commendable progress our little protegee is making in his studies. We should give thanks for this grand success, and that He has spared the lives of the missionaries while cruel war was raging on every side. The liberality of our society the last year was such as enabled us to send seventy-five dollars to their aid—twenty-five more than any previous year.

God forbid that the sore chastisements that have come upon us harden us in sin, but may they cheer us on in the Christian warfare, so that we may be enabled to fight the good fight of faith and lay hold on eternal life. Within this last year it seems as though we have done nothing towards filling up our ranks. Not one new member has been added to our list. Let us not be faithless, but believing. May we not stand as idlers in the field of strife, while so many souls are dying without the knowledge of a crucified Saviour, but let us put forth every energy and work while it is called to-day, for the night of death cometh when no one can work.

MARY DORNON, *Secretary.*

Aug. 21, 1878.

REPORT OF THE TREASURER.

Balance, as per last report.....	\$ 80 75
Amount collected till July 1st, 1878.....	66 25
Total.....	\$ 147 00
Appropriated to Foreign Mission.....	75 00
Balance on hand.....	\$ 72 00
Amount due	11 20
Aug. 21, 1878.	MARTHA CANNON, <i>Treasurer.</i>

CHINESE CONVERTS.

YOU will rejoice with us when you learn that some of our mission scholars have been brought out of the darkness of heathen idolatry into the light of the gospel of Jesus Christ. And you will be glad to know that it has been my great privilege to baptize three Chinese converts—young men who have made an intelligent profession of faith in Christ, and who are now rejoicing in his love, and we rejoice with them.

As we had labored and prayed for their conversion, and as we have for some time hoped for this result, you can easily imagine with what anxiety we waited to hear the answer Synod would give to our question in reference to the baptism of converts.

The knowledge of Synod's answer came none too soon. Unless I had done wrong to the converts, I could have deferred their baptism no longer. Not hastily had they decided to become disciples of Christ Jesus. Two of them have been hearing about and studying the new religion for two or three years; the third, for about a year. Having found a Saviour, and having joyfully accepted him as their only Saviour, they did not wish to defer a public profession of faith in him, but desired baptism without delay.

While I was anxiously, and somewhat impatiently, waiting to know the mind of Synod, I met with them frequently for instruction and prayer, endeavoring to have them well informed, and hoping to find in them good evidences of true conversion to Christ as well as to Christianity. And I hoped that others would be inclined to unite with them in their public profession. Meanwhile our mission prayer-meetings were attended by quite a number of our mission scholars, who have been making steady progress for some time and of whose conversion we had considerable hope.

How wonderfully the providences of God sometimes concur! What could have been done if at this critical juncture word had come that Synod's judgment was adverse to our admitting converts to baptism? But our gracious Redeemer, who does not break the bruised reed, nor quench the smoking flax, had otherwise ordained, and we delayed not to make preparation for the baptism of the new converts.

To our final meeting for the examination of any who wished to make a public profession of faith in Christ and be baptized, only three came. Whatever had been my hopes, these three were the only ones that I confidently expected. Having had pretty full knowledge of their belief and attainments, little examination was necessary. After prayer and free interrogation they cordially gave assent to every fundamental truth of our religion, and they strengthened my belief that they are born of God, as well as fully converted to the truth of Christianity. Ju Tong, a man of twenty-five or thirty years, and who is surely one of Christ's "little ones" whom I would not dare "offend," was growing so impatient, so anxious was he about his salvation, I could no longer withhold water. Accordingly arrangements were made for the administration of the ordinance.

On the following Sabbath I preached from the words in Isaiah 60: 19, "Thy God thy glory." The baptism followed. A large congregation, mostly of Chinese, came to the meeting to witness the administration of the rite. Our mission hall was too small to seat the concourse. As one of the converts understood but little English, and as many heathen besides those belonging to our mission were present, while asking the necessary queries and when giving the subsequent advisory address to the baptized I used the help of Fung Affoo as interpreter.

It was a solemn hour. And who can know how important? We hoped and still hope that these three converts are only the first fruits of an abundant harvest. It may not be reaped until after I am in my grave, but we confidently hope that though the beginning is small the latter end may greatly increase. The gospel is the hope of China. By the good hand of our God upon us our little mission will help to give the gospel not only to the heathen of this coast but to the groping millions of that vast empire now in the shadow of death.

If time and opportunity will permit, some of us will shortly write for one of the magazines a brief history of the baptized and of their conversion. It may be interesting to the friends of missions. And will not you, dear brethren of the Board, unite with us in prayer for Ju Tong, Chu Goch and Ju

Guy? Not long ago they were worshippers of idols—now they are humble disciples of Jesus, and they need his spirit to teach, and his grace to strengthen and confirm. Let us remember that we have been taught to pray, “forget not the humble.”

N. R. JOHNSTON.

No. 525 Market St., San Francisco.

EDITORIAL NOTES.

REFERENCE is made in another place to the present condition of the memorial building fund. By the statement made to last Synod, it appeared that the amount due the board of trustees is \$7,424.72. Part of this, the exact sum we cannot state, is accumulated interest. It is certainly time an earnest and united effort was made to pay off the entire indebtedness. There is no question about our ability so to do. Those congregations that as yet have done little or nothing towards this object should move at once. In case they cannot raise their full quota, let them do the best they can and pay, until that amount is secured, annually enough to cover their share of the interest. In this way the debt will not only be prevented from increasing, but also a beginning be made in its reduction. Besides, it should be remembered that the money used to pay for the building was largely borrowed from the mission fund. Just in proportion as the board will be able to repay to these funds will the money for mission purposes be increased.

—The following is the basis of union approved of by the committees of the Synod of the R. P. Church of Ireland and the Eastern Synod, and adopted by the former at its last meeting:

“That as we are agreed on the principles of the Reformed Presbyterian Church as defined in the testimonies held by her up to the period of the disruption in 1840, we hereby declare that we unite in the adoption of a common testimony on behalf of the aforesaid principles in their faithful application to existing times and circumstances, and in recommending mutual confidence on the part of members of the United Church; and especially, we are agreed that it should be the constant aim of all the members of the United Church earnestly and harmoniously to promote the great public ends of our common testimony, and to follow after the things which make for peace, and things whereby we may edify another.”

Dr. Houston, in behalf of himself and of any who may adhere to him, dissented. The reasons submitted do not appear in the printed minutes.

Our readers are no doubt aware that the question that divided the church in Ireland was somewhat different from that which divided it in America and Scotland. In the latter it related to the application of our testimony to existing civil governments; in the former, to the power of the magistracy *circa sacra*. The Eastern Synod, however, always has been in this country regarded as occupying the same position as do our new side brethren here. On this basis a union is about to be consummated between the two bodies. That it will be accomplished there appears now no reasonable doubt.

The question of union with our new side brethren was before our Synod

at its late meeting. Our action was very decided. The following is part of the report of the Committee on Conference adopted by Synod :

"After a frank, earnest and friendly conference, it was agreed that there was not, at present, any special encouragement to take steps in the direction of attempting to heal the breach between these two branches of the Reformed Presbyterian Church, and while it was agreed that we should foster in all proper ways friendly, fraternal feelings, that it was not advisable to continue the conference further."

As long as the present difference of opinion exists in regard to the application of the testimony it was the unanimous opinion, so far as expressed, that no union could take place, and unless our former brethren were willing to come to our position, it was useless to continue negotiations, for we certainly would not go to theirs. Accordingly the negotiations have fallen through, not likely soon to be renewed.

Had we consented to adopt a basis such as that adopted by our brethren across the Atlantic, there would have been no difficulty about a union. Our former brethren ask no more. The same Standards common to both bodies, without any reference to their interpretation and application, are all they want.

For us, however, to agree to such a union would be, it was generally felt, to condemn our course as a church since 1833, and justify theirs. It would be a declaration that our position of practical dissent was wholly unjustifiable, and in attempting to maintain it, we were guilty of schism.

To us in this country the adoption of the above basis of union by our brethren in Ireland looks very much like an admission that their course in 1840, and ever since, was wrong, while that of the Eastern Synod was right. The former properly interpreted the standards; the latter did not. It certainly seems like an abandonment of the position of dissent so long and so ably maintained.

It is possible there may be given a satisfactory explanation. If so, we shall be glad to receive and publish it. We are exceedingly sorry to think that what seems a radical departure from the practice of the church is likely soon to take place, and shall rejoice to know that our fears are groundless. Still, we cannot but regret that the "basis of union" is so exceedingly vague and indefinite in regard to those very matters respecting which no uncertain or doubtful position should be maintained. We shall have occasion to refer to this subject again, more at length.

—The words on page 258 of our August number, *the Lord Ordinary in his decision says*, should have been in the same type as the quotation. The words quoted are not from the Lord Ordinary's decision, but from the *Dublin Express*, in its account of his decision, followed by its own statement in the second part of the quotation, according to the asterisks.

—We have received, as no doubt have many of our readers, a circular from Rev. Jno. McDonald, Loanhead, Scotland, appealing to the liberality of the American church for funds with which to carry on the suit in connection with

the Ferguson bequest. This case has been sufficiently explained in our pages. Mr. David Torrens, Mr. Walter T. Miller, and Mr. Jas. Wiggins, New York; Mr. H. Cheyne, Brooklyn; Mr. Jno. Caldwell, Philadelphia, and Mr. David Gregg, Allegheny, have been requested to take charge of whatever contributions friends will forward to them for this purpose.

—We publish in this number two articles on the change in the fourth term of communion made at last Synod, the one in opposition and the other in favor. While too late to effect any change, it is but proper that brethren opposed to the present form have an opportunity to present their objections. We feel confident the more the subject is studied, the better satisfied the church will be with what has been done. The objection to the covenant of 1871 to-day is not its looseness, but on the contrary, its strictness. Our friend, Mr. Caldwell, no doubt is aware that the terms, when originally prepared, were not overtured. Why the necessity, or indeed propriety, of overturning merely an amendment, especially when for a long time in reality it has been before the church? With many other brethren, we think the form prepared a year ago more satisfactory in many respects than the present; still, in substance they are the same.

The objection made against the action by which those already in the church are not affected by this change, we think will not stand. That action was based upon the belief that the new and the old terms are in reality one and the same, the latter being more explicit in regard to a recent act than the former. Circumcision was not to be continued as a New Testament ordinance. Still, for the sake of some of the brethren who could not at once become accustomed to the New Testament order, it was allowed to remain for a time in practice, even after legally it had been abolished, and one as eminent in the church as Paul expressly defends this course on precisely the same grounds and for the same reason as actuated the Synod when it made provision for the brethren who honestly and conscientiously could not see their way clear to accept the new form. They are in the church, believe in her principles, conform to her regulations, contribute to her support, and she does not intend to even appear to drive them from her communion.

Our course we are sure will commend itself, when properly understood, to the entire church.

—The yellow fever is prevailing with terrible severity in cities and villages along and near the lower Mississippi river. Disease is one of the agencies that God employs to call sinners to repentance. But there is little evidence that his voice is heard. "The people turneth not to him that smiteth them."

ECCLESIASTICAL.

ILLINOIS PRESBYTERY.

THE Illinois Presbytery met, according to adjournment, in the St. Louis church, May 27th, 1878, at 7.30 P. M. Revs. A. C. Todd and G. M. Elliott, being present, were invited to seats as consultative members. The moderator's sermon was dispensed with, as the presbytery constituted immediately after the conclusion of communion service in the church. The business was mostly of a routine character. Some five papers were laid on our table, all of which were disposed of with as great unanimity on the part of Presbytery as we have ever seen. Indeed, this meeting was remarkable for the unanimity and brotherly feeling of the members of the court. The next meeting of Presbytery is in Old Bethel, on the Wednesday of the week of the St. Louis Fair, at 2 P. M.

J. M. FARIS, *Clerk*.

P. S.—I would call attention to an oversight in the Presbytery's Report to Synod. ELKHORN should be mentioned as one of the places where "no little activity and zeal has been manifested in the cause of Christian temperance, &c." We are informed they have held regular temperance meetings all last winter.

J. M. F.

THE CINCINNATI CONGREGATION.

(Published by request.)

IN connection with the settlement of a young and promising pastor over this congregation in the Queen City of the West, our readers will be glad to see the following interesting facts, taken from the records of the congregation and the memories of the oldest surviving members:

At the division of 1833 the congregation went with the General Synod party, Mrs. Mary Ann Murphy, Mr. and Mrs. John Gray and Mr. Hugh Glasgow alone remaining steadfast to our principles. With a few adherents relying on Christ's promised presence with the "two or three," they held society meetings, and at long intervals had the gospel preached to them by Revs. J. R. Willson, D. D., R. Hutcheson and James Milligan. After more than ten years of troublous times, which severely tested their faith and proved it genuine, the congregation was organized Aug. 22, 1844, by the election of Messrs. John Gray and Moses T. Glasgow ruling elders. On Sept. 7th the elders were ordained by Dr. Willson, who, on the following Sabbath, dispensed the Lord's Supper among them for the first time. There were only thirteen members, and, counting visitors, there were twenty communicants.

In 1845 the Synod removed the Theological Seminary from Allegheny City, Pa., to Cincinnati, O., Dr. Willson being the professor in charge of it. The first year Dr. Willson heard the recitations of the students in a frame church on Elm street belonging to the Methodists, and the next winter in a hall on the corner of Vine and Eleventh streets. In the spring of 1847 the congregation, with spirit and liberality, leased a lot on Vine street, and built a frame church for the accommodation of the Seminary, and for their own meetings for worship. The Seminary remained here till 1849, when it was removed to Northwood.

On Dec. 24, 1845, Rev. R. Hutcheson moderated in a call which resulted in the choice of Rev. Joshua Kennedy, who declined it. Other calls were unsuccessfully made out; on Jan. 7, 1846, upon Dr. Willson; Oct. 2, 1847, upon Rev. A. M. Milligan; and Feb. 1, 1853, upon Rev. J. R. Thompson. But on March 1, 1858, having united in a moderation with Cedarville, they made a call upon Rev. H. H. George, who accepted it, and was ordained June 23, 1858.

During the pastorate of Mr. George, the church in Clinton street, which is now occupied, was purchased; and through his indefatigable efforts, both in America and Europe, the congregation succeeded in liquidating the entire debt and in purchasing a manse. In 1867 the congregation called Mr. George to give them the other half of his time, and his connection with Cedarville being severed, they enjoyed full pastoral care until August, 1872. At this time Synod having elected Mr. George to the Presidency of Geneva College, the pastoral relation was dissolved. Again without an under-shepherd, having only irregular supplies of preaching, and weakened by the removal of those on whom they depended as supporters, they were very much disheartened; yet they labored on. A call was moderated on January 20, 1873, in favor of Rev. R. Sommerville; but it was declined, as was also another upon Rev. J. R. Wylie, moderated May 21, 1877. The call upon the present pastor, made in Sept., 1877, was accepted, and their eyes again see their teacher.

Thus the congregation since its organization, thirty-three years ago, has been entirely without pastoral care for twenty years, had half of a pastor's time for nine years and his full time for four years; and out of eight calls which they have made only two have been accepted. The name of Mrs. Murphy deserves honorable mention for her fidelity and zeal through many trying years. From the division of 1833 until they were organized they were very poorly supplied with preaching, and all the time she was one of the faithful society-people. Moses Glasgow left in 1852, and for more than a year the session was dissolved. On Feb. 1, 1853, Messrs. James Brown and Alex. Bovard were elected and ordained elders. Mr. Brown and his wife for more than twenty-five years were liberal, active and influential members; he exercised his office with great acceptance and efficiency until December, 1870, when he died at the age of forty-seven, and was soon followed to the grave by his wife, leaving six orphan children to the care of the God of the fatherless. The present officers are: J. Gray, A. Bovard, J. McIntyre, elders; and J. Y. Thompson, deacon.—*Our Banner.*

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THIS body held its meeting this year in Pittsburgh. The minutes of its proceedings contain some things of public interest that may profitably occupy a place in the REFORMED PRESBYTERIAN AND COVENANTER.

A good deal of the time of the Assembly was taken up in trying judicial cases. In the decisions of three of these cases, the Assembly showed its determination to arrest the teaching of doctrines and the introduction of practices into the church by her ministers, that are at variance with her avowed standards and established usage. The hearts of the friends of orthodoxy were made glad by these decisions.

The following from the Pastoral Letter on Sabbath Schools is worthy of careful attention:

"We affectionately exhort that the Shorter Catechism be used in all our Sabbath schools, that parents assist the teachers in encouraging their children to commit the same to memory, and that teachers make their young disciples familiar not only with the tried and eminently rich doctrines and important duties taught in our Standards, but with our Form of Government and Directory for Worship. Let each session at its earliest convenience take action on the subject."

The question of reduced representation received a large share of the attention of the Assembly. Two overtures had been sent down to the lower courts by the preceding Assembly, but neither of these was answered in the affirmative. The subject came up *de novo*, and another overture was prepared and adopted to be sent to the Presbyteries. It proposes an entire change in the basis of representation. Hitherto the ratio was according to the number of ministers in the Presbytery. Now it is proposed to make it according to the number of members, including ministers and elders. The overture says: "The basis of representation shall be the number of ministers and communicants combined, as given in the annual statistical reports made to the General Assembly."

An obvious objection to this plan is, that it is in the direction of Congregationalism. It gives countenance to the error that the people are the source of ecclesiastical power. This is contrary to the fundamental principle of Presbyterianism. Church officers do not represent the people, but mediate the courts and ultimately Christ, the source of all authority. We hardly think the Presbyterian Church will take such a revolutionary step.

A better plan of representation, and one not liable to the above objection, would be to make all the spiritual officers in the Presbytery the basis of the apportionment of delegates. In the present plan making the ministers the basis, there is a practical denial to elders the equality of ruling power with the ministers which the Presbyterian system concedes to them. Let them be included in the basis, and then as the number of elders bears a proportion to the number of the people, the rights of the latter will be recognized.

The following resolution was prepared and referred to the next Assembly:

"That the Assembly, with the most cordial esteem for the brethren of other Presbyterian Churches, will in future decline to appoint delegates to visit the supreme courts of those churches, and content themselves with the appointment of Commissioners to the General Councils of the Alliance."

We have often thought that in no way is the time of our Synod more completely wasted than in hearing speeches from delegates and responses to them. They are generally made the order of the day for a certain hour, and come in to the interruption of important business. They are of no conceivable benefit. We hope the Assembly will adopt the resolution, and set an example that we will follow.

From the comparative statistical summary, we learn that there are under the supervision of the Assembly thirty-seven synods, one hundred and seventy-eight presbyteries, four thousand nine hundred and one ministers, and five hundred and sixty-seven thousand eight hundred and fifty-five communicants. This is an increase of three presbyteries, one hundred ministers and ten thousand and eighty-one communicants over last year. The total amount of contributions is \$8,281,956, a decrease of \$13,405 from the preceding year.

The Assembly is a vast power in the country, and we rejoice that it is employed energetically in advancing the interests of the kingdom of Jesus Christ, both at home and in foreign lands.

T. S.

HOME CIRCLE.

CARE FOR THE AGED.

Do the young people ever think that they will be old? Only a few short years ago that aged man and feeble woman were young, strong, and full of life; their loving hearts were gushing with tenderness and care for the little ones who now stand in their places. Do not jostle that aged couple out of your pathway, but rather lift them with tender care over the rough, declining road. You may have forgotten how carefully they kept your tender feet from stumbling, and with what care they watched your advancing steps. But they have not forgotten, and the time will come when you will be forcibly reminded of it by the love you have for your own little ones. Will they hand you the same bitter cup to drink that you pour out for that aged father and stricken mother? Verily, "with what measure you mete it shall be measured to you again." Think of the anxious days and nights your mother has watched by your sick bed; remember her loving care, her patience, and long suffering with your fretfulness, and then let the blush of shame dye your brow that you should be impatient or unkind to her now that she is old. Old folks are such a trial! Yes, they know it, and they feel it, and so will you be just such a trial to your children in the days that will surely come—aye, and you will remember, too.—*Ex.*

It is always well to remember that nothing in the world is easier than to pull down and destroy. It requires no intelligence, no character, only power and will. A hog can root up a garden. One hen, scratching for worms, will destroy in an hour what nature and the gardener have been years in producing. The veriest dolt, with a pickaxe, on the Parthenon, allowed to indulge his destructive propensities, would soon make that charming building an unsightly ruin. Nothing is easier than to find fault, to tear down, and to destroy. An oil spot can be put in a second on a silk dress, and every day it will gather more and more of the dust that is always flying.—*Christian Intelligencer.*

"Woe unto you that desire the day of the Lord," Amos 5: 18. Amos prophesied at a time of great defection, as is evident from the judgments he denounced upon Israel. His prophecy was during the reign of Jeroboam, king of Israël, and Uzziah, king of Judah. The former was surpassed in wickedness only by his namesake, the son of Nebat. The latter showed his wickedness as well as ignorance by officiating as priest, but the judgment of God marked the presumptuous monarch, and Uzziah was a leper until the day of his death. There were still good priests in Judah, fourscore of which withstood Uzziah, with Azariah at their head. But we hear of not one in Israël. Amaziah was a mere creature, who first tried to enrage the king against Amos, and not succeeding, he urged him to depart out of the king's court. But, regardless of either king or priest, he proceeded to fulfill his mission. Now those that desired the day of the Lord were told by the prophet that it would be a day of darkness to them, that God would not accept their hypocritical services, nor hear the melody of their songs and viols, but judgment would overtake them. When God's children forsake his law, he visits their faults with rods, their sins with chastisements. How much more terrible will he be to the wicked! E.

"Pain's furnace-heat within me quivers;
God's breath upon the flames doth flow,
And all my heart in anguish shivers
And trembles at the fiery glow;
But yet I whisper 'As God will,'
And in his hottest fire sit still."

ENIGMA.

- 1 A city, conquered in a novel way;
 - 2 A monarch who invented means to slay;
 - 3 A scholar and a traveller, wise and kind;
 - 4 A son of Jacob seldom brought to mind;
 - 5 And finally, an humble fisherman.
- Now, form from these initials, if you can,
A woman's name, which, tho' to you well known,
Is only once on sacred record shown.

A SCRIPTURE SCENE.

It was in the evening, in an apartment of an eastern palace, that two ladies of high rank were engaged in an earnest conversation. The younger, daughter of the elder, was attired in dazzling splendor, as if for some festal occasion, and is remarkable for the most exquisite and polished grace. Their conversation is evidently about an object of dislike, as is seen from the countenance of the latter, which is marred by a dark and hideous expression of hatred and resentment.

L. K., *Elliot, Mrs.*

RIDDLE.

Of many diff'rent forms and uses, oft in my *first* are poured abuses.
A certain kind, once, when used for food, reproof called forth from those who with-
stood

The actions of the good and true, who were firm and faithful, though they were few.
To use this *first*, we're repeatedly charged, that we may have our minds enlarged,
Our knowledge increased, and faith made strong, that we may always avoid the
wrong.

My *last* 's an emblem of long duration, of rank, authority and station.
Once in a gay and festive scene it envious made an ingrate, I ween.
My *first* and *last*, altho' quite distinct, oft to each other you will find linked.
My *last* in my *first*, you'll often see, for beauty and use placed there, you'll agree.
Tho' my whole for beauty 's mostly employed, I was once very sinfully destroyed.
I helped comfort one who had been distressed, who long indeed was sorely oppressed.
Joy I have caused, but also grief, when those of weak faith sought man's relief.
My whole is very familiar to all, but never is mentioned till after the Fall. *QUI.*

DECAPITATIONS.

Behead a celebrated Scotchman, and you'll get
A place of bliss, than which on earth no greater has been yet.
This now behead again, and straightway you will find
A home; retreat; a dwelling place, but not for human kind.
This head at once transpose, changing from first to last,
And find a little, simple word, telling that all is past. *QUI.*

FAMILIAR BIBLE NAMES.

- 1 A beverage; a pronoun; ourselves.
- 2 A Greek letter and a fruit.
- 3 A poor letter preceded and followed by an exclamation.
- 4 A statement of the way in which a man makes his living.
- 5 A girl's name; a name given to little girls in general.
- 6 A city; myself; an article; sign of the plural.
- 7 A negation and an exclamation.
- 8 A pen between two common articles.
- 9 A command to a lawyer's reward, to exist.
- 10 A boy's name; a pronoun; a measure. *QUI.*

ANSWERS.

FERRY BOAT. 2d Sam. 19: 18.

ENIGMA 2. Matt. 1: 6; Numb. 33: 84; 1 Chron. 6: 28; Matt. 1: 4; 1 Chron. 6: 14; 1 Chron. 6: 2; Neh. 10: 2; 1 Chron. 6: 1; 1 Chron. 7: 34; 1 Chron. 2: 2

OBADIAH. The answer to this was given by Thomas Keaney.

OBITUARIES.

DIED in New Alexandria, Dec. 18, 1877, Miss JANE MCKELVEY, in the 80th year of her age.

In Greensburg, Feb. 19, 1878, Mrs. JANE LINDSAY, in the 63d year of her age.

In New Alexandria, Feb. 21, 1878, Mrs. SARAH BEATTY, in the 40th year of her age.

Near New Alexandria, April 7, 1878, Mrs. MARTHA STEELE, in the 38th year of her age.

In New Alexandria, May 26, 1878, Mrs. M. NEELY, in the 63d year of her age.

These were all members of New Alexandria congregation, esteemed for their Christian virtues, and in their respective spheres for their useful lives.

Miss McKelvey in early life became a member of the congregation then under the care of Rev. John Cannon. She remained in connection with it till her death, which took place just after her pastor, Rev. T. A. Sproull, left home to go to Florida. Kindness, liberality, love to the brethren and to the ordinances, were predominant traits in her character. She died in faith.

The circumstances of the death of Mrs. Steele require a brief notice. She died in giving birth to a still-born child. The sudden change in her pastor's health deeply affected her. To him she was strongly attached, and the attachment was mutual. Her excellence as a wife and mother, and her usefulness as a member of the congregation, endeared her to him and won the esteem of all. She preceded him but one day to the invisible world. What a reunion in the rest of heaven between co-laborers in the church on earth. Her husband and children have sustained an irreparable loss.

Mrs. Neely's last illness was lingering. She was a patient sufferer. Though feeble in body she was still strong in spirit, believing and rejoicing in the promises. Her husband is left to finish his course alone, supported, however, by the hope of joining her in the church above, where there is no separation of friends, no sundering of tender ties. T. S.

DIED, at Allegheny, Pa., July 16, 1878, in the 86th year of her age, Mrs. BARBARA PATTERSON, a member of the Allegheny congregation.

MARY EMMA CARSON CROW was born Nov. 15, 1864, in Xenia, O., and died April 22, 1878, in Sharon, Iowa.

In her 13th year she gave herself publicly to the Lord, and, as in preparation for the communion of the upper sanctuary, she sat down once at the sacramental table on earth. She had great desire to join the church, and during that first and only communion she enjoyed here, her deportment was so solemn, her manner so thoughtful, her interest and anxiety so great, she reproved older and more experienced communicants. We can now see the Spirit's work, ripening her for heaven.

She was of lovely disposition, tender in her bearing towards parents and friends. And many friends, too, loved Mary Emma, but the Lord Jesus, who gave himself for her, loved her most, and took her to his own home on high.

She died of paralysis of the heart ere she was fourteen years of age.

My dear young reader, don't forget that a loving Saviour often sends for children, and happy are all they who are ready to go with him at his call. Com.

DIED, at his residence in Parnassus, Pa., June 24, 1878, ROBERT ROWAN, in the 66th year of his age.

He was a member of the Reformed Presbyterian congregation of Manchester, Parnassus, &c. For several years he had but a feeble constitution. The mortal tabernacle appeared to be giving way under the pressure of time. But the last sickness did the bidding of death quickly. He sunk rapidly under general weakness, accompanied with erysipelous pains in one ankle. But while his body was through previous years ripening for the grave, his soul was ripening for glory. He lived in faith and watchfulness, and died in hope and peace. But with such a pious, godly man it did not seem to us like death. It seemed as if his soul, washed in the blood, strengthened with the power, and beautified with the love of Jesus, was arising in its might and glory, breaking the bands of mortality which were too weak to hold it longer, and entering into the sweet liberty of heaven; and leaving its earthly garments to lie in the grave till they too would be washed and cleansed in the same blood, it arose to be clothed upon with linen, clean and white, and to walk with the Lamb by the fountains above. He is gone, but his example and influence are left behind as a sweet savor to comfort his wife in her bereavement, to encourage his sons in their trials, and to sustain the congregation in the loss of an esteemed and worthy member. The righteous hath hope in his death; and that hope flashes its bright radiance in both directions, forward across the Jordan of death, giving them comfort. As he was approaching the dark deep valley, he was able to triumph with Paul over the attractions of this world, and say, "I have a desire to depart and be with Christ, which is far better;" and these words echo back to us from the shining hills on the other side of the river, admonishing us also to live in such a manner that we shall die the death of the righteous, when death comes.

For fast away the fleeting day
Sweeps round behind us;
And death's black crape the night doth drape
Which soon shall find us.

May the peace of heaven abide with her who mourns over the loss of a kind husband, and with those who have no longer a father dwelling among them.

J. C. McFEEZER.

DIED, Sabbath evening, February 10, SUSIE MCKINNEY, the only daughter of Robert and Eleanor McKinney, of Union R. P. congregation, and a sister of our licentiates, William and R. M. McKinney, the latter of whom has since followed her to the spirit land.

Early given to God by her parents, she when seventeen years of age did, by her own act, renew the dedication in a public profession of her faith in Christ.

She fell an early victim to that fell destroyer, consumption. The one desire of her life was to prepare for and enter upon the mission work of the church; and the struggle to give up this desire was a very severe and painful one, and cost her many tears. Yet a few months before her death she returned from her school and said to her mother, "I am now convinced that it is God's will that my work is to be done at home." And it was, for she never left the house afterward. Her sickness and death was such as to remove the sting of bereavement from the heart of parents and friends, and while her hope of restoration to health was at times so strong as to be painful to friends, lest she did not fully realize the true nature of her disease, yet even this hope gave place first to quiet submission, and afterward to an intense longing to depart, and time and again did she pray to God to take her to himself.

A few hours before her death she took a tender leave of parents, brothers and sisters who were present, and gave to each some suitable advice. While at times her sufferings were severe, yet even in her sufferings she gave vent to expressions which showed that she knew Him whom the virgins love, and at the close of the Sabbath, without a cloud to obscure her joy in the Lord our righteousness, she gently fell in sleep.

DIED, at Hebron, Kans., September 8th, 1878, of cholera infantum, MARY MATILDA ROBERTS, aged 9 months.

DIED, at Hebron, Kans., June 26th, 1878, of diphtheria, JOHN CALVIN ROBERTS, aged 7 years, 8 months and 22 days.

DIED, at Hebron, Kans., June 26th, 1878, of diphtheria, ANNA IRENE ROBERTS, aged 6 years, 5 months and 12 days. All children of Richard and Mary Roberts.

DIED, at Hebron, Kans., June 28d, 1878, of diphtheria, JAMES RENWICK JOHNSTON STEWART, son of James and Rachel Stewart, aged 3 years, 9 months and 26 days.

DIED, in Clay Center, Kans., April 1st, 1878, of diphtheria, ELIZA M. SANDERSON, daughter of William and Kate Sanderson, aged 2 years and 3 months.

DIED, at Hebron, Kans., July 5th, 1878, of diphtheria, MARGARET ELLEN KERR, aged 4 years, 9 months and 1 day.

DIED, at Hebron, Kans., July 18th, 1878, of diphtheria, CORA ELIZABETH KERR, aged 6 years, 4 months and 18 days.

DIED, at Hebron, Kans., July 14th, 1878, of diphtheria, MARY ISABEL KERR, aged 1 year, 10 months and 20 days. These three were the daughters, and the only children of James and Maria Kerr.

Because of these deaths, and the sickness of others in the families of members in the R. P. congregation of Hebron, and in other families in the vicinity, a congregational fast was kept, on Wednesday the 17th of July, for the purpose of pleading with the Lord, that he would say to the destroying angel, "It is enough: stay now thy hand." We trust the Lord has heard, and answered the prayers of his people, as since the fast the calamity has not been so great.

The tender bud was plucked, we see,

Before the rose had blown;

The Lender said, return to me,

Dear parents, what's mine own.

● M. W.

DIED, at her home, near Enon Valley, Pa., MARY, wife of Joseph L. Duff, on December 3d, 1877.

She was the daughter of Robert and Isabella Grey. Early in life she honored her baptismal obligations in Little Beaver congregation, and till her death was a consistent and worthy member of the same. She was a sincere and intelligent Christian, a devoted wife, a kind mother, a true friend, genial and amiable. She had been for years a great sufferer, yet she was always cheerful and uncomplaining, and gave evidence by her quiet trust and firm faith that she was heir to a home where the inhabitant shall never say I am sick.

N. M. J.

THE following resolutions of the Session of Rygate congregation, Vt., on the death of Mr. WILLIAM NELSON, who departed this life, July 6th, 1878, in the 72d year of his age, were adopted July 28th, 1878:

WHEREAS, It has pleased God in his adorable providence to remove by death Mr. William Nelson, an efficient ruling elder in this congregation for thirteen years; therefore,

Resolved, 1. That in the death of Mr. Nelson this Session has lost a sincere, earnest and devoted member, and the congregation an active, peaceable, humble, conscientious, liberal and exemplary Christian. He was one that practised what he professed. His life was that of the righteous, and his latter end was peace.

Resolved, 2. That in the removal of our esteemed brother and co-laborer we hear the Master's voice saying: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Resolved, 3. That we tender to his widow and children in their bereavement our heartfelt sympathy, commending them to Him who "relieveth the fatherless and widow."

Resolved, 4. That a copy of these resolutions be sent to the family of the deceased, and also to the *Reformed Presbyterian and Covenanter* and *Our Banner* for publication.

JAS. M. BEATTIE, Moderator.

WILLIAM BONE, Clerk.

DIED, WILLIAM BLAIR, SR., at his residence, East End, Pittsburgh, May 3, 1878, in the 85th year of his age. He was a native of county Antrim, Ireland. His ancestry were Scotch Covenanters. He was born and brought up in the church of his fathers, baptized by Rev. Wm. Gibson, and waited respectively on the ministry of Drs. Stavely and Dick, and Rev. Wm. Russell, Bally Clare, from which congregation he brought a certificate some twenty-five years ago and settled, with his family, in the bounds of the Wilkinsburg congregation, where he continued a consistent member till death.

He leaves an aged widow and large family of children, one daughter and family still in Ireland, all honored and respected.

They mourn their loss which is his unspeakable gain. It may be said of him, an "Israelite indeed, in whom there is no guile." Upright and conscientious in all things, he adorned his profession. He attended, when able, regularly on the ordinances. For some time he was very frail, able to be out only on communion Sabbath, and with his attention fixed steadily on the solemn services, he drank in rivers of pleasure; and tottering on his staff, he would go to the table of the Lord with the arm of his Saviour sustaining him.

A few days before his death we talked with him in regard to his future prospects. They were clear; he knew in whom he believed; his hope and trust were in the merits and intercession of Jesus Christ. Prayer being offered, he was asked if he heard distinctly what was said. "Yes, every word, and they brought comfort to my soul." The last two visits we made he was unable to speak, but he was in good hands—the hands of his God. He went down quietly and peaceably to the grave. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Irish Covenanter please copy.

J. H.

BOOK NOTICES.

THE LEONARD SCOTT PUBLISHING Co., No. 41 Barclay street, New York City, send us the *EDINBURGH REVIEW*, July. Contents—Marquess Wellesley's Indian Administration; The Remains of Edmund J. Armstrong; Lecky's England in the Eighteenth Century; Origin and Wanderings of the Gypsies; Primitive Property and Modern Socialism; M. Doudan's Letters; Russia and Roumania; The Gold Mines of Median; Finlay's History of the Servitude of Greece; The Constitution and the Crown. Also, the *BRITISH QUARTERLY REVIEW*, July. Contents—Taine's Philosophy of Art; Ethics of Evolution; Bryan Waller Procter; The Russian and Turkish War; Future Punishment; Recent History of the Burial Question; The Later Greek Nation; The Congregational View of Religious Communion; Contemporary Literature.

BLACKWOOD for July. Contents—John Caldigate, part 4; Apples, a Comedy; Translations from Heine, by Theodore Martin; Gordon Baldwin, part 1; Gaelic Lore and Modern Slang; Our Kentish Parish; The Two Muses; The South African Question; The Congress.

SOME THINGS WHICH CATHOLICS DO BELIEVE. Lectures delivered in the First United Presbyterian Church, St. Louis, Mo., by the pastor, Rev. Jno. A. Wilson. Published by request. Price, 25 cents. pp. 211.

This pamphlet contains the substance of several sermons preached in St. Louis by Rev. Jno. A. Wilson, and which at the time awakened considerable interest in that community. They were published in the daily newspapers in that city, and now are given to the public revised in a form more suitable for distribution and preservation. The subjects discussed are: Tradition, Transubstantiation, Purgatory, Penance, Persecution, Images, Indulgences, Infallibility. Care and study are evinced on every page. The selections from authorities are judicious and pointed. The author has the happy faculty of presenting his thoughts in a forcible and telling manner. No one can give this pamphlet a careful and impartial perusal without coming to the conclusion that Rome's supremacy is hurtful to the interests of the individual, the community, and the nation. We should like to know that it has a wide circulation. Copies can be obtained by applying to Rev. J. R. Hill, 2628 Gamble ave., St. Louis, Mo.

ELECTIVE FRANCHISE; OR, WHY REFORMED PRESBYTERIANS DO NOT VOTE AT PARLIAMENTARY OR MUNICIPAL ELECTIONS. A discourse by Rev. J. R. Lawson, Barnesville, N. B. Published by request. Single copies by mail, 10 cents; 12 copies, \$1.00; 25 copies, \$2.00. Special discount on large orders.

This is a plain, clear and satisfactory exposition of our principles in their application to the government of Great Britain. The positions taken are those which have long been maintained by our church, and which constitute her pre-eminently the witnessing church. Reasons are assigned why we have not voted in the past, and cannot vote in the future until important changes are made in the constitution and administration of national affairs; and objections to our principles and practices are answered. While the pamphlet is intended especially for circulation in Great Britain and the colonies, the principles discussed are as applicable to us as to our brethren in those lands, and are presented divested, so far as possible, of all that is peculiar to the church there or of any thing of purely local importance. We are glad to have such sermons published, and are sure the wider their circulation the more convinced will our people be of the scripture character of their principles, and their duty steadfastly to maintain them.

Copies can be obtained by addressing R. A. H. Morrow, publisher, 28 Charlotte street, St. John, N. B., or Mr. Jno. Caldwell, 8617 Spring Garden st., Philadelphia.

Mr. David Love is publishing tracts on subjects of importance and present interest. Thus far they are largely reprints of articles that have appeared in magazines, and which, on account of their value, are deserving of a larger circulation than they are likely otherwise to receive. It is his intention to obtain from competent persons, brief, pointed articles and in this way give them to the public. The tracts thus far published are on "Tobacco," and the "Perseverance of the Saints." The larger part of the former is an article published a few years ago in our pages, and which, though it appeared without the author's name, is easily recognized as from the trenchant pen of one of our ablest and most widely known ministers. We would like to see this tract in the hands of every tobacco user, and distributed in every house of worship. Those who persist in the use of the vile weed can see how, by others who are compelled to suffer from them, their habit is regarded. The time will come before long when in our church the chewers of tobacco will be as few as the drinkers of whiskey, and the circulation of this pamphlet will do much to bring about that desirable consummation. The other, "The Perseverance of the Saints," is composed of an article by Rev. John. Paul, D. D., Carickfergus, and an extract from Shaw on the Confession of Faith.

Those who wish copies of both or either, should address Mr. David Love, Dayton, Armstrong Co., Pa. Price, postpaid, 8 copies for 10 cents; 35 cents per dozen.

THE LIFE AND DIARY OF REV. JNO. CUTHBERTSON, which appeared in successive numbers of this magazine, and which is both interesting in the information it gives of the times and labors of the pioneers of our church, and valuable as containing the only account of her history during a long period of years, is published in pamphlet form, and can be had by addressing Rev. A. S. Aikin, Airville, York Co., Pa.; S. Collins, D. D., U. P. Rooms, Ninth street, Pittsburgh, Pa.; Mr. John Caldwell, 8617 Spring Garden st., Philadelphia, Pa.; Mr. W. F. Aikin, New Castle, Pa., or the Editors, Allegheny, Pa. Price, 10 cents.

THE

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OCTOBER, 1878.

No. 10.

ORIGINAL.

OUR ENGLISH BIBLE.*

GENTLEMEN OF THE THEOLOGICAL CLASS: It is with great pleasure that I bid you welcome, on behalf of the professors. With many of you we have become familiar by hours of friendly intercourse, as day by day you have been advancing by patient study towards the work of the Christian ministry. Some of you return after a trial of this work, having found in months past a cordial greeting in many Christian homes. You know now by your own experience that this warfare is not at your own charges. How weak in such a work without this assurance, but how strong with it!

You are seeking, as students of the word of God, to fill your minds with its doctrines, to have your hearts imbued with its spirit, that thus furnished you may go forth into the field—"the field is the world."

This word of God is scattered broadcast. Rendered out of the original Hebrew and Greek, it now exists in nearly all languages, and by the diligent labor of God's servants millions can now take up the words spoken by the surprised multitude at Pentecost—"How hear we every man in our own tongue wherein we were born? We hear in our tongues the wonderful works of God."

Many have waited till our own day for this. We have enjoyed it for more than three hundred years. Our present English Bible belongs, however, to the 17th century. It is to us a precious treasure. In the years it has been used it has struck its roots down into the hearts of English-speaking Christians. Its language is for them the word of God. We may well quote here the wonderful encomium upon it of an English Catholic writer: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things, rather than mere words. It is part of the national mind, and

* The opening lecture of the session of the Theological Seminary for 1878-9, by Rev. Prof. D. B. Willson, Sept. 17th.

the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt has never dimmed, and controversy never soiled. It has been to him all along as the silent, but oh, how intelligible, voice of his guardian angel; and in the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible." (F. W. Faber.)

It is of this, our English Bible, that I propose to speak to you this evening. Anything connected with it is of interest to us whose place it is to minister this word to others; but there are special considerations now that demand attention, even to the details of this subject, not only from us, but also from all who love this Bible, who read its pages and treasure up its words.

It was first issued in 1611.

In the early ages the introduction of Christianity into a nation was followed by the rendering of the Bible into its tongue. But when the barbarians invaded the Roman empire, this work ceased. The Latin version was in the hands of the teachers, while they moulded these nations. In the 8th century the work of translation was resumed, and at this age in Britain; yet no complete work was issued. The Bible in the vernacular existed only in fragments, till the 14th century. The Bible of the middle ages was the Latin, called the Vulgate, the term itself denoting its prevalence, this being the *common* version. It was for the multitude, however, a sealed book, learning being mostly with the *clerici*—the clergy, the current meaning of the English word *clerk* owing its origin to this fact.

The first name associated with the English Bible is that of Wickliffe, John Wickliffe, born in Yorkshire about 1324. He was educated at Oxford. In 1360 he began to write against the mendicant orders, and was drawn more and more by his convictions into opposition to Rome. By his maintenance of the royal power against papal encroachment he gained powerful friends, so that he did not fall in the struggle. He died in peace, December 31, 1385.

As the most vigorous weapon he could use against Rome, and as a means of enlightening the people, he made a translation of the Bible. He rendered, however, the Vulgate. He first translated the Revelation, then the Gospels. About 1380 the New Testament was finished. The Old Testament translation was soon added, apparently by Nicholas de Hereford, a friend of Wickliffe's, and by Wickliffe himself. This work was all revised by John Purvey shortly after Wickliffe's death. As a translation, it was a version of a version, and its language was not the language of the people, but was full of Latin expressions which were

not current. It was proscribed in 1408, for to give the people the Bible in their own tongue was against the policy of Rome. Yet it circulated freely—but under ban. The word of God was precious in that and for a time in the following century. Wickliffe's doctrines were spreading, yet the word of God was bound. Fox testifies that in 1520 men sat up all night, reading and hearing the word; some gave five marks, some more, some less, for a book; some gave a load of hay for a few chapters in English. Those were dark times, but the day was near at hand. In the 16th century light broke forth. In the history of the English Bible we come now to the second name, that of William Tyndale. He was born near Nibley Knoll, in Gloucestershire, about 1480, and studied first at Oxford, afterwards at Cambridge, where he took his degree. He embraced the Reformed doctrine. His knowledge of the Scriptures led him into controversy with the ignorant priesthood. Being worsted, they reviled him. At one time, Tyndale being in company with one of these, the priest in anger said: "We were better to be without God's laws than the Pope's." Tyndale replied, "I defy the Pope and all his laws;" and then he added the now memorable words, "If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than you do." These words he made good. He was an excellent scholar. Having gone to London, he made exhibit of his knowledge of Greek to Tonstall, Bishop of London, but he could not gain his favor. He says that he was there a year, "and understood at the last not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

He went abroad, and first to Hamburg. He began the publication at Cologne, but was stopped, and so the work was issued at Worms. This was in 1525. The edition was rapidly sold in England, yet through great trial, as the affecting accounts in the Book of Martyrs bear witness. By 1530, six editions were put forth, it may be 15,000 copies. He published in 1534 a new and improved edition. Little was done by him in the Old Testament, and all that he did was done amid great difficulties. His steps were watched, and he was treacherously seized at Antwerp, and after two years imprisonment was strangled and burned at the stake, "for the word of God, and for the witness of Jesus." His last prayer at the stake was, "Lord, open the King of England's eyes!"

He died in 1536. The same year an edition of his revised New Testament appeared in England, being the first volume of Scripture printed there. Perhaps he knew of it ere his eyes were closed in death, at least of its progress. Looking back at his labors and trials, we may well bless God for the privileges and facilities of our day. Barriers have been removed; the languages of the nations have been mastered; the means of publication have been improved; the agencies for distribution have been increased. Last year there was held at South Kensington a Caxton exhibition, to show honor to the memory of the early printers, by exhibiting the works of the art they had cultivated. Mr. Gladstone, in his address on the day it opened, held up to view an Oxford copy of the authorized version that had been printed and bound

on that day within twelve hours, and that copy might make the circuit of the globe in a few months.

Tyndale's work is the true parent of our English Bible. Much of his version was transferred unchanged into the version of 1611. In the light of your familiarity with the words of our version, listen to the following: "Ther was a certayne ryche man, which was clothed in purple and fyne byasse, and fared deliciously every daye. And ther was a certayne begger, named Lazarus, which laye at his gate full of soores, desyringe to be refresshed with the cromes which fell from the ryche manne's borde. Neverthelesse the dogges came and licked his soores. And yt fortunied that the begger dyed, and was carried by the Angelles into Abraham's bosome. The ryche man also died and was buried," and so on. How familiar it seems! Though Tyndale died, he yet lives in our present version. He rendered the original, and was independent of Wickliffe's translation. He says of his own labors: "I had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like thing in the Scripture beforetime." And as to his faithfulness, none could suspect him. He solemnly declares in a letter, "I call God to record against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honor, or riches, might be given me." Tributes to him now abound. As in the case of many who have done great deeds for God and man, he felt that God had called him. It pleased God, he says, to put the translation in his mind; and to accomplish it, he was willing to give his life. He offered to lay himself at the feet of the king, giving "my body to suffer what pain or torture—yea, what death his grace will," to secure a free Bible for the people. The sacrifice was called for, and he made it. To men of his spirit, under God, we owe our liberties.

As we have seen, the Bible was not completed by him. Of the Old Testament, only the Books of Moses, Jonah, and the parts known as the Epistles in the English service, had been translated by him. He had been aided in preparing the Books of Moses by Miles Coverdale, and he it was that continued the work. Coverdale was born in Yorkshire in 1487, and educated at Cambridge. He became an Augustinian monk, but afterwards embraced the principles of the Reformation, and became a companion of Tyndale's. He died in 1568. He had suffered imprisonment and exile in the reign of Mary, but returned to England at the accession of Elizabeth. In his labors on the Bible after Tyndale's imprisonment, he met with less opposition than that martyr. A great change had taken place within a few years. Coverdale had been engaged on his work for some years previous to 1534, in which year Convocation, under the lead of Cranmer, petitioned the king to decree that a translation be made. Though nothing then came of this petition, yet Coverdale was encouraged to put his work to press. This he did by October, 1535, and it was dedicated to Henry VIII. It was a complete Bible, and the first in any sense authorized. It was issued, it seems, at Antwerp, and originally had no dedication; this appeared later in the year, in

English copies. The words, "Set forth with the Kynge's moost gracious licence," did not appear till 1537, in the quarto edition. These facts have been lately developed by Henry Stevens, in connection with the wonderful gathering of printed Bibles already referred to. Coverdale disclaimed originality; he used the German and the Latin translations, and he took the work up as a matter of duty. In 1538 he revised the New Testament, and issued a Latin-English Testament, the Vulgate being put in a parallel column. One can judge of his version by the Psalms in the English Prayer Book, for they are taken from his translation. He willingly regarded his work as temporary, and looked to its being supplanted, and so it soon was. The next name, that of the new reviser, is familiar to all—the name of John Rogers, the Smithfield martyr. He had been a priest. After he became enlightened he was an associate of Tyndale's, at Antwerp. He returned to England at the accession of Edward VI, and was burned at the stake February 4, 1555, the proto-martyr of Mary's reign.

It is generally thought that he had in his possession at Antwerp, after Tyndale's death, a manuscript version by Tyndale of the Old Testament from Joshua to 2d Chronicles inclusive, which he made use of. Two citizens of London, Grafton and Whitchurch, bore the expense of his Bible. It was issued in 1537, and is a composite work, being made up of Tyndale and Coverdale, the latter being used to supplement Tyndale's work, except as to the version of Jonah, which is Coverdale's. It was issued under the name of Thomas Matthew, and is known as the Matthew Bible, but there seems to be no doubt that Rogers edited it, perhaps under this name. The king, by Cranmer's and Cromwell's request, licensed it, and it appeared with the words, "Set forth with the King's most gracious lycēce." The printer, Van Meteren, was related to Rogers by marriage. This, then, was the second licensed Bible, and from it the later revisions have been made.

The Bibles thus authorized were produced independently. The reformers in power in England sought rather to put forth one prepared under supervision, and for general acceptance; and so Cromwell, in 1538, employed Coverdale to direct the preparation of such a Bible. The work was undertaken at Paris, for the sake of excellency in the execution of it, the French king granting the necessary license. The work was, however, condemned, and ordered to be seized, by the influence of the Inquisition, and had to be continued in England. This Bible was put forth in 1539, *cum privilegio*, "truly translated after the veryte of the Hebrew and Greke textes by y^e dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges." It passed through many editions, and is called Cranmer's Bible in one form, but the work in all its issues is now generally called, from its size, the Great Bible. A copy was required to be placed in every church. The Matthew Bible was the basis of it. Coverdale used in the Old Testament Münster's Latin version of 1534-5, and in the New Testament the Vulgate and the Latin of Erasmus.

While Coverdale was laboring to bring out the Great Bible at Paris, a private hand was at work in London, revising the Matthew Bible—

Richard Taverner. He was born in Norfolk in 1505, and was a lawyer, and also a licensed preacher. He was a Greek scholar of reputation. He died in 1575. He had suffered persecution when Tyndale's New Testament was first circulated. He issued his Bible in 1539. His originality appears in his version of the New Testament. This work met, however, with little success, the Great Bible issued the same year overshadowing it; and it is not reckoned in the ancestral line of our Bible.

In 1543 Parliament proscribed all of Tyndale's books, and all copies of any kind that had notes. The reformers' notes were especially offensive. The common people were forbidden to read the Scriptures. In 1546 Coverdale's New Testament was prohibited; the Great Bible alone had freedom, so great was the reaction in the latter part of the reign of Henry VIII. The death of the king (January 28, 1547), put a stop to this, for Edward, his successor, favored the Bible. Copies were multiplied. In the reign of Mary none were printed, but good came out of evil. The violent persecution drove many into exile. Free from restraints, the refugees prepared to give the Bible to their countrymen. Their resolution was aided by the labors of the Continental reformers. The French Bible of Olivetan was under revision at Geneva. Amid such surroundings the English exiles brought out, in 1557, at the end of Mary's reign, the famous Geneva New Testament, with which the name of Whittingham, the brother-in-law of John Calvin, is associated. It was welcomed in England by a large party. Shortly after this the Bible was thoroughly revised at Geneva, the revisers laboring night and day for more than two years. Elizabeth having gained the throne, the book was dedicated to her.

The Geneva version in the Old Testament took the Great Bible as the basis, and corrected the text. In the New Testament, Tyndale's translation was revised by the aid of Beza's. This Bible met with great acceptance. It spread among the people, and became very dear to them. It was issued at Edinburgh in 1579, this being the first edition of the Bible in Scotland. Even after the issue of our present Bible, it held its place, and from 1611-17 there were thirteen reprints of it. It is still extant in a recent edition. It was very offensive to the prelatist party, not so much as a translation, as for its famous notes. Many of these were illustrative—some were decidedly controversial. A number of English Church terms were discarded, and the Dissenting terms were used. In this italics were used to aid the sense. It was the first Bible in English that used the division into verses, and that discarded the Apocrypha entirely.

The use of this version promoted dissatisfaction with the Great Bible, the version then authorized. Parker, the Archbishop of Canterbury, took means to have the Great Bible revised in 1563-4. The work was distributed among certain of the Bishops, and all was passed through the Archbishop's hands. This Bible was issued in 1568, *cum privilegio*, and its circulation was promoted by ecclesiastical authority, its use being ordered in the churches. No edition of the Great Bible appears to have been issued after 1569, so it supplanted that, yet it could not set

aside the Geneva Bible. The revisers followed in the Old Testament the Great Bible, consulting, however, the Geneva Bible. The New Testament was carefully revised by the original. This is the Bible, known as the Bishops' Bible, that was the basis of the present version. This was the authorized version up till the time of the acceptance of the present one, though, as we have said, the Geneva Bible was the Bible of the people.

Before passing to the account of the authorized version, we must notice the Roman Catholic version—known as the Douai Bible. The spread of Protestant copies, many of them with notes, urged the English Catholics to prepare this. So it is said in the preface, "We therefore, having compassion to see our beloved countrymen, with extreme danger to their souls, to use only such profane translations and erroneous men's mere phantasies for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons, have set forth for you the New Testament to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you have been forced to occupy." It was furnished with copious notes, to correct the tendency of the Reformers' work. It was executed by the English Catholics at Rheims and Douai, and is a rendering of the Vulgate—the true Bible, according to the decree of the Council of Trent—yet it was indebted to former translations, even to the Geneva Bible.

The history of the Latin Bible, which this rendered, as Wickliffe had done before, is full of interest. The early Latin version had been used for more than two centuries, when the need of revision became urgent. Damasus, Bishop of Rome, suggested to Jerome to undertake the work. He was fitted in many ways for such labor, being an excellent scholar and a man of great resolution. He foresaw opposition. In the preface to the Gospels, he says: "Who, whether learned or unlearned, when he takes up the volume and finds that what he reads differs from the flavor he has once tasted, will not immediately raise his voice and pronounce me guilty of forgery and sacrilege, for daring to add, to change, to correct anything in the sacred books?" Even Augustine judged his work unwise. The corrections he had to make in the Old Testament were many. The Latin translation had been made from the Greek version of the Old Testament. It was therefore a version of a version. Jerome began by correcting the Greek according to the original Hebrew. This he did in the face of many considerations. This had been for centuries the common Bible, not only of the Eastern and Western Churches, but also of the Christian and the Jew. Though the Jews imbibed prejudices against it after the time of Christ, yet it was their own version. The amount of change needed was exaggerated in the fears of many. When his work was done it received no authoritative sanction. Damasus had died. It only crept slowly into use. Not till centuries had elapsed did it become the accepted version in the Latin Church. Through Jerome it was that the Hebrew original, and not the Greek version, became the basis of the Old Testament to us. And here, as to the Catholic version, let it not be forgotten, that in discussing such

a subject as The Bible in the Public Schools, the question must not be allowed to be obscured. It is not a matter of Bible against Bible, nor even of religious instruction, but—Shall the people have the Bible?—for King James's Bible and the Douai Bible both render the same word of God. And as to our Bible, in comparison with the Catholic version—prejudice being for the time aside—a Catholic writer has said in the *Dublin Review*: "The Douai version is confessedly far from scholar-like as a literary performance, and is as deficient in pure English idiom as the Protestant version is excellent in that particular." As to the two, they are not independent. The Douai Bible had some influence on our own, being consulted by the revisers. By means of it, Latin words which we could now with difficulty let go, came into ecclesiastical use. For instance: *impenitent, propitiation, remission, &c.*

To return to the account. I was speaking of the issue, by ecclesiastical authority, of the Bishops' Bible, in 1568, and the continued popularity of the Geneva version. Such a work in that day could only be set aside by a worthy substitute; it could not be displaced by power—the spirit of liberty was too rife; the chains were breaking; the higher powers had learned some needed lessons. Even judging by editions, the Geneva Bible had fourfold the circulation of the Bishops' Bible. They were not satisfied with this. There was, however, an honest desire to give the people the word of God, subject only to those influences which might insensibly act upon them from their opinions—influences from which none of us can free ourselves entirely.

The movement as to the present version originated at the Hampton Court Conference, soon after the accession of James the First. The Puritans would not accept the version in use. Dr. Reynolds, of Oxford, brought the subject of revision up, and Bancroft, Archbishop of Canterbury, proposed a method for a new translation to be carried out by royal authority. Finally a plan was framed by the king, and fifty-four men were appointed to revise the Bible. The Bishops were enjoined to seek from learned men in all their dioceses, observations to be laid before the translators. Only forty-seven names appear. Death, declination and other reasons of a like nature, may easily account for the discrepancy. The plan was made in 1604, but the work was delayed till 1607. There were six companies; two met at Westminster, two at Cambridge, two at Oxford. The Old Testament was allotted in three parts, the New Testament in two, and the Apocrypha as a whole. The universities had the main hand in the work. Rules were given for the guidance of the revisers. I quote a few: 1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit. 3. The old ecclesiastical words to be kept, viz., the word *churoh* not to be translated *congregation, &c.* 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text. We are all familiar with the marginal readings, yet many copies omit them. Theirs should go along with the text as a part of their translation. 7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.

The Bishops' Bible, then, was the basis. They were, however, referred in their instructions to other versions by name "when they agree better with the text." The list given is Tyndale, Matthew, Coverdale, Whitchurch, Geneva. Whitchurch published Cranmer's Bible. They looked carefully to the Geneva version. They went beyond the list given. They refer to translations in Continental languages, in their preface. The French Bible had been issued in a revised form at Geneva, 1587-8, two Spanish versions in 1569 and 1602 at Basle and Amsterdam respectively, and the Italian in 1607 by Diodati, at Geneva. Selden, in his *Table Talk*, speaks of the method used. "That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c.; if they found any fault they spoke, if not he read on." The Latin translations of the Old Testament by Continental scholars were used. The New Testament was examined by the aid of Bezas' works. What a growth this English Bible is! As a tree, it has its history written on itself. To trace the marks, is of absorbing interest.

The new work was issued in 1611. Though now so entrenched in our minds and hearts, yet it did not command a friendly reception. This the revisers knew would not come at once. The preface says, that such a work "is welcomed with suspicion instead of love, and with emulation instead of thanks. * * * This will readily be granted by as many as know story, or have any experience." The Bishops' Bible remained in many churches. The texts of the published sermons of Bishop Andrewes, preached after 1611, some of them ten years after, are taken from this, and not from the version he had helped to make. He had been chairman of one of the Westminster companies. The English Church generally speak of it as the authorized version, and as a convenient term I have used it, when so many versions are to be mentioned. The title page reads, "The Holy Bible, newly translated out of the originall tongues, and with former translations diligently compared and revised by his Maiestie's speciall commandment. Appointed to be read in churches." This title needs to be interpreted. The appointment to be read in churches was simply the indication or pointing out of the reading of the Scriptures, for there is nothing to show that the version was finally and publicly sanctioned by Convocation, or Parliament, or the Privy Council, or the King. The arrangements were made for it by the co-operation of the civil and ecclesiastical authorities, but the work was not passed upon. It made its way by its merits. The Geneva version long held its ground. The opposition was won over. In an edition of 1649, the annotations and even the headings of the chapters of the Geneva Bible were used, and so the work was commended. An effort was made in the time of the Commonwealth to revise it, action being proposed in the Long Parliament, but with its dissolution the matter fell to the ground. Whatever spirit of dissatisfaction this movement represented, it came to nothing.

In this connection, in treating of the use and disuse of versions, it is

an interesting fact that the last descendant of the family of Wickliffe—Catherine Wickliffe Wade—died in 1838. She was a woman of strong character. At forty she began to learn Latin, and attained some proficiency. She made some progress in Hebrew. She invariably read her Bible in Wickliffe's translation, and never used the authorized version. But this aside. The spirit of Christians discerned that they must have a common book, so this version, on its own merits, became the Bible of English-speaking Protestants, and has so remained for more than two centuries.

To be continued.

THE SECRET OF A SUCCESSFUL LIFE.

PAUL gave us the golden key that opens the door of success when he said, "It is a good thing that the heart be established with grace." The term grace has different significations in the Scriptures. Sometimes it signifies the free favor or unmerited love of God, "who hath saved us and called us according to his own purpose and grace." Sometimes it means the gospel, as the vehicle of God's love, as when Paul exhorts the Corinthians to beware lest the grace of God should have been preached to them in vain. But most generally it signifies the supernatural operation of the Holy Spirit upon the believing heart. It is a new life, a new creation. "It is a good thing that the heart be established with grace." We are not to understand that a physical substance is introduced into the heart. Nothing is further from the teachings of the word of God. The Holy Spirit quickens the spiritually dead soul. And why should this be thought a thing incredible? He is constantly exercising almighty power in the forces of nature. The heathen thought that all the worlds were bound by a golden chain to the throne of Jupiter. Not a bad conception. This throne of Jupiter is God's throne. This golden chain is the force of gravitation. And the force of gravitation, according to an old astronomer, is only the uniform manifestation of the power of God. Is it more wonderful that by the force of *spiritual* gravitation, he should bring the soul of man back into harmony with himself, with all beings and with all things: according to the laws of mind changing our inclinations, desires, feelings and judgments, so that we have a supreme love for what he loves and a supreme hatred for what he hates? In the morning of creation he brooded upon the formless mass, and brought order, the cosmos, out of chaos. In the morning of regeneration he broods upon the dead soul and produces therein a new life. "And you hath he quickened, who were dead in trespasses and sins." The word "quicken" means to make alive. What this means is confessedly mysterious. All we can know is that we are made new creatures in Christ Jesus. We cannot define natural life, and yet we know it is a fact. So neither can we define spiritual life, and yet we are just as sure that it is a reality. We cannot comprehend the power which enabled the man with the withered arm to stretch forth his hand, and yet we know that

he did it. So neither can we comprehend the power which says to the dead soul, *live*, and yet we all know that it does live. We are all familiar with the manifestations of life. We see and know the difference between living and dead animals and plants. And we are just as familiar with the manifestations of spiritual life. It is just as easy to tell the difference between this lying, filthy, reeling debauchee, who hates God, hates the Bible and hates God's house, and that meek, humble, devout Christian, who loves to be in God's presence, and to follow Christ in his precepts and example, as to tell the difference between a dead corpse and a living man. And when the Bible tells us that a spiritual life is implanted by the Spirit of God in the soul which gives rise to the change, it is just as intelligible as human language can be upon such a subject. We know this grace by its manifestations. Farther than this we do not wisely inquire.

The Saviour's words form an impassable barrier to the mystery. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." So is every one that is born of the Spirit. No man has ever found the cradle of the storms, and no man has ever found the birth place of the "new creature." We are the same persons, but governed by different laws. The same persons, but actuated by different motives. The same persons, but working for a different end. The satellite has been changed into a different sphere. We have been brought from death unto life. No wonder Paul said, "It is a good thing that the heart be established with grace."

1. *It is good because it is God's best gift.* Everything comes from him. The sunlight, the moonlight, the starlight, the rains of heaven, the fruitful season, the life, the beauty, the joy of nature. "What have we that we have not received!" But this gift of his grace is worth incomparably more than all the rest together. It is the germ of a divine and eternally glorious life. Its glory is concealed here. We will not see that until we go to heaven. The life of the soul in this world is a hidden life, just like the beauties of the flower in the bud. The grossness and infirmities of the body conceal the light and beauty of the renewed soul. Here we only get faint glimpses of "the beauty of holiness" beaming from the eye, speaking in the words, and living in the graces of the child of God. The fruits of holiness never ripen in this world. The influence of the world without and corruption within, mar them. But in heaven that which is perfect will come. Love, joy, peace, patience, meekness, faith, will beam from the eye and play like a heavenly light upon the countenance. In heaven the body will manifest the perfections of the soul within. The spirit will shine out through the body which its own glory renders transparent. The body will exhibit the spirit. No working of passion, no blush of shame, no sense of guilt, no mark of sin, no cloud of sorrow, no faded blossom for the grave will appear upon the cheeks of the redeemed. Solar-light! When Stephen pled for Christ before the Jewish Sanhedrim, they saw his face as it had been the face of an angel. Solar-light! When John saw Jesus standing in the midst of the golden

candlesticks, "his countenance was as the sun shineth in his strength." Solar-light! "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

2. *Because it conforms to the one and only perfect rule of life.* Paul here exhorts the Hebrews, "Be not carried about with divers and strange doctrines." You are all familiar with the tragical story of Burleigh's suicide, in Capron, Illinois,—how he called together a vast assembly to see him shoot himself. In his public notice he said, "My reason for thus putting a period to my life is that I have endured the manifold miseries of existence as long as I desire to, and my only wish now is to plunge into the eternal, soundless, lifeless gulf of unconsciousness. The death of the body is the annihilation of the man, and annihilation is eternal peace." There is the secret of his horrible tragedy. The legitimate fruit of his doctrine is suicide. This is the explanation of this high crime that is to-day darkening our land. No wonder Paul warns us, "Be not carried about with divers and strange doctrines." A deep but somewhat gloomy thinker, John Foster, says, "It were probably absurd to expect that any mind should itself be able to detect all its own obliquities, after having been so long beguiled, like the mariners in a story which I have read, who followed the direction of their compass, infallibly right, as they could have no doubt, till they arrived at an enemy's port, where they were seized and made slaves. It happened that the wicked captain, in order to betray the ship, had concealed a large loadstone at a little distance on one side of the needle." Beware of the loadstone of *infidelity*. It will be sure to make you Satan's captives eternally. Last spring, in a Unitarian assembly, Dr. Mayo related the following anecdote: "When I was quite a boy an orthodox friend said to me, 'My lad, what you need is a good sound creed.'" The great need of our times is a good sound dogma. A man who believes in a just God, who will punish the wicked in hell and reward the righteous in heaven, will not commit suicide. He will not dare to do it. A lady in the East said to Mrs. Swisshelm, in a conversation, "Do you yet believe as you once did?" She said, "To all intents, I believe as I always did." "You will not always do so. You are too intelligent a woman to adhere to that old faith." Turning upon her she said: "There are things I will believe as long as I live. I don't intend any one shall call them in question, or that I shall ever change. I am determined to believe that the Bible is, to all intents and purposes, God's inspired word; that Jesus Christ died to redeem me; and that heaven is my home." Well said, noble Christian! That doctrine will regenerate mankind. It was with a clear understanding of the fact that our nature demands a standard that God gave the Israelites his law so early as three months after their exodus from Egypt. That law, which was delivered by the voice of God, amid the flash of the lightning, the roar of the thunder, the quaking of the mountain, and the blast of the trumpet, exceeding long and exceeding loud, to indicate its majesty and authority, and written upon two tables of stone, not with the point of a diamond, but with the

finger of God, to indicate its perpetuity ; that law, the sum of which is to love the Lord our God with all our heart, with all our soul, with all our strength, with all our mind, and our neighbor as ourselves ; that law, every precept of which has its authority in the nature of God, and its necessity in the nature of man, was their tower of defence through all their subsequent history. That law is binding now as well as then, for it is founded on the eternal distinctions of right and wrong—distinctions strong and irreversible as the granite bases of the everlasting hills. Sooner shall the heavens and the earth pass away than one jot or tittle of the law be blotted out. In the nature of things that law is still binding. Burke said in the great trial of Warren Hastings : “ We are all born in subjection, all born equally, high and low, governors and governed, in subjection to one great, immutable, pre-existent law, prior to all our devices, and prior to all our contrivances, paramount to all our ideas, and all our sensations, antecedent to our very existence, by which we are knit and connected in the eternal frame of the universe, and out of which we cannot stir.” Christ did not come to destroy the law, but to fulfill it, and hence Paul says : This law has become to us a rule of life in the hands of a mediator. Our Lord commissioned his church to go into all the world and preach the gospel to every creature, “ *teaching them to observe all things whatsoever I have commanded you.*” This mission she is successfully accomplishing to-day. “ Skeptical cliques assemble in our land year after year and resolve that Christianity is decaying ; that it is becoming effete, old, and ready to vanish away. This has been their uniform course since the days of Celsus and Porphyry. Vain thought ! child of a vainer wish.” Where are the evidences of her decay ? Is it to be found in the great revivals that prevail in this country and the old ? Is it in those missionary enterprises that are scattering Bibles in all lands, the leaves of the tree that will heal the nations ? Is it in the great number of churches that are being erected in all lands, whose spires point the worshippers heavenward ? Is it in that great volume of religious literature that is sweeping the earth like a flood ? These men are as ignorant of these great facts as the sea-shell on its ocean bed of the storms that are raging on the surface, or of the dome studded with stars that overarches both sea and land. The truth is the church is about consummating her glorious career of righteousness and peace. Soon the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.

3. *Because it is modelled after the beau ideal of excellence.* Jesus Christ is the only perfect man. There have been very good men before and since, but their lives will not bear close inspection. The more critically we examine Christ’s life the more beautiful it appears. Xenophon said of Socrates, that no one ever heard him say or saw him do an impious thing. But his was a heathen standard. In the presence of Sinai’s law Socrates pales. Jesus Christ was free from the least taint of sin. He challenged his enemies, “ Which of you convinceth me of sin ?” Pilate found no fault in him. His was the only

life without a sin, the only jewel without a flaw, the only sun without a spot, the only sky without a cloud. His life was a perfect symmetry and beautiful harmony of all virtues and graces. Absolute love to God in purest humanity. He was free from all that one-sidedness, which is the weakness as well as the strength of all great men. The moral forces were so well tempered and moderated that none were stunted, none unduly developed. He combined innocence with strength, love with earnestness, humility with dignity, wisdom with courage, devotion to God with interest in man. He was a lamb in his own cause, a lion in God's. His dignity was free from pride, his self-denial free from moroseness; his zeal never degenerated into passion, nor his constancy into obstinacy, nor his benevolence into weakness, nor his tenderness into sentimentality. From tenderest childhood to ripe manhood, his life was perfectly unique and original, flowing along in one unbroken channel of communion with God and overflowing with love for man, the sublimest life ever lived—the perfect model of goodness for universal imitation. Here is the great model. Take it, it will lift you up above the barren waste of fallen humanity. Take it, it will develop in you that which is holy, just and good. Take it, it will make your life noble, sublime, God-like. As Dante, gazing upwards into the eyes of Beatrice—the symbol of divine beauty—and only while he gazed steadily, was drawn upward from earth to heaven, so we, while we gaze upward upon Jesus Christ are drawn upward, upward, still higher and ever higher.

(To be continued.)

THE YEAR OF RELEASE.

THE repeal of the bankrupt law having restored the relation of debtor and creditor to its normal state, it is worth while to inquire whether any legislation is needed to promote the interests and protect the rights of both classes. It will hardly be questioned that whatever may have been the defects of the law, and however much it may have contributed to enable dishonest debtors to defraud their creditors, the intentions of the framers were good; to restrain the power of the greedy creditor, and to give the honest, though unfortunate debtor, the opportunity to make a new start in the world. It seems that it is the teaching of experience that, as business is now conducted, some legislation for this end is needed.

Happily, we are not left to the skill and judgment of human law-makers as to what that legislation should be. There is an old law on the subject, of which the most of them know very little, found in a book which, it is to be feared, they rarely consult. It is contained in Deut. 15: 1, 2, and reads as follows: "At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release."

Would the enactment of this law secure the benefits that were in-

tended by the bankrupt law, and avoid its evils? We hold that it would, and offer the following reasons:

I. It would restrict the crediting system within proper limits. On all sides, it is agreed that the facilities with which men could contract debts to almost any extent, is one fruitful cause of the numerous bankruptcies that have disgraced the country. When times were good, the temptation was very strong to deal on borrowed capital. Plenty of men were found foolish enough to give a ruinously high per cent. for money, and just as many greedy enough to let them have it. Money was borrowed at a rate that no legitimate business would justify. The result was that this nominal capital gradually wasted away, and in the end the statement—liabilities heavy, assets light—revealed the mistake.

Under the law of the year of release, this would not occur. However an unscrupulous borrower might be willing to get money at almost any rate, the lender would be very cautious about investing his money where, in a short time, the legal obligation to pay would cease. Capital, at all times cautious, would under such a law, be especially so. The operation of the law on both selling and lending would be to produce short credits and prompt payments.

II. It would encourage honesty in dealing. In most cases heretofore, those who had money to lend or property to sell, gave themselves little concern as to the character of those who became their debtors, provided payment was secured. First mortgages or judgment notes were of more account than a reputation for uprightness. The law in question would reverse this. Under it, such securities would be of no value. The year of release would leave them worthless. The man of known integrity would be trusted. His promise to pay would be believed.

It would be easy to show that this is not a fanciful view, but is the operation of the rules that govern live men in business transactions. Suppose that such a law was now in force. At the beginning of the six years that follow the year of release, capital would, of course, seek investment. To whom would the capitalist prefer to lend his money, or the wholesale dealer sell his goods, on credit? To the man who would give mortgage security, or to the man whose security was a character for uprightness? There is but one answer to the question. As mortgage security would be of no avail to secure payment at the year of release (and it is a question if, under a release law, payment could be enforced at any previous time), the only security would be the honesty of the debtor. Besides, the law in question does not compel the debtor to avail himself of its provisions; he might still hold himself as bound by his promise to pay, though legally freed by the law.

III. It would tend to equalize the condition of society. The extremes of vast wealth and abject poverty, which are every where to be seen, do not constitute the normal state of the human family. The possession of wealth gives to its possessor the power to increase it at the expense of the dependent, and this is facilitated by vicious legisla-

tion. Communism, as a remedy for this, is worse than the evil it proposes to cure. Every man has a right to the fruits of his own skill and industry. But, while wealth should not be taken from those who have it, and given to those who are less favored, by either forcible or legal measures, legislation that would prevent these extremes would be wise and beneficent. This would be the effect of the release law. A great part of the wealth that is acquired, both real and fictitious, is owing to the easy facilities of borrowing money, and of evading the payment of it by means of bankrupt and insolvent laws. But under the law in question, these facilities would be equally open to all. Money, in place of going in large sums into a few hands, would be distributed among the masses. No one class would have it in their power to monopolize wealth, at the expense of the far greater number, equally deserving. Poverty would disappear, and the prosperity of the whole community be promoted.

That this was the design of the release law, we learn from what is stated in connection with it. Deut. 15 : 4, 5. "Save when there shall be no poor among you ; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it ; only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day." The marginal reading of the fourth verse is, "To the end that there be no poor among you." There are here assigned the reason of the law, and a motive to observe it. Poverty would cease to exist. The wealth of the country would be distributed among all. The law would not take the money of the rich and give it to the poor, but would make it the interest of those who had money not to let it go into the hands of a few, but to give it in small sums to the honest and industrious. By such a distribution, the rich would not be made poorer, but the poor would be made richer.

IV. It would secure the divine blessing. This, though last mentioned, is not the least in importance. God is honored when his law is obeyed, and he has said, "Them that honor me, I will honor." To reject a law that he has enacted, is to provoke his displeasure. While it is admitted that there were some regulations given to the Israelites that were local and temporary, and therefore not binding in different circumstances, it is maintained that those that are founded on justice, are of lasting and unchanging obligation. Such is the enactment under consideration. Men always and everywhere lend and borrow, buy and sell, and this law regulating their business transactions, good and just among the Israelites, is good and just still. The substitution in its place of human laws, is a reflection on the wisdom and justice of the divine lawgiver, and it is what might be expected, that such laws failing to answer the end, after having done vast harm, are repealed. That nation only is blessed whose God is the Lord, and God is the Lord only of the nation that obeys his law.

T. S.

MISSIONARY INTELLIGENCE.

FOREIGN.

MEETING OF THE BOARD.

The Board of Foreign Missions met in New York on Tuesday, the 10th ult. All the members were present. The Rev. S. O. Wylie, D. D., yielding to the expressed desire of the Board, especially in view of the present trying circumstances of the mission, consented to resume the chairmanship for the present year, and was accordingly re-elected to that position. The Rev. Joseph Beattie, D. D., being present, stated the strait in which he finds himself between the claims of the mission and the duty which he owes to his large family of motherless children, and the necessity which is laid upon him, for the present, to remain with them. Leave of absence from the mission was granted to Dr. Beattie until next meeting of Synod, in the hope that by that time he may see his way clear to return to Syria. Steps were taken to send out another lady teacher at an early day. These items are selected, out of a full evening's business, as being of great and present interest to the whole church.

T. P. STEVENSON, *Sec'y.*

SOUTHERN.

SELMA, ALA., August 28, 1878.

Central Board of Missions :

DEAR SIRS.—Although our school has been closed some time, I thought to write something concerning it and our work would not be untimely. I have been employed in the primary department for the past two years, and appreciate the work. My room had sixty-five scholars enrolled last session, and an attendance of about fifty-five. They evinced a desire to learn more than they formerly did, and I am proud to note were more punctual in attendance, and neater in their dress. All, or nearly all, are wearing common but neat, clean clothing. They all loved the school; which appeared to make the work lighter. I have visited the homes of many of the scholars since the summer vacation, and am convinced that we shall have a very large attendance next session, although preparations are now being made to open a Baptist school at no great distance from our own. Our Sabbath School is going steadily on—the membership is increasing. The exercises begin at nine o'clock, and close at half past ten. The scholars have good lessons, and are promptly in their seats on Sabbath mornings. After Sabbath School we have prayer-meeting. Many of the scholars remain. It looks as if the cloud of ignorance and intemperance were being fast dispelled. As an evidence of the good we strive to accomplish, I would say that all of the Sabbath School scholars, and nearly all of the day scholars, are members of the Murphy temperance society. I visited our new church several evenings ago, and though the sun shone warm and not a breath of air seemed to stir, yet I remained some time admiring its beauty and the Christian spirit that prompted our friends to render us such aid.

Thrice happy must be those who gave us so freely to carry on the work of the Lord in this part of his vineyard. Though we cannot expect to become acquainted with all of those who so generously assisted us, we shall ever hold dear to our memory their kind deeds, never forgetting the gratitude we owe them. But to the church. It is beautifully located in the northwestern part of the city; fronting on North street thirty-eight feet and running back sixty feet. While it is not so large as the Baptist or Methodist churches, by comparison it would lose nothing. Many hearts here have been made glad by the completion of our house of worship, and the R. P. Church may well feel proud of their mission. Now then that we have launched out upon the highway with a mission to do good to all, God being our helper we will try to be able for the task. With Mr. Elliott for our pilot, and with the prejudice and ill feeling banished, we can now go forward unimpeded. Already the temple of King Alcohol trembles as we advance, bearing aloft the banner of Murphyism "with malice toward none and charity for all." Much ill feeling was manifested at first on account of Mr. Elliott and Mr. Boxley failing or refusing to rush into politics, as did too many of our intelligent young men whose energies might have been much better directed. Their opposition to secret societies also called forth some unfriendly comment. But their straightforward, manly Christian course caused the prejudice to disappear like mist before the sun, and to-day they have the respect and confidence of the entire community, and are holding prominent positions in the Young Men's Christian Union and other societies for the moral and social advancement of our people. Trusting you will pardon me for thus trespassing, I am respectfully yours, &c.,

DELLA BOYD.

CHINESE.

To the Central Board of Missions:

DEAR BRETHREN.—You have been informed of the conversion and baptism of three Chinese young men, members of this mission. In a letter to *Our Banner* I gave some intelligence concerning Chew Gock, who is now in Portland, Oregon. The other two, Ju Tong and Ju Guy, are "cousins" of our friend and helper, Ju Sing. By "cousins" I mean that they all come from the same district of China, and are descended from a common ancestor, or belong to the same tribe, and so bear the same name, Ju, Chu or Chew. Ju is the surname, or the tribal name. And as in language the Chinese have almost all the reverse of ours, if we would write the names after our style, they would be Sing Ju, Tong Ju and Guy Ju.

Ju Tong is a man of 25 or 30 years of age, large in person, very quick in perception, retiring or diffident in manners, and a most diligent searcher after knowledge. He came from China about a year ago, entering our mission soon afterwards; and he has made steady progress in knowledge. Accepting the gospel joyfully, he turned, without halting, from idols to the worship of our God and Saviour. And though his knowledge as yet is unavoidably very limited, he

seems to accept the truth decidedly and promptly whenever it is clearly presented to him. Ju Tong has the elements of a great man; and I think he is truly a good man—a man whose heart has been changed by the Spirit and grace of God, a true believer in Christ as his personal Saviour, and a sincere disciple of Jesus.

Ju Guy is young, scarcely full grown. He is prepossessing, peculiarly pleasant, cheerful, and even joyous. In intellect he is above mediocrity. In conscientiousness and moral character, he seems to be most praiseworthy. For some time before he entered our mission school he had attended a Sabbath School in Oakland and had learned to read a little. He is now making steady progress in reading, and has begun the study of geography. If he could have his own time for study, he would soon become a good English scholar.

These two converts are now regular in their attendance at night school five nights in the week. On Saturday night we hold our weekly mission prayer meeting. They, together with Ju Sing, are always there, and, when called upon, lead in prayer. The majority of those who attend these mission meetings are Chinese who are divorced from idols, and who in both belief and practice are approximating towards Christianity, but whose knowledge is too limited or their faith insufficient to justify baptism. But we hope their conversion is only a question of time. Their hearts are in the divine hand.

Dear brethren of the Board, come with me to the mission prayer meeting. Behold the sight! See those who not long ago were bowing down in homage and prayer before the gods of China, now bowed down in devout worship and supplication before the God and Father of our Lord Jesus Christ. One year ago Ju Tong was a worshipper in an idol pagan temple; now he is a baptized member of the Christian church, and, "behold, he prayeth." It is good to be there.

They know almost nothing of wherein we differ from other denominations; and they did not enter our mission or seek baptism at our hands because ours is a Covenanter mission, but only because we are Christians. The great chasm between pagan idolatry and the Christian religion and worship is about as much as they could leap at once. After a little they will rise, I hope, into the higher faith and plane of Covenanters. Meanwhile a serious question with us now is, can we or should we retain them with us if we do not or cannot give them the Lord's supper?

Since we began our little mission in Oakland, a Presbyterian mission has been inaugurated, and a Chinese mission church organized. This mission has been so managed, and so many efforts have been used to gather into it all converted Chinese, especially of the Presbyterian name, I wonder that the young converts of our mission have not been persuaded to join the new Chinese church. And who would have thought it strange if they had done so, when invited by an open-communion church at their late first communion season to partake with them?

I asked you formerly about the baptism of converts, not that I myself doubted as to the duty, but because I did not wish to act in the

premises without the approbation of the Board. In the present case, however, I am not so well persuaded what is duty. The success, if not the very existence of the mission, seems to depend somewhat upon whether or not we can have a church organization and both the sacraments. Yours, in the gospel, N. R. JOHNSTON.

EDITORIAL NOTES.

IN the May number, in the article headed *The National Party*, we referred to the issuing of the silver dollar of 412½ grains as a legal tender dollar, and of the effort that would be made, and that was needed to be made to buoy its value, so as to make it equal to the gold dollar. The experiment has had a trial now of some months, and the success has not been encouraging. Few wanted the new dollar, and it travelled between the custom house and the importers, but did not obtain a circulation far beyond. Side by side with it has been the "trade dollar," containing 420 grains of silver, and therefore more valuable, but not a legal tender, and so we have come to a curious anomaly by reason of the law. The Treasury officials have frowned upon the trade dollar; it was suddenly, after a peaceful circulation, cried down as only to be taken for ninety cents, and many were parted with at that low figure, while all the time it was more valuable than the legal tender silver dollar, and was quoted in New York as worth ninety-eight cents. It is plain to be seen what is wrong. The silver dollar of 412½ grains is only to be defended as a subsidiary coin at the present price of silver. As a legal tender for a dollar, it is an evil of the same character as passing off paper for money—to the extent of seven or eight cents on the dollar. Already many men, who thought otherwise, see that the working out of the problem shows some mistake has been made. In all these disorders, the poorer classes have the most to bear. They suffer most from the confusion. Their earnings are sensibly affected by the discount on the trade dollar. Various solutions of the dilemma in which the nation is, as to the currency, have been proposed. The following is from the *New York Evening Post*:

"Something should be done respecting the 'trade dollar,' which contains 420 grains of silver, or 7½ grains more than 'the dollar of the fathers,' which is a legal tender. At present the Government is in the singular position of refusing to take the 420-grain dollar and yet enforcing the acceptance of the 412½-grain dollar. If our memory is correct, about \$35,000,000 of 'trade dollars' have been coined, and all have been sent to Asia, or out of the country, except (according to estimate) \$3,000,000 to \$5,000,000. If the Treasury should order the exchange of 412½-grain legal tender dollars for 420-grain 'trade dollars,' the holders of the latter would get something they could use, and the Treasury would make by the exchange of each dollar 7½ grains of silver. Of course none of the 'trade dollars' out of the country would come back here for such an exchange, for no one outside of the domain of the United States would care to exchange 420 grains of silver for 412½ grains, the legal tender functions of the latter being of account only within the United States. Such an exchange of 412½-grain legal tender dollars for 420-grain 'trade dollars' would practically be a purchase of silver bullion by the Treasury with silver dollars."

Perhaps this cannot be done. The two coins might well have been allowed to circulate side by side till Congress met, and then some remedy could have been legally adopted, but the present movement against the trade dollar is very unfair. Yet we have to learn. We must go back over our course, and either establish one standard—gold, and coin silver as subsidiary, and a legal tender only up to a certain small amount, or coin a dollar that, if it be a legal tender, will contain the necessary amount of silver. The former is preferable, as silver is too bulky for large sums.

It is of no use to point to the low price of gold, as if the silver movement has worked well. The Treasury seemed ready to exchange these new dollars for the paper currency. Gold has fallen even further than before. The explanation of this is simple. There is no use for it. Customs are payable in silver, and all debts. The four per cent. U. S. bonds are freely sold, and this for gold. The imports are below the exports. Everything is favorable so far. The gold is not yet flowing out, but it will leave the country in the long run under this experiment of the United States. Yet this country is too closely united with other civilized nations to continue this experiment. As to the solidarity of this and other civilized nations, the President well said at the Minnesota State Fair, last month :

"My friends, I enter upon no argument of a disputed question. All of us believe that a restored financial condition depends largely upon an honest currency. And why do I say this? The commerce of the world is the commerce now in which we are taking part, and that is the same all the globe around. We have with us to-day the gentleman who is at the head of the signal service of the United States. He is known popularly as "Old Probabilities." He is not old, and he is not always probable. * * * But certainly in the science of meteorology he has gone farther than any other. And what does he tell us? He says that this atmosphere of ours, this circumambient air that surrounds the globe, is one unit, and that they have discovered by observations all over the globe that a great commotion, a great disturbance on the sea or any continent, sooner or later is felt on every other sea and every other continent. And so the commerce of the world is one. When there is very hard times in one great nation, sooner or later it goes around. We should then base our financial system on principles and by instrumentalities that are sanctioned and approved by the best judgment of the whole commercial world. This I repeat, if we want our standard of financial prosperity based upon sure and safe foundations, let us remember, let us all remember, that its best security is an untarnished national credit and a sound constitutional currency."

The International Monetary Conference proposed by the United States to fix a ratio between gold and silver and to have, if possible, a bi-metallic standard adopted by other nations, has failed to secure this. So we shall go back and start right.

—We believe but little effort is needed to wipe out the deficit in the Current Expense Fund of the Theological Seminary. A united effort by all the congregations would do this. We think the following exhibit is correct: In 1876, the deficit reported was \$441.91; in 1877, the deficit was \$1,599.03. The investments that year yielded \$2,332.22. The church contributed \$2,629.79.

\$5,000 had been asked. If this had been all given, the deficit would have disappeared, and there would have been a balance of \$771.18. At Synod, that year, the expenses of the Seminary were reduced \$1,500. This was sufficient to cover the deficit reported. A special collection was ordered in addition to the regular collection, and so it might have been expected that the fund would have been able to meet all expenses. Contributions amounted, in all, to \$3,033.58. \$3,000 had been asked for as the regular collection; \$2,000 less than in 1877. Had this decreased sum been given, the year's expenses would have been met, and the special collection would have considerably reduced the deficit. Yet as it is, the deficit reported this year is \$1,903.12, that is, \$356.69 of an increase last year in it.

Now a little effort would set the fund in shape. The expenses of the Seminary, the coming year, are not estimated above \$5,000. The interest on invested funds may be estimated at about \$2,000, leaving \$3,000 to be met. The deficit is nearly \$2,000. The amount asked for this year is therefore necessarily increased to \$4,000. It can be raised, but enlarged contributions are necessary, to keep the deficit from increasing.

—England is mistress of Cyprus. In the fact that such a power flies her flag so near the Holy Land we may well rejoice, but the means used can never be sanctified by the end. These Gladstone has denounced with unsparing severity. He has called England's bargain with Turkey "an insane covenant." This is in reference to her corresponding obligations in receiving Cyprus. The strangest part of all seems to us to be, that a government that laid such stress upon Russia's duty to submit her treaty with Turkey to a European Council, and that finally gained her point, should at the same time form a secret treaty with the same power, to secure great advantages for herself. No respect for principle has been shown, and the world can as readily judge of such an act, as though it were a transaction between man and man.

At best, all these stolen marches are of only temporary advantage. Russia will remember this lesson, and only too readily imitate it. The evil day is only put off for a time. Nations, as men, are surely overtaken by avenging justice. None must do evil that good may come.

—The appeal published on the cover was sent in time for insertion last month, but owing to the absence of the editor addressed was not opened until the September number was in press. It is not too late yet to call attention to the object in behalf of which it was made, and the necessity for liberality in the collection. The amount asked for is but \$2,000, which, if an earnest effort be made, can easily be raised.

—The *Belfast Witness* says that the Committee of the Irish Presbyterian Church on the Revision of the Version of the Psalms, met in Derry in August to complete the work. This they did, and the convener was instructed to correspond with some publishing houses for the printing of the Psalm Book. It is expected the committee will have it ready for issue in November.

—At the very earnest solicitation of the Board of Foreign Missions, Dr. Wylie has consented to act as chairman for another year. We are glad of this, as now perhaps as much as at any previous time, the mission in Syria needs the very best counsels that can be had. This action on the part of the Board will receive the hearty approval of the whole church.

—We are glad to learn from the pastor of the Twenty-third street church, New York, Rev. D. Gregg, that their house of worship will be finished this month. The 4th Sabbath of October is the day fixed for the opening services. There will be three services; in the morning by the pastor, in the afternoon by Rev. D. McAllister, in the evening by Rev. Dr. Sloane. The communion will be the Sabbath following, Rev. Dr. Wylie to assist. The opening week will be marked by week-day services also. Although the fire did not totally destroy the church, yet the improvements made in the rebuilding, both inside and outside, have given our brethren what is virtually a new church.

—Extract of letter from Mr. Easson to Walter T. Miller, under date of August 22d. The church will be glad to read these courageous and noble words from our brother :

Although our members have been diminished by God in his providence, yet we are not disheartened, and have not the least idea of giving up. As long as one is left to hold on to the banner of the Master, we mean to stand at our post of duty, and work for our Lord and Saviour. We hope and pray that God will pour out of his Spirit upon us and upon his people at home; upon us, that we may have wisdom and strength given us to perform all the duties to which we are called—upon his people at home, that they may not falter or fall back, but buckle on the whole armor of God, and come forward to the help of the Lord against the mighty. We intend, God helping us, to open our schools in all their departments as usual this fall, and carry on the work with as little change as possible, and we trust to God that our hands will not be shortened for lack of means to carry on the work. My dear friends, do not falter and turn back, but let us have a strong pull and a pull altogether, and I am sure by the help of the Lord and his blessing upon our labors, we will weather the storm.

We have just had a letter from Daoud. After we had almost given him up, he writes that he is well, and on his way to Constantinople, and from thence to Latakiah. We are now living in hopes of meeting him before long. So you see God is sending us cause for joy in the midst of our sorrow.

ECCLESIASTICAL.

ROCHESTER PRESBYTERY.

THE Presbytery of Rochester met at Ramsay on the 4th of September, 1878. The retiring Moderator preached a sermon on Col. 1 : 23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Rev. R. D. Spruell was chosen Moderator, and R. Shields Clerk. Clerks of Sessions were directed to send their statistical reports to Presbytery's Clerk not later than the 10th

of May. And also to send their records to the fall meeting of Presbytery each year.

The moderation of a call was granted to York, and Rev. S. R. Wallace, Rev. T. J. Allen, his alternate, was appointed to moderate in a call on Monday, 14th October, 1878. The congregations of Ramsay and Syracuse were recommended to the Board of Sustentation.

Commissions were appointed to visit presbyterially the congregations under the care of Presbytery with special reference to enlisting them in support of Synod's Sustentation Scheme. To meet as follows: Syracuse, Monday, 4th November, 1878; Ramsay, Monday, 30th December, 1878; Lisbon, Wednesday, 1st January, 1879; Sterling and Rochester, Monday after the week of prayer, 13th January, 1879; York, the Monday after their first communion.

The question, "How shall we most successfully call forth Christian liberality, and what is the best mode of conducting Church Finances," was under consideration, all the members present taking part in its discussion. It was made a standing rule that the Moderator, or his alternate, preach a sermon at the fall meeting of Presbytery each year. Rev. T. J. Allen was appointed the Moderator's alternate for next fall.

Pastors and congregations were directed, each in their own neighborhood, to do all in their power by way of meetings, contributions, circulation of tracts, &c., to advance the cause of National Reform. The next meeting of Presbytery is to be at Syracuse, on Tuesday, 27th May, 1879, at 3 P. M.

R. SHIELDS, *Clerk*.

KANSAS PRESBYTERY.

KANSAS Presbytery met May 21st, 1878, at Clarinda, at 7 P. M., and heard an appropriate discourse from Rev. D. H. Coulter. The next day was mostly occupied with routine business. The name of the station formerly called Still Water, in Nebraska, was changed to Eckley. The installation of Rev. J. Dodds, at Sylvania, May 9th, 1878, was reported by the chairman of the commission. A committee was appointed to examine and report at next meeting upon the oath of district school officers, in the State of Kansas, Revs. Wilkin and Milligan the committee. The next meeting is to be held at Winchester, October 8th, at 7 P. M. Rev. J. M. Armour to preach the opening sermon. The Committee on Supplies to select topics for discussion and appoint speakers for the meeting, Wilkin, Dodds and Robinson the committee.

J. S. T. MILLIGAN, *Clerk*.

NORTH CEDAR, August 4th, 1878.

LAKES PRESBYTERY.

THE Lakes Presbytery met in Garrison, Indiana, August 28th, at 10 A. M. The attendance was not good. Only three ruling elders were present, and four ministerial members were absent.

The difficulties in the congregation of Garrison were adjusted without much trouble or delay.

After hearing the report of the commission to Cedar Lake, Presbytery resolved that the north branch of that congregation be supplied with preaching to whatever amount the members there are able to pay for.

In compliance with the direction of Synod in reference to the work of National Reform, Presbytery resolved that each pastor should endeavor, with such help as he may be able to secure, to hold a convention in his own vicinity, and distribute as many tracts as possible on the subject.

Messrs. Finley Foster and T. A. H. Wylie, students of theology, presented pieces of trial for licensure which were cordially sustained.

A call from the congregation of Belle Centre, on Rev. J. Lynd, asking for half his time, was presented. The call was sustained by Presbytery and accepted by Mr. Lynd, and a commission appointed to install him at the convenience of the parties.

Mr. W. M. Shanks, by direction of Presbytery, will continue to labor half his time in Tuscola.

J. LYND, *Clerk*.

IRISH SYNOD.

THE Synod of the Reformed Presbyterian Church in Ireland met in Belfast, Monday, June 10th, and was opened with a sermon from Matthew 5:47 by the Moderator, Rev. R. A. Macfarlane.

The roll was made up of 28 ministers and 26 ruling elders.

Mr. Stavely, of St. Johns, was present.

Mr. Littlejohn was chosen Moderator.

The Clerks of Presbyteries were appointed a Committee of Bills.

On Tuesday, Revs. J. A. Chancellor, C. K. Toland and I. Thompson were appointed to prepare an Order of Business.

The report of Synod's Trustees was submitted by Mr. Chancellor. There has been a small increase of the funds during the year. The Trustees of the Reformed Presbyterian Congregation in Manchester, now extinct, had the power vested in them of disposing of the proceeds of the sale of the chapel property, in application to certain specified local interests, "or upon such other trusts or in such other manner, so as the same be for the encouragement of Divine Worship, by persons of the denomination aforesaid as shall be determined upon at any meeting of the said church or society; or if there shall be no such church or society then as the majority of the Trustees for the time being shall determine." It appears that the church or congregation first became dissolved, then the Trustees sold the property and invested the proceeds. On the 5th of July, 1877, the three surviving Trustees "unanimously resolved—That the balance, after paying all legal and other expenses, be handed over to the Irish Synod of said church, to be used by them for missionary purposes at home and abroad, or for Home and Foreign Missions." This money, amounting to £393, was handed over to the Trustees on the 13th of March last, after they had signed a receipt and declaration of trust.

The Clerks of Presbyteries were appointed a Committee for making a scale of preaching appointments till the end of November.

Mr. Chancellor gave an account of the meeting of the Presbyterian Alliance in July last, and presented a copy of the published report of the proceedings, which had been sent to him for the use of Synod. Mr. MacFarlane, who was present as an Associate member, also indicated his impressions of the meeting. Mr. Nevin expressed his great regret that unavoidable circumstances prevented his going to Edinburgh on the very interesting occasion. The following motion on the subject, made by Dr. Houston and seconded by Mr. Russell, was unanimously agreed to: Synod having heard the statements of Rev. Josias A. Chancellor and Rev. Robert Nevin—our delegates to the Pan-Presbyterian Council, held in Edinburgh in July last, and of Rev. Robert MacFarlane, Associate member—respecting the order and proceedings of that assembly, expresses its gratification with the accounts presented, tender thanks to these brethren for their diligence and fidelity while attending the Council, and desiring, as far as is consistent with our distinct profession and standing, to further the great objects of this important movement, agree that, if at all practicable, we shall send a delegate or delegates to attend the next meeting of the Council to be held in Philadelphia in the year 1880. Synod has received with

thanks the volume containing the record of the proceedings, which the Committee of the Council has kindly presented to them.

The Syrian Mission report as to Antioch, states: The occasions of thus* proclaiming the Gospel to the Ansairiyeh have been, during the year, between fifty and sixty times. No unpleasant annoyance has ever been experienced in these assemblies for worship, and hearing the word, and the fears expressed by some of the teachers, that the attendance upon the open-air services would fall off, have not been realized. In some instances, nearly one hundred persons were present. When, occasionally, the Ten Commandments were solemnly read, as a part of the service, the Ansairiyeh manifested a deep interest. They were also struck with the inspired account of the Creation, as set forth by the Divine word. Though for a time the doctrine of the death of Christ, the Son of God, was very ill received by them, and their dissent was audibly expressed, yet when the doctrine of Christ's resurrection was clearly taught in connection with his death, they no longer offered objections. The schools taught by the male and female teachers of the mission are numerous attended. Towards the end of March last there were of Greeks, Roman Catholics and Jews, about 180 pupils in regular attendance. A night school, attended by about *twenty* young men, has been regularly conducted since the first of February. This is regarded by Dr. Martin as specially important, because it affords him an opportunity, which he could not otherwise obtain, of teaching the truth to the youth of the Greek church. On each Thursday evening a fellowship meeting is held, in company with the young men of the night school; and, when some of the teachers have made remarks, the missionary from his seat, delivers a brief discourse upon the passage under consideration. The circulation of the Scriptures has, during the latter part of the past year, and the first months of the present, formed an important part of the work of the mission at Antioch. By the first of December, almost the whole of Bibles, Testaments and portion of Scripture, purchased by the grant of £10 which was allowed out of the funds, had been sold. Dr. Martin applied to the depot of the British and Foreign Bible Society for another ten pounds' worth of copies of the Scriptures; and, instead of limiting these to books in the Arabic, he asked for some besides in Turkish and some in Hebrew. Most of the books disposed of were readily sold to Greek Catholics, but some also to the Ansairiyeh; and one large vowelled Hebrew Bible was bought for the Greek bishop, who was on a visit from Latakiah. At the date of Dr. Martin's last letter—May 16th—but four of the twenty pound's worth of books remained unsold, while more than two-thirds of the cost had been returned again in payment of books. Two matters Dr. Martin has referred to in his communications, as in his view of primary importance to the successful prosecution of the mission in which he is engaged. The one, which he mentioned a considerable time ago, is the sending out from the church here a second properly qualified missionary, who would co-operate with him in promoting the efficiency and extension of the mission. He is anxious and earnest on this subject, and has represented that action in the matter cannot be long delayed without perilling the existence of the mission, inasmuch as health and life are uncertain, and as, even if another missionary were in the field, it would require a considerable time for him to learn the Arabic language, and to become practically acquainted with the mode of conducting the mission. It is gratifying to observe that our Scottish brethren, at their late meeting of Synod, resolved to send out a second missionary to Syria. In this resolution we should readily co-operate with them, and endeavor, in dependence on direction and support from on high, to adopt suitable measures for its speedy accomplishment. The other matter, which Dr. Martin has recently submitted for consideration to the joint committee, is the expediency of erecting buildings in Antioch for accommodating the schools of the mission.

LETTER FROM NOVA SCOTIA.

SOMERSET, N. S., Aug. 19, 1878.

MESSRS. EDITORS :—The months are rolling swiftly by and your correspondent has not yet complied with the intimation to pen a few lines concerning the geography and the inhabitants of this fair Province. The structure of the western end of Nova Scotia is rather peculiar. Within two miles of the bay shore there are two mountain ranges about five miles apart, trending in the direction of the coast, almost parallel, a distance of about eighty miles. The northern range slopes to the bay of Fundy, a distance of about four miles. The southern range slopes very gently to the Atlantic Ocean, a distance of about forty-eight miles. The valley between is exceedingly beautiful, interspersed with fine farms, delightful forests of towering hemlocks, bearded spruce, and, to the wayward school boy, stinging birch, and here and there streams of crystal water, in which the trout sport from morn to night, but are occasionally made to dance between earth and sky by that same school boy. The soil is principally "old red sandstone," white sandstone and bog. The first is comparatively fertile; the second somewhat sterile, and the third is rather spongy to produce much of itself, but when mingled with soil that is a number of degrees more compact, is a very good fertilizer. The eastern line of the valley is principally diked—reclaimed from the sea—and is very fertile indeed, hence it is called the garden of Nova Scotia. In this valley the greater part of the Reformed Presbyterians live.

The climate is delightful during the summer months, but the winters are long and cold, so I am told. The spring opens about a month later than in Pennsylvania, but vegetation is much more rapid.

The scenery in many localities is most enchanting, and the views from the mountain tops are extensive and delightful.

The inhabitants in this vicinity, and in the valley generally, are quite intelligent, but lack the enterprise and thrift of the Yankee.

Religious denominations are numerous here as elsewhere. Baptists and Wesleyan Methodists predominate in this part of the Province, and it is peculiarly adapted to the former because of the abundance of water. The latter have just held a camp meeting (more appropriately called scamp meeting from the great number of that class who frequented it, particularly on the Sabbath,) not far from this place.

The Covenanters are like two little flocks of kids. "The conies are but a feeble folk, yet make they their houses in the rocks." When Mr. Sommersville came here there were scarcely any Covenanters, and, if I may be allowed the expression, he has hewed those who are here now out of the solid rock. As a class they are well indoctrinated, not only in the distinctive principles of Cameronianism, but in the grand truths of Christianity, are liberal with the substance which God has given them, and are examples to the community in everyday life. They love their pastor most devotedly, and cling to him in his sickness and distress like a despairing child to a fond parent on the verge of departure. Often they go to his bedside and come away with streaming eyes. He is to them a father indeed, and sadly will he be missed when he passes away, not only by his own people, but by the whole community. What a pleasing contrast to the feeling that exists between many congregations and their pastors—especially when the pastor has grown old and helpless! The secret of their mutual love and regard seems to be that Mr. Sommersville was willing to spend and be spent for his people, and they appreciate his self-denial. He seems gradually to grow weaker, and suffers exceedingly at times.

The physicians, it appears, were mistaken as to his disease in the first instance. It seems to be dropsy of the whole system instead of partial paralysis of the respiratory organs, and as the disease encroaches upon his vitals, his distress increases. There is little probability of his recovery, and he longs to be away. Oftentimes he breaks out in words of earnest supplication to God, as "Lord Jesus come quickly, as thou hast promised. Take me to thyself, that where thou art there I may be also, and behold thy glory. Reveal thyself to me in the face of Jesus Christ. Prepare for me a mansion in heaven. Prepare me for that mansion. Then, O Lord, come and bear me away to that mansion which thou hast prepared for me, and for which thou hast prepared me."

He often says that there are just two things which he desires. One is to be like Christ, and the other to be with him. One wonders why he, who has spent his life in the service of his Master, is made to suffer so intensely. Were it not for such consolatory declarations as "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," we would often be led to despise the chastening of the Lord, and would faint when we are rebuked of him.

In the event of his death, the congregation will be left without a pastor, and with no prospect of obtaining one from the Irish Synod, because they have not enough to supply their pulpits at home, and have only two students of theology. The people, both here and in Ireland, have awakened to the necessity of this Presbytery's being taken under the care of the American Synod. This congregation, especially, is wonderfully alive to the necessity of such a step, for they are very much afraid of being left without preaching. It seems to be their only hope of obtaining assistance. In case such an event should transpire, it is highly probable that the Irish Synod will continue to contribute to the support of the mission.

Our communion was on the second Sabbath of August. The Rev. R. M. Sommerville, of New York, intending to visit his father about that time, though he was much in need of rest, kindly consented to dispense the Lord's supper, as it had been long since the people were privileged to celebrate the dying love of Christ. We had a very enjoyable and refreshing time, and many were able to say with Jacob, "Surely the Lord is in this place, and I knew it not." One drop was wanting to our cup of joy. The pastor of the congregation was at home in his chamber of sickness. And yet we all felt assured that his heart was with us, and that God was with him also, though he could not ascend with us to the mount of high communion.

The labors of your correspondent consist of two services each Sabbath. There are two places of preaching, twenty miles apart; also some outposts where there is preaching occasionally. The branch in this place occupies three-fourths of the time. The task is severe and requires close application, but no ill effects have followed as yet. The people are very kind and considerate, and the work is very pleasant. That God may deal as kindly with them as do they with those who labor among them, is ever the prayer of

Your brother in Christ,

W. J. SPROULL.

LETTER FROM J. L. PINKERTON.*

PORTSTEWART, Aug. 15th, 1878.

DEAR FRIEND:—The death of brother McKinney was sad, and Mrs. Beattie's too. How many providences, whether viewed as bearing upon the individual, family or church, we must receive in silent submission as imperfectly

* Extracts from a private letter.

understood, laboring, praying, waiting, longing for the arm of the Lord and day of revelation.

The spring was very wet, but this has been an uncommonly dry summer, so farmers are in good cheer. But the war crisis has so depressed business that merchants have suffered greatly by it.

I have enjoyed this summer here very much—the breeze cool and bracing, and the open sea bathing delicious. Those who saw me when I first came say now that they see a great improvement in my color, healthy looks and lively expression, though I confess it has been so slow to me that for a short space of time I could hardly tell. I am confident I am being renovated physically and my nerve power is growing slowly but steadily. I still hope and trust and wait with David and Luther, “O Lord, how long?” for the day, but often waver and wonder where I am led and where and what is in store. I think the climate here has been a decided improvement during the summer.

You can report encouraging progress in my health to any enquiring friends, to whom I send kindest regards. Sincerely, J. L. PINKERTON.

OHIO PRESBYTERY.

OHIO PRESBYTERY held a regular meeting at Jonathan's Creek church September 3d. The business was principally of a routine character, and was disposed of with good feeling by the members. There were only two papers laid on the table, one from the society of Mansfield, asking to be organized into a congregation. A committee was appointed to attend to their organization, and to hold a communion in October, 2d Sabbath. Presbytery enquired of all the congregations in regard to the Sabbath School work. All are doing something. Most of the congregations have regularly organized Sabbath Schools.

The attention of Presbytery was specially called to the work of National Reform and Anti-secrecy. T. Z. McClurkin, student of theology, delivered a lecture from 1st Thess., 1st chap., 4th and 10th verses inclusive, and a sermon from Mark 1, 15, as specimens of improvement, both of which were sustained. Rev. W. S. Fulton was appointed to moderate calls at Londonderry and Jonathan's Creek congregations and hold communions at each. The next meeting of Presbytery is to be held at Middle Wheeling the first Wednesday of April, 1879, at 10 o'clock. JAS. ORR, *Clerk of Pres.*

“A RESPECTED PASTOR'S RETURN.”—Many of our citizens were agreeably surprised to see the Rev. Mr. Stavely in the city yesterday, after an absence of about ten months. Mr. Stavely had been engaged in raising funds for rebuilding the Reformed Presbyterian Church in this city, and had been successful to some extent. He came out in the *Moravian*, of the Allan Line, and had a good passage. When only a few days at sea a smouldering fire was discovered in some bales of yarn, of the cargo, causing some alarm. The engines were stopped and steps taken to quench the fire and throw into the sea the singed or charred goods.—*St. John's Telegraph*, Aug. 6.

COMMUNIONS.—Sept., 2d Sab., Rehoboth, Pa., J. W. Sproull; 3d Sab., Pittsburgh, R. J. George; Pine Creek, J. R. Wylie and S. J. Crowe; Lake Eliza, P. H. Wylie; Whitelake, S. O. Wylie; 4th Sab., N. Union, R. Reed; 5th Sab., New Castle, R. D. Sproull. Oct., 1st Sab., Wilkinsburg, J. F. Crozier; Utica, O., J. M. Foster; N. Jackson, J. Galbraith; 3d Sab., Middle Wheeling, W. Slater. Dec., 5th Sab., Ramsey, T. J. Allen.

HOME CIRCLE.

PERSONAL CHARACTER.

WHEN a young man starts in life, although he may have ability, energy and good principles, these qualities are necessarily known to few persons. He has not had time or opportunity to display them in such a way as to secure wide recognition, and the first important trusts he receives must usually be from those whose personal knowledge of himself or his family induces a belief that he can be safely relied on.

The next fifteen or twenty years will show what he is, and give him, if he has earned it, a solid basis of established reputation that is a guarantee to all who have dealings with him, that they need fear no trickery, or negligence, or ignorance; that he will not take an unfair advantage in a bargain, or betray a trust. His strength lies in the fact that his conduct has been open and straightforward. People have seen him tried again and again, and have seen that he stood the test. It is not a matter of form or profession, as with many others whose operations are so secret and mysterious that, although they have never been caught in any fraudulent practice, no one can say boldly that they never will be. It is not that he means to be about fair, but that he always is, so far as he knows. The *uniformity* of his integrity is what makes his character.

This character is his strength. It is invested capital whose returns will be greater every year of his life. It gives him an unspeakable advantage over what he was at the start, or what any untried young man can be. It is the difference between accomplished success and possible success.—*Pittsburgh Aetna.*

ENIGMAS.

- 1 Nature is glad; for Beauty reigns,
And earth with joy is rife,
While Love, her sceptre still retains;
When, lo! *from me* springs life.
- 2 But, ah! how brief this peaceful away—
Man's life is but a breath;
For, now alas! 'tis Ruin's day,
And swift *by me* comes death.
- 3 Again behold! a mourning band
Are gathered 'round the tomb;
And lo! *through me* while thus they stand
Comes life from out the gloom.
- 4 'Tis ever thus; for close allied
Are joy's and sorrow's train;
And life and death walk side by side
Throughout earth's wide domain.
- 5 But wait! for *death* will soon have past,
And *life* shall victor be,
When death is swallowed up at last,
In immortality.

R.

My whole is a city of the Benjamites.
My first is a Midianitish prince.
My second is a son of Zebulon.
My third is a son of Levi.
My fourth is a son of Adam.
My fifth is a son of Peleg.
My sixth is a city given to the tribe of Judah.
My seventh is a city in Asia visited by Paul.
My eighth is a place near Shechem.

SAMUEL R. BENFREW.

The initials form the name of one of our ministers.

1. The god of the children of Ammon.
2. One whose head was brought to David at Hebron.
3. The place where Amaziah was slain.
4. The former name of the city which the house of Joseph were sent to descry.
5. One of King David's captains.
6. A city which King Asa built.
7. A king who removed his mother from being queen.
8. One who thought the rivers of Damascus better than all the waters of Israel.

R. CALDERWOOD.

BIBLE QUESTIONS.

1. Where did God tell Jacob to arise and go to ?
2. Who was it that prayed unto God to smite this people with blindness ?
3. What kind of a bedstead did Og, king of Bashan, have ?
4. Where are girls mentioned in the Bible ?
5. What did Ishmael become ?
6. What is the middle chapter, and the least in the Bible ?

MARY R.

ANSWERS.

ENIGMA—JULIA, ROM. 16 : 15.

1. Jericho, Josh., 6 : 20.
2. Uzziah, 2 Chren., 26 : 14 and 15.
3. Luke, Col., 4 : 14 ; 2 Tim., 4 : 11 ; Philem., 24.
4. Issachar, Exod., 1 : 3.
5. Andrew, Mark, 1 : 16.

SCRIPTURE SCENE.

Herodias and her daughter devising a way by which they may put to death John the Baptist. Mark 6 : 24.

RIDDLE.

Ear-rings. Used for food. Ear of corn, Matt., 12 : 1. Charged to use it, Matt., 11 : 15. Sinfully destroyed, Exodus, 32 : 2. Joy caused, Gen., 24 : 22. Grief caused, Ex. 32. Gay scene, Luke 15. Comfort one distressed, Job 42 : 11.

DECAPITATION.

The celebrated Scotchman may be *Peden* ;
 If so, the place of bliss is surely *Eden*.
 One step from Eden brings us to a *Den* ;
 But long the way that leads us back again.
 Now, if the D, from head to foot we send,
 This last transposal brings us to the *End*.

R.

The answer to enigma by Z. Y. X. in June number, was sent by S. R. Renfrew. We are glad to see the interest taken by our young readers in the Home Circle. Let us have the answers to the questions and enigmas as early as possible, and in sending enigmas, &c., for insertion, please write only on one side of the paper.

MARRIAGES.

On Wednesday, August 7, 1878, by Rev. J. R. W. Sloane, D. D., MR. SAM'L. ALEX. ESPEY, Principal of Fourth Ward Public School, Allegheny, to Miss MARY ELLEN MORRIS, both of Allegheny City.

By Rev. J. O. Boyd, Thursday evening, August 15, 1878, at the residence of the bride's father and mother, MR. ROBERT A. ADAMS and Miss MARY J. REYNOLDS, both of Utica, Ohio.

OBITUARIES.

Mr. JOHN BARBER, elder in Brownsville congregation, died at his home on the 29th of July last.

WM. H. GEORGE died at his mother's residence in New Concord, O., on the 5th of August, 1878, in the 22d year of his age, after a lingering illness with consumption, leaving a young widow to whom he had been married fourteen months. May the Lord bless this death to her, to his mother, brother, sisters, and all sorrowing relatives.
Com.

DIED, Philadelphia, Pa., Sept. 1st, 1878, WILLIAM CRAWFORD, ruling elder in the 1st Philadelphia congregation, in his 81st year. His connection with the congregation ran back before the Division in 1833. His oldest daughter is well known to the church by her labors in the Syrian mission.

THOMAS MCGEE died May 24, 1878, in the 79th year of his age. He was one of the first deacons in the R. P. New Concord congregation. He was a very humble, earnest Christian—died as he lived. Mr. McGee was very highly favored of the Lord in his last days—had no pain nor sickness, no darkness nor doubts, and very little, if any, temptations. He left three sons and three daughters to mourn his absence from the body. May his prayers for each one of them be answered.
Com.

DAVID BROWN died near New Alexandria, April 30th, 1878. Mr. Brown was long a member of the Reformed Presbyterian Church, in connection with New Alexandria congregation. He was a man of unobtrusive habits, of a uniform and consistent Christian life. He lived to a good old age, respected and esteemed by those who were acquainted with him. His health failed some years before he died, and toward the last of his life his sufferings, at times, were severe. His heavenly Father prepared him by his afflictions for his change. The evidence that he gave of an interest in Christ was satisfying to his friends. He desired to depart and to be with Christ.
T. S.

MRS. SARAH STEVENSON died at the residence of her oldest son, Wm. M. Stevenson, near Nodaway Mills, Page county, Iowa, April 29, 1878, aged eighty-seven years, four months and four days. Deceased was born in Cabarras county, North Carolina. She was a daughter of Elder John Rock, of the Reformed Presbyterian congregation of Rocky Creek, South Carolina. Her father died in 1821. In the same year she removed to Preble county, Ohio, and in June, 1825, was married to Thomas R. Stevenson by Rev. Gavin McMillan. Following the progress of the church westward, she removed to Garrison Creek in 1831, and to Bloomington in 1835, and to Sharon, Iowa, in 1848. She and Mr. Stevenson remained in connection with Sharon congregation until death visited their home on the 29th of September, 1854, and left her a widow and her children fatherless.

The deceased was gifted with a good memory. The scenes of her youth, in South Carolina, were readily called to mind. Having resided for some time in the house of Mr. Donnelly, she was well acquainted with the history of the church in the South.

In sitting beside the death bed of an aged disciple of Christ, what solemn reflections are forced upon the mind! What joys and sorrows—what anxieties and trials are crowded into a single life of eighty-seven years! Some writer has remarked that many an afflicted Christian has used up more of the grace of God than would have been required to make ten martyrs, and yet the supply is inexhaustible. The reality and power of the Christian religion are beautifully illustrated in the death of the pious. When you hear the aged Christian, after passing through the trials of life, declare that God's goodness and mercy has followed them all the days of their life, you realize the power of Jesus to sustain his people in immediate prospect of death.

The attachment of the deceased to the church remained unabated to the last. She was anxious to see her children consistent members of the Reformed Presbyterian Church, and like the beloved disciple, could say, "I have no greater joy than this, to know that my children walk in the truth." To her three sons and two daughters who survive her, we would say of her as of one of old, "She being dead, yet speaketh."
Com.

T H H

Reformed Presbyterian and Covenanters.

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No. 11.

ORIGINAL.

CONGREGATIONAL FINANCES.

IN this number we publish the first of a series of articles, in which will be presented the *modus operandi* adopted by different congregations in the management of their financial affairs. The series will embrace both city and country congregations, and enough of each to convey a good idea of the manner in which church finances in general are managed.

Our object in bringing this subject to the attention of our readers in this concrete form, is to afford an opportunity for a comparison of the different modes in use, so that in the end one as nearly perfect as possible may be prepared and, wherever practicable, adopted. We are firmly convinced that the reason why in some congregations, larger salaries are paid, and paid more promptly, the different schemes of the church better supported, and appeals for worthy objects receive a more liberal response than in others, is not that generally urged, a difference in financial ability. Any one conversant with the facts, knows that some contribute for all purposes not only comparatively, but also absolutely more than others both larger and wealthier. The difficulty is, in the great majority of cases, there is no system, or the system is a poor one, or the financial officers do not give it a fair trial. In these articles the subject will be brought practically before the church; not theory, but as a system, tried and working in each case reasonably well. An opportunity will be afforded for comparing the different modes, and seeing what is good and what can be improved. Congregations that have conducted their business without any system, in a hap-hazard way, and which, as the result, have not financially done their duty either to their own pastor or the church at large, can see the reason. Where a poor system is in use, its defects can easily be detected and remedied. And where financial officers have acted as though their position was intended to be a *sinecure*, they will see the necessity, if they are to be faithful to their trust, not only of *going before the people and setting an example of liberality*, which is necessary, but also of giving their thought, time and energy to the work.

The congregations whose modes of managing their finances are selected, are not intended to be held up as models. They have had considerable success with the system in use, and which, as the result of experience, has been adopted, but they have not reached perfection. In the case of each, no doubt, defects will be found, and to them as well as others, the articles will be of advantage.

What is needed now is, so far as possible, the general adoption of some system by which every member of a congregation will be reached, the unwilling as well as the willing, and each will cheerfully and promptly contribute his full share to the support of the congregation to which he belongs, and all schemes of the church so far as he can. How to accomplish this is confessedly a difficult problem. Were all church members willing to do their duty when pointed out, there would be no difficulty. But this is not the case. There are some who, without any urging, do what they believe is required of them cheerfully and promptly; others again, are always trying to shirk performance of duties. Some make the amount of their contributions a subject of careful and prayerful study; others never trouble themselves much about it. In one case it is a matter of conscience; in another a matter perhaps of feeling or impulse. The latter will give or not, as they are inclined. The amount for support of ordinances frequently depends on considerations that should have but little weight—often on the feelings with which they regard their pastor. If he is held in high esteem, their contributions are liberal and promptly paid. If he, for any reason, incur their displeasure, not seldom commence the efforts to bring him to their terms by the starving process. They will wait on his ministry, obtaining whatever good can be had, yet continue to lower their subscription until it amounts to very little, and defer paying as long as possible that little. Not seldom they try to justify their conduct. The reasons urged are such, that did any one present them in business transactions, they would, and justifiably, be regarded as insulting. Too frequently, not always, the true reason is avarice, and the excuses presented are a poor attempt to conceal the real motive. The proper way is to pay full share of expenses so long as connection is maintained with the congregation; if that becomes intolerable, to connect somewhere else in an open, honest and honorable manner. To this no one can take just exception.

The same course is often adopted in regard to church schemes. Many a person becomes dissatisfied and then closes his pocket book. In regard to the particular object or objects towards which he should exercise most liberality, each has a right to judge for himself; and, if he thinks prudent, to give nothing to some, no reasonable objection can be made. The class of persons, however, to whom we refer, being dissatisfied with the church, give nothing to any of her objects. This is wrong. The congregation is injured, the whole church is injured. Members of this kind are very unsatisfactory, and their conduct makes it very difficult to put into successful operation any scheme, however good. The members needed, and most useful, and which make the attainment of any good object comparatively easy, are such as, even if they have grievances, will continue to show their interest in their own congregation, their attachment to the church, their desire for the success of the cause of truth, their

willingness to obey the divine command by contributing regularly, liberally, conscientiously and prayerfully to the support of their own congregation and the schemes of the church, and such other benevolent objects as may command their confidence, and as their circumstances will allow. With such a membership, is assured a steady income. The congregation and the church both know exactly upon what to depend.

This subject of congregational finances is receiving more attention than formerly. For a long time, in many places, people acted, and to an extent even yet act, on the principle that it is a duty to pay for everything except the gospel. Too frequently, the amount and the time when payment is to be made are entirely optional with the person himself. All other debts must be met, but it makes little difference about this, being only a debt of honor. To the man who never pays his grocery bill, very soon credit is denied; but to the man who never pays his church bill, credit is not affected, even though he lives far more extravagantly and puts on far more style than those who pay liberally and promptly. The result is, that often persons in good circumstances for years belong to congregations and do little or nothing to support them, while others contract big debts, make no effort to liquidate them, and when requested they are certified to other congregations just as though they had been and are honest. A man who "skips" a store bill is unsparingly denounced, but if a church bill, no reflection is made. To promise to pay and obtain goods under that promise, when at the time it was made there was no probability it would be ever kept, and afterwards no effort made to keep it, is considered a fraudulent transaction, and yet if the promise is for the support of a pastor, nothing is thought of it. The conviction is becoming general that this is not right; that all able to contribute should, and if they refuse are proper subjects for discipline; that a church debt is just as sacred as any other debt, and there is only one way to be released from it, and that is the honest way, if at all possible, to pay it.

This subject, as already stated, is receiving more attention now than formerly. At the last meeting of Pittsburgh Presbytery the question was brought by appeal before it, whether a session is justifiable in suspending a member for non-payment of subscription. The discussion was animated. There were differences of opinion respecting the concrete case with which we have nothing to do, but the decision practically was, that any member who waits on the ordinances is bound to pay his subscription, and sessions are justified in exercising discipline in case they refuse. The mode of obtaining redress of grievances is by complaint or appeal, and not by refusing payment of subscription. Other sessions practically act in the same way. A friend conversing a short time ago with us on this subject, stated that in the congregation of which, in Ireland, he was a member, the rule was enforced that no one six months behind in his or her church account should be allowed to commune until that account was satisfactorily settled. One of our country congregations has lately adopted the same rule, and thus far, with decidedly beneficial results. In many congregations no certificate is given so long as there are any arrearages, or until a satisfactory explanation is given, or arrangement made. Cases have come to our

notice of persons belonging to one congregation and worshipping in another for years, and yet who, for the above reason, could not get a certificate. Indeed, very frequently no effort is made by such persons to obtain one. We know of a case, where not until a child was to be baptized and the parents found that could not be done till the certificate was obtained, did they exert themselves to obtain it.

In regard to the right and wrong of such measures we have nothing now to say. In the case of persons unable and yet desirous to meet their church obligations, and there are such, we do not think any session would hesitate as to the course to be adopted for a moment. Such, however, are not comprised in the class to which reference has been made. The delinquents, respecting whom, what may at first seem harsh and severe measures, by some sessions have been adopted, are persons who could, if an effort had been made, have discharged their debts; who possibly could, even yet, if an earnest and determined effort were made. That in such cases something should be done, no one will question. At times there is *absolute necessity* for action; whether or not that referred to above—the exercise of discipline—is the best and wisest, our readers must judge for themselves. We present simply the facts and the necessity. As the result of the publication of this series of articles, a discussion may be occasioned which will place this whole subject of congregational finances in a new and clearer light.

CONGREGATIONAL FINANCES—ILLUSTRATIONS.—No. 1.

MESSRS. EDITORS—To your request relative to the management of the temporal affairs, and in particular to the manner of raising funds for congregational and Synodical purposes, together with the system of keeping the accounts, &c., &c., in present use by the Pittsburgh congregation, this is intended as a reply. But before proceeding, we must confess we feel conscious we have much to learn from others of these things, and, in our judgment, feel unable to present you with anything that will be of special service to any one who has given the subject proper study for themselves.

We cannot, therefore, write you with the expectation or design of furnishing a model for others to go by. We understand you, however, to intend this to be but one of a series of sketches upon the *modus operandi* of the management by several of the congregations of the church of their fiscal affairs, some of whom doubtless have their business arrangements more thoroughly systematized than we have, the object being that each or all may perhaps profit by what they may find in the other worthy of adoption, and it is only with such understanding we feel warranted in attempting an answer to what you have asked for.

WHO HAVE CHARGE OF THE TEMPORAL AFFAIRS.—The care of the poor and the financial affairs of the congregation are entirely entrusted to a Board of Deacons, except the mere holding of the title to the real

estate of the church, which, to meet a real or supposed legal objection, is held by a Board of Trustees, chiefly, if not wholly, composed of the elders and deacons of the congregation.

HOW AND WHAT WORK IS DIVIDED.—The city and country adjacent to the church in which the membership reside, we divide into as many parts as there are deacons, and one such district thus formed is assigned to such member of the Board of Deacons as may be located most convenient thereto. The deacon for a given district is expected not only to minister to the temporal wants of any who are poor requiring church support, but to be acquainted with each and every member residing therein, to know whether or not they are able to support the ordinances and contribute to the several Synodical or other schemes of the church or congregation, and if able, as much as possible to see that they contribute some stated sum, the amount, of course, determined by themselves, *but paid promptly*. The Session are expected semi-annually—or as often as the sacrament of the Lord's Supper is administered—to furnish to the deacons a list of all new members, with their full address, as well as all dismissals; and these new members are assigned by the Board soon afterward to the deacon within whose district they severally reside for visitation, with view of getting some stated contribution for support; while the list of dismissals are turned over to the Treasurer, whose books, if the Session have been careful to grant no certificate of dismissal without the usual receipt in full of the Treasurer accompanying the application therefor, will show that the applicant has satisfied all claims of the congregation against such member before departure. The deacon for each district, in addition to the business before mentioned, is, when necessary, to assist the Treasurer in the delivery and collection of the quarterly statement of accounts, and to settle disputes or misunderstandings, if any, relative to the accounts against all members within his district, and attend to such other duties as come properly within the sphere of his office.

MEETINGS OF BOARD AND ORDER OF BUSINESS.—The deacons meet at least monthly, and the writer is very strongly of the opinion that there should be no exception among, at least, city congregations, to this rule. Upon getting together regularly every month promptly at the appointed time, if each member has been doing their full duty, plenty well worth meeting for will not only be found to talk about but to attend to. At such meetings the order in which our business receives attention is as follows, viz.:

1st. Opening the meeting with prayer. 2d. Noting attendance upon the minutes. 3d. Reading the minutes of previous meeting. 4th. Reports of committees. 5th. Unfinished business. 6th. Treasurer's report. 7th. New business. 8th. Adjournment with prayer.

OFFICERS, COMMITTEES AND DUTIES THEREOF.—The officers of the Board are a President, Vice President, Secretary and Treasurer; and these officers, together with a Sexton, are elected annually, *always by ballot*. The Standing Committees are appointed annually by the President; they and their duties, briefly stated, are as follows:

1st. *A Finance Committee.*—To examine the books of the Treasurer

annually at the beginning of each fiscal year ; to immediately after each meeting of Synod ascertain the amounts voted the various Synodical schemes, calculate the congregation's full quota to each, present the same for action to the first subsequent meeting of the Board ; have the cards with the schemes, quota, &c., printed thereon and placed in the pews for the use of the members ; see that special collections are taken up on the days designated by Synod, Presbytery or the Board ; write out and present to the pastor for reading to the congregation all pulpit notices relating to the collections or finances, and to devise ways and means for raising such funds as may be referred to them by the Board.

2d. *A Collection Committee.*—To count the weekly contributions of the members, the loose and that which is contained in the sealed envelopes, and to certify weekly, upon reports which are printed for the purpose with blank spaces thereon for the insertion of the amounts found in each member's envelope and the amount of loose collection, keeping morning evening, and night, when any, separate, and when done deliver the report properly filled out and signed, with the money, envelopes, and all memorandums found in the collection to the Treasurer, whose annual receipts, as shown by his cash book and report, if correct, should agree or equal the sum of these weekly reports given him, to enter therefrom and to exhibit annually to the auditors of his accounts.

3d. *A Pew Committee.*—To keep a correct drawing of the church pews with the usual occupants thereof ; to regulate all changes ; to assign seats to new members ; and settle all disputes, if any, as to choice among applicants, according to certain prescribed rules, among which are that those who are in middle age shall give way to the old, the feeble and those that are deaf, and the younger to the older.

4th. *An Usher Committee.*—To, in person or by appointment of some suitable young men of the congregation, see, through them and the sexton, that parties attending divine service, particularly strangers, be furnished with and conducted to seats.

5th. *A Building Committee*—or heating and lighting.—To see that the church building be kept in good order ; to attend to all repairs ; to purchase all the bread and wine required, and all the coal and other needed supplies ; to see that the church is rightly heated, lighted, ventilated and cleaned ; and, in short, to have a general supervision of the sexton in the performance of his duties.

6th. *A Contingent Committee.*—Consisting of the President and Secretary, to attend to all minor matters that may require attention during the *interim* of meetings not of sufficient importance to call a meeting, including giving use of the church to all Sabbath School Institutes, Bible Societies, Temperance meetings, &c., &c., not connected with our own church or denomination ; and such other matters requiring attention not specifically made the duty of any other committee.

These several committees report at each meeting and are intended to prevent the necessity of calling special meetings except for matters of importance, and to so arrange that it will be the business of some one in particular to attend to anything requiring attention, and thus, as much as possible, leave nothing undone that should be attended to.

The Treasurer reports monthly, quarterly and annual statements of the receipts and disbursements to the Board, and the Board renders quarterly statements to the congregation; and at the close of each year an annual report is exhibited to the congregation, showing the entire receipts and disbursements, classified under appropriate heads, for the year, to which is appended a statement showing the debt due and unpaid, if any, by the congregation, and the amount due to the congregation by the membership thereof, and the estimated available or cash value placed upon the same, that may be counted upon to come into the treasury from that quarter for the ensuing year.

RECEIPTS FOR CURRENT EXPENSES.—These embrace pastor's support, sexton's salary, fuel, gas, and other necessary supplies. The funds requisite for these purposes, there being no pew rents or assessments of any kind, are all raised by voluntary contributions. Commencing upon this plan, most of the membership, in fact we should scarcely make an exception, are found willing to name a specified minimum sum to be contributed for at least one year, with the understanding, though, the amount may be increased; that reductions, if any, for reasons that will suggest themselves, shall be made only to date from the beginning of the succeeding fiscal year, at which time expenses of the congregation may, if necessary, in some measure be adjusted accordingly. These contributions are enclosed in and sealed up within small "pay envelopes" furnished the members annually, each having the name and number representing the contributor printed thereon, costing eleven cents per member for one year's supply, and are paid by placing in the collection basket, in the large majority of cases weekly, in some instances every other week, doubling the amount enclosed; in others, once a month, correspondingly increasing the amount enclosed; and in a very few exceptional cases, semi-annually or annually, payable in advance.

The congregation at its first organization, though they never adopted the system of pew renting or assessments of any kind or form, tried the plan, for a short time, of quarterly payments, based upon an annual subscription, and though it worked well at first, bringing some quite large individual subscriptions, finally failed to yield from the membership the amount of funds, as a whole, it was thought might be obtained perhaps by some more equitable and even distribution of the subscriptions into smaller payments, which would permit all who then paid largely to do so still and enable others, however unwilling or unable to pledge a large sum quarterly, to give some small sum weekly as the Lord would prosper them, but which, in the course of a year, would be of considerable help; and with that purpose largely in view, the envelope plan now in use was early tried by this congregation, and it is believed during the years it has been in service here, to have been more successful than any other plan we could have adopted.

RECEIPTS FOR SYNODICAL AND OTHER SCHEMES.—These, for the present year, include with us the Theological Seminary, National Reform, Southern Mission, Board of Education, Sabbath Schools, Domestic Missions, Sustentation Fund, Synod's Travelling Fund, Foreign Mission, Church Extension, Poor Fund, Theological Seminary Library

Fund, Chinese Mission, Presbytery's Mission, Aged Ministers' Fund and Literary Fund. The quota for the congregation for these purposes is calculated by the Board through the Finance Committee, just as early as they receive the printed minutes of Synod, as before referred to under duties of Finance Committee. The ten first schemes before recited, requiring as our quota more for each one than under ordinary circumstances we would expect to receive in one single open or loose collection, we raise, as for years past, by having printed two sets of cards, each of which are headed "Annual Contribution for year ending April 1st, 1879, for following purposes"; upon the first set are printed the first five schemes with the congregational quota required for each, with blank spaces for the insertion of the subscription opposite each, space for addition of sum total, and spaces below for signature of contributor, street, number and post office address. These are enclosed in envelopes and placed in pews for the members on first Sabbath in July each year, with notice at same time read by pastor calling attention thereto, and requesting their return, with the money enclosed, in the collection at as early a date as possible. The next five before recited schemes are raised in like manner, printed on second set cards and placed in the pews first Sabbath of January each year, and noticed from the pulpit as in the first case. The remaining objects are provided for by special collections taken up at night, preaching being set for the last Sabbath of each quarter, being the evening succeeding the afternoon that we dispense with service in lieu of the whole afternoon being devoted to general Sabbath School exercises and quarterly review of the Sabbath School lessons, to which that afternoon is entirely given. Presbytery's Mission, Seminary Library Fund, Poor Fund and Literary Fund are thus provided for. This arrangement leaves Thanksgiving day for Chinese Mission and Fast day for Aged Ministers' Fund, which completes the list.

KEEPING THE ACCOUNTS.—With the form of keeping the accounts, having consumed more space than designed, we shall not, at present, take time to write in detail, but will describe the contribution book, partially at least, about which we have had several inquiries, and in which each week's collection is entered to the credit of the different contributors, and from which, to the ledger, the sum total for each quarter is posted once every three months. It is made of sufficiently wide pages to allow entries for one quarter year's contributions to each member written horizontally on the page. The downward rulings are made for the following purposes, in the order named :

First space.—For names, entered in alphabetical order, leaving a few lines between each letter for the addition of new members' names. *Second space*—for number, by which the account of the member is designated upon the envelopes and upon the books. *Third space*—space for contributions, being fourteen dollar and cent columns, representing the largest number of Sabbaths in any one quarter year. *Fourth space*—for page of account in ledger, to be inserted when the credits are posted. *Fifth space*—for aggregate contributions of the quarter year, in which, opposite each name, is shown the amount paid by each, every quarter.

It will be observed that while adding horizontally we get the amount to be credited every quarter year to each member, that by adding the contributions upward from bottom to top of each page we find the total receipts per Sabbath from the whole congregation; these should be footed up, and to this result, at foot of page, should be added the morning and afternoon, and night, if any, loose collections, which, added to the result first obtained give, at lower line of page, the total receipts from all sources, for each Sabbath separate; these sums total are added horizontally and extended out at the lower right side corner of each page, and if correct will aggregate same as the sum totals of the receipts opposite each member's name plus the loose collections which are also added together, the result thereof centering in and agreeing with the result already placed in the lower right hand corner of page, thus proving the work correct. This book, of course, has to be made and ruled to order.

The ledger is of usual kind, but ruled to suit the transactions to be recorded, the first fifty pages being ruled for large accounts, one to a page, and used chiefly for the Synodical schemes, expense account, &c., &c.; the remainder is ruled three accounts to the page for keeping accounts with the members. The names, however, are arranged therein to come in alphabetical order, succeeding each other in the same way as in the contribution book, thus saving the use of the index in posting therefrom.

The cash book is of the kind in general use, and if correct, at the end of any given date, say yearly, will show receipts to correspond with the sum of the fifty-two weekly collection committee reports of the corresponding period, while the disbursements, if correct, will agree with the receipt book, in which, in our case, we take a receipt for every sum, large or small, paid out upon an ordinary receipt book, with three receipts to a page, printed forms on but one side, with a dollar and cent column drawn on reverse side opposite each receipt on the other page in which to extend the amount of each receipt, and which are added up and carried forward from page to page until end of the year, when the books are audited, and when the amount of receipts should agree with the disbursements for the same period, per cash book. Other items with reference to this and other matters herein, perhaps should be given, but time will not, at present, permit.

D. CHESNUT, *Treas.*

FAITH.

ALL men, in their natural state, are unbelievers. It is their persistence in infidelity and impenitence that finally seals their condemnation. "He that believeth not the Son shall not see life." But that which God requires of them that they may obtain a title to and in the end enjoy the glorious inheritance reserved in heaven for the saints, is faith. "He that believeth on the Son hath everlasting life." Since, then, so much depends upon its possession as eternal and ineffable happiness in the mansions which Christ has gone to prepare for his people, and since everlasting and unutterable misery awaits the unbeliever in a world of

woe, the importance of faith cannot be questioned, and a correct knowledge of it should be the desire of every individual.

Faith, in its most general sense, is a persuasion of the truth of anything depending upon testimony. It is divided into divine and human: this has for its object the testimony of man, that the testimony of God. Divine faith may again be divided into the faith of miracles, historical, temporary and saving. The first in this enumeration—the faith of miracles—has long since ceased to be imparted to man, and the reason of this is evident; the state of things has altered and their necessity is done away. Whilst it was necessary that the divine mission of the prophets who preceded the Messiah, of the Messiah himself and his apostles, should be tested by supernatural evidence, it was continued in the church; but when the canon of Scripture was closed, miracles were no longer necessary, and that faith by which they were wrought was, if not then, soon after, withheld. The instance which our Lord has given in his sermon on the mount, shows that many may have this faith and yet be cast away. “Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” That it is not necessary to salvation is evident from the fact that God does not now bestow it upon man. He who, with the full volume of inspiration enforced by all the evidence that accompanies it, remains in unbelief, like the brethren of the rich man in the parable, would not be persuaded though one rose from the dead.

Historical faith is a persuasion of the truth of the Scriptures, historically considered. To it the apostle James alludes, when he says, “the devils, also, believe and tremble.” Paul, in his noble defence before Festus and Agrippa, has also an allusion to it. “King Agrippa, believest thou the prophets? I know that thou believest.” Historical faith, although it may exist without saving faith, always accompanies it. A man may believe the Bible so far as it relates circumstances and events, and in some degree regulate his life and conduct by its precepts, and yet lack that faith which secures salvation; but these things enter into our conceptions of saving faith. If we do not believe in the existence of God as a matter of history, how can we believe that on account of the death of his Son he will make us kings and priests forever?

Temporary faith embraces the gospel with joy, and is productive of some fruit. Our Lord, in the parable of the sower, compares those who believe with this kind of faith to stony ground. “But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.” Whatever is the object of faith can be considered in three ways—as true, as useful, and as good. Historical faith receives it as true; temporary, as true and useful; saving, principally as good, but includes the other two ideas. Temporary faith, then, regarding, as it does, the utility, without having respect to the honesty of its object, cannot stand the test of the fiery ordeal through which we

must enter into the kingdom of God. Those who exercise this faith are willing for a time to rejoice in the light of the gospel. While prosperity waits upon the church, they also will be found in her train; but they vanish when adversity invades her repose.

Saving faith is a firm persuasion, not only of the truth of what is revealed in Scripture concerning Christ, but also that the benefits of his death are offered to us; and in the exercise of which we receive and rest on him for salvation. It is not a naked act, but a fixed principle remaining in the soul till grace is consummate in glory. Unlike that theoretic assent which has its seat in the head alone, it pervades the whole man, including the assent of the understanding, the consent of the will and the approbation of the heart. It is a living faith, productive of works acceptable to God, and as such is opposed to that faith which is without works and is dead. It is also the vital principle of the Christian whilst in this stage of being. Here we walk by faith, and not by sight. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

It is the exercise of this principle that God requires in man, that he may be justified. But before proceeding to consider its nature particularly as it justifies, it may be profitable to inquire into its origin, because it is natural for man to presume on his own abilities to work faith in himself when it is God that worketh in him both to will and to do of his own good pleasure.

Faith is declared in Scripture to be the gift of God. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." "For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake." Such evidence as this is at once clear and decisive. In the latter of these texts no misconception can possibly take place. It is given not only to believe but also to suffer, and if this does not teach that faith is the gift of God, language is without meaning. But should it be contended that in the former the particle *it* refers to saved, and not to faith, and consequently signifies that salvation is the gift of God, nothing is gained. For if salvation is the gift of God, so also is faith, because it includes faith. It is true, should the word salvation be understood as meaning only the state of blessedness enjoyed in heaven, it may exclude the idea of faith being a gift, but it is impossible that this can be its meaning, for in this sense it might be applied to angels, who never sinned. It necessarily includes deliverance from evil; and including this, it includes the means requisite to effect that deliverance. It is as true that grace is salvation begun as it is that glory is salvation perfected. Faith, therefore, is the gift of God, and he bestows it upon the sinner on account of the merits of Christ, and works it in him by the agency of the Spirit. Man, in his natural state, is incapable of its exercise. It is not until a change is produced in his soul, and he is regenerated by the power of God, that he can believe on Him who justifies the ungodly. As well might we expect motion from the body locked in the embraces of death as an act of spiritual life from a soul dead in trespasses and sins. Except a man be born again he cannot enter into the kingdom of God, and it is equally

true that unless he be born again he cannot believe. Regeneration, then, is supposed in faith, and this not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Divine Being, from eternity viewing man as fallen and ruined, willed his restoration to life through the death of his Son. Christ, who is the well-beloved Son of God, having given his life a ransom for man, has ascended and sat down at the right hand of the Majesty on high, there in the presence of his Father to plead the merits of his obedience and suffering in behalf of those for whom he obeyed and suffered. In due time the Spirit, working by the ministry of the gospel of reconciliation, and co-operating with it, renews the sinner and creates him again in Christ Jesus. Thus of the will of God, on account of the death of his Son, by the agency of the Spirit and the instrumentality of the Word, is spiritual life communicated to him who was spiritually dead. "You hath he quickened who were dead in trespasses and sins." "Of his own will begat he us with the word of truth." In this birth no new faculty is implanted in the soul. As the body is complete in all its parts when life is fled, so the soul in a state of spiritual death is perfect. But a change is wrought, that is termed according to the variety of ways in which it is viewed, a regeneration, a creation, a resurrection, giving a new heart, and partaking of the divine nature. A principle of life is imparted, and where there is life there is action. Faith follows as infallibly as light does the sun. The sinner convicted by that word which is quick and powerful, and operated on immediately by the Spirit of God, finds not rest till he flies for refuge to Christ, the hope set before him in the gospel; and in the language of another, "faith is the flight of the penitent sinner to the mercy of God in Christ."

It is thus that man is brought to believe, and faith and justification being inseparably connected, he is justified. But as justification is an act, there is only one act of faith that can properly be called justifying. As soon as the principle is implanted it acts, and its first act includes a renunciation of self, an approbation and consequent reception of Christ. When his spiritual deafness is removed; when the eyes of his understanding are enlightened in the denunciations of the law, he hears a fearful doom pronounced against himself; he sees its length and breadth: that unlike the laws of men, which bind the hands, it binds the heart: it demands perfect and internal obedience not only for the future, but for the past. Under a full view of this, and of that dreadful penalty which shall be exacted of every unbeliever, like Moses when he beheld the terrible sight on the summit of Sinai of Jehovah clothed in the majesty of fire, of blackness, of darkness, and of tempest, he exceedingly fears and quakes. But the calm and peaceful sound of the gospel succeeds, breathing a spirit of forgiveness and pointing to the cross as the only hope. The sinner, driven from the law by the vastness of its claims, and seeing infinite wisdom and mercy in the plan which God proposes, approves of the gospel and its terms of salvation. Having given his approval, a reception of Christ and his righteousness immediately follows, which he apprehends and pleads by faith as the ground of his justification. "I will make mention of thy righteousness, even

of thine only." "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." God, now regarding the sinner as a believer and by faith united to Christ and identified with him, graciously acquits him.

S. R. K.

Sept. 12, 1878.

THE SECRET OF A SUCCESSFUL LIFE.

(Continued from page 334.)

4. *Because it furnishes that invincible courage that is requisite to follow Christ in obeying his word and imitating his example.* The germ of our thought is contained in Webster's definition of eloquence, "The clear conception, outrunning the deductions of logic, the high purpose of firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object." Paul directs us to a great army of worthies who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Witness the heroism of the church in her three hundred years conflict with Rome Pagan, so graphically described by the apocalyptic seer,—*"There was war in heaven, Michael and his angels fought, and the dragon fought and his angels."* In the art gallery of our Centennial Exhibition I saw the picture of a Christian youth, in his cell, lying on a bed of straw, fast asleep. The cell door opens into the Roman Amphitheatre. In a cage across the way are tigers, with glaring eyes, sharp fangs and hungry stomachs. He knows they are to devour him to-morrow because he will not deny Christ, yet he sleeps sweetly. His heart is established with grace. In 180 A. D., Blandina, a delicate female slave, was scourged in the most dreadful manner, roasted on a red-hot iron chair, thrown to the wild beasts, and then despatched by the dagger of a gladiator. But under all her sufferings she continued her confession: *"I am a Christian, and there are no evil practices among us."* These are only isolated cases among the thousands that occurred. Rome Pagan swept down upon the church like a thundering avalanche, but she shook off the stupendous load, as a man shakes the snow flakes from his garments. Ten grievous persecutions were hurled against her adamantine walls in quick and angry succession, but they fell as so many balls of sand at her base. Like the house founded upon a rock, she was impregnable. The flood of water from the devil's mouth could not move her. All the gates of hell could not prevail against her. If the question were asked, what age produced the greatest number of heroes, we would answer, the era from 1517, when Martin Luther nailed his ninety-five theses to the door of Wittenberg cathedral, till the English revolution in 1688, which expelled the last bigot of the Stuart dynasty and forever hushed the waves of persecution. That was the age when Papal Rome vented her ingenious malice more furiously against the church, chasing the

saints like hunted deer among the Alps and through the Low Countries, until "every mountain became a monument, every valley saw executions, and every village had its roll of martyrs." That was the age of that long, and dark, and stormy night of twenty-eight years persecution in Scotland, when 18,000 Covenanters sealed their testimony with their blood. "The mountains of Scotland, that are hallowed with the prayers, the fasts and the martyrdom of the righteous; her gloomy dungeons that witnessed the sighs, the tears and wrestling of the righteous in behalf of a persecuted church and a covenanted land; the rocky islands of the sea where they were doomed to languish in tribulation for the word of God and for the testimony of Jesus Christ; the friendly retreats of foreign lands to which they fled for shelter and from which their prayerful sympathies and tears were wafted homeward by the winds of heaven; the sandy sea-beach, whose rising tide closed its unconscious waters over the struggling, stake-bound members of Christ's mystical body; and the places of public thoroughfare where the heads of a Guthrie, a Cameron and a Warriston withered in the winds, and where the warm and quivering heart of the valiant Hackston was exhibited with derision upon the point of the executioner's knife, a spectacle to the world, and to angels and to men." These are all ready to give the most convincing testimony to the fact that the Lord Jesus Christ has implanted in the church an imperishable life, against which the utmost power of men may rage and dash themselves as vainly as do the wind-swept waves when they lash their foam against the unyielding rocks. "The blood of the martyrs is the seed of the church." The blood of every martyr, from that of John Huss, the fore-runner of the First Reformation, to that of James Renwick, Scotland's last and youthful martyr, only served to cement more firmly the walls of our beloved Zion. The more she was afflicted, the more she grew, while the arrows which her enemies shot at her entered their own hearts.

The time is soon coming, according to the word, when nations shall beat their swords into ploughshares and their spears into pruning hooks; when the church shall be established in the tops of the mountains and exalted above the hills, and all nations shall flow unto her—the golden age of the world, the millennium of the church. Before this can come to pass, however, the great battle of Armageddon must be fought. What forces must the church meet in this decisive battle? *Infidelity*. In its pathway follow anarchy, revolution, thefts, incendiarism, rapes, murders. Listen to Kearney in Faneuil Hall in Boston: "We have got the power to do with this government as we please! We propose to take advantage of that power and use it from this time forth! Death to the lecherous bondholders! Death to the bankers! Death to the rulers!" Listen to the communists of Boonesboro, Western Maryland: "The property-holders of Boonesboro must put down the rent on their property, on each individual \$5, between this and the 1st of August, or the town will be laid in ashes! We will bring the rents down or burn them down!" Look at their processions in Chicago and elsewhere—armed to the teeth, and their banners inscribed, "Bread or

Blood!" Do you say a paltry, insignificant band? So said the French; and yet it would take the brush of the painter of the Apocalypse to set forth the picture of the streets of Paris running red with blood, the river Seine gorged with their bodies, and forked tongues of fire leaping from every house—the foundations of society all upheaved by the volcanic eruptions of Infidelity. This same enemy is in our midst. Every skeptic, every infidel, is in the last resort a communist. They are as quiet now as the sleeping lion. But let the theories of Kearney become crystallized; let the tocsin sound, and let the first blood be drawn, and they will all flock to one standard, and our land will be converted into an Aceldama—a field of blood. *Roman Catholicism*. With a Jesuitical organization as perfect as my hand, the wrist of which is on the Tiber. Through this organization the Pope is rapidly manipulating our institutions. We are not deceived by the cat-like paw of the newly elected Pontiff. Beneath the white glove of peace is the red hand of tyranny. In 1300, A. D., Pope Boniface VIII wrote to Philip the Fair, king of France: "Pope Boniface to Philip the Fair, Greetings: Know thou, O supreme Prince, that thou art subject to us in all things." Philip replies: "Philip to Boniface, little or no Greetings: Know thou, O supreme fool, that in civil matters we are not subject to you or any other man." All France echoed the scorn of Philip the Fair, and yet France is to-day a Catholic country. We laugh at the pretensions of the Pope to supremacy in America, and yet it is to be feared that we will continue laughing until he has us in his iron grasp, and like the poor "victim in the Inquisition, kissing the maiden," we are cut in pieces by the knives that always accompany the embraces of the mother of harlots. *Political corruption*. Speak as mildly as we may, it is revolting. Washington is a cesspool of iniquity. There we see blasphemy, drunkenness and licentiousness enthroned in places of power, and we hear in our Senate chamber language that is only befitting the brothel or the gambling hell. From Washington, as the head-centre, corruption has gone throbbing through every vein and artery of our national life, and the whole body politic is breaking out in festering sores. In the language of the prophet Hosea, against Israel, "By lying, and killing, and stealing, and committing adultery, they break out, and blood touches blood."

These are fair samples of the forces that confront us. This army of the aliens must be met and overcome by the invincible artillery of God's truth. Here is the strategic opportunity for our church. We have been long maintaining the principles that will and must prevail in the final struggle. Let us bring them to the front. They have been despised heretofore. They will now be recognized. They have been trampled upon heretofore. They will now be triumphant.

"Truth crushed to earth will rise again;
The eternal years of God are hers."

It is the nature of principles to rule. If they meet antagonistic principles in their way, they immediately give battle. To them to live is to triumph. We need invincible courage to take up these principles, and with them rush upon our enemies. Who will wear the laurels in the great triumphal march of Truth?

"Rise, rise, and for the fight
 Of onward, upward Christian life
 In earnest faith prepare—
 Not with a sword with bloodshed stained,
 Nor for a wreath that soon as gained,
 Will fade upon thy brow;
 But with the sword of God's good word,
 And for the 'well done' of thy Lord,
 Go forth and conquer now."

5. *It offers a glorious reward.* Moses in Egypt had respect unto the recompense of the reward. Paul, forgetting the things that are behind, and looking forward to the things that are before, pressed forward toward the mark of the prize of the high calling of our Lord. The meek and lowly Jesus, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God. And so may we look forward to that inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, and take courage therefrom. To those who have this meat to eat, that the world knows not of, bitter herbs are sweet to them. Every rod is tipped with honey. Loraine dated his letters "from the delectable orchards of the prison-house in Italy." He was Christ's prisoner in the dungeon, and yet the joyful hope he had of reward in heaven made it a delectable orchard. This joyful hope changed the gridiron of Lawrence into a bed of roses. It was this thought that filled the poet's mind when he said :

"Far more stern joy Marcellus exiled feels,
 Than Cæsar with the Senate at his heels."

Recognize the connection between the cross and the crown, and take courage. At the last the Master will say to all those whose hearts have been established with grace, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

J. M. FOSTER.

LIGHT AT EVENING TIME.

In the ancient church,
 When the zeal of many was burning low,
 And the Temple worship was pomp and show,
 The remnant still offered a prayer sincere,
 That the Lord of the Temple would soon appear.

In the fulness of time
 He came—and the Lamb of God was slain;
 Then the vail of the Temple was rent in twain,
 And the mission of Jewish priests was o'er;
 For the blood of beasts was required no more.

It was long ago,
 And back through ages we look to-day,
 To Christ, the new and the living way;
 The Light of the world, who salvation brought
 To his own; yet his own received him not.

And the nations sit
In darkness ; and grope in the noontide still ;
And the city so favored, and set on a hill,
Sheds a waning glory, now pale and dim ;
While faint is the sound of her sacred hymn.

Not clear, and not dark
Is the light of the long clouded day, to the sight
Of God's people, who often may deem that 'tis night,
And, longing for day-break, look eastward in vain
For the sun-light to burst over hill-top and plain.

For over the world
Have error and sin spread a mist that conceals
The truth that the gospel so plainly reveals ;
As the vapor, that hangs 'twixt the earth and the skies,
At times hides the radiant sun from our eyes.

But down through the gloom
Comes a wonderful promise, to comfort and cheer
The soul of the watcher it gladdens to hear ;
In the twilight of evening to earth shall be given
The brightness of morning, the sunshine of Heaven !

The promise is sure,
And the gracious fulfillment e'en now may be near ;
Yet the darkness is deepening, year after year,
The faith growing weaker, that once was so strong,
And the cry still ascending : "Jehovah, how long !"

God knoweth the time :
His hand must subdue the dread powers of sin
Ere Messiah's blest reign shall in triumph begin ;
When Zion exalted in beauty shall be,
And with singing rejoice in her glad jubilee.

So we pray and wait,
And oft in the fair-visions future behold
The glorious age by the prophets foretold,
When truth, with a halo so pure and divine,
In the eventide of the church, shall shine.

BEAVER FALLS, PA.

S. C.

TWO QUERIES FOR JUDGE MURDOCK.

1. The Judge says : " Men are still living who can remember well that it was certain death in *all* Christian countries, by the most cruel torture human ingenuity could invent, to anyone who had the courage even to question the truth of those old, inconsistent and idle legends, when they pretended to account for the origin of the human race." Now that some—perhaps many—may have been put to death for disbelieving the Scriptures, is a question which I have no disposition to deny—nor is it of any importance to the argument. But I call on the Judge to name some of the " men still living who can remember well"

an instance in which any one in the United States was put to death for even questioning the truth of the Bible.

2. Again, he says: "Certain it is that he (Moses) had no written record before him through all his history from Adam to himself, and how was it possible for a man, however learned he might be, to write a true history of creations and floods, of genealogies, &c., of birth, of countries and cities, of great armies and battles, of great kings and nations, and stretching over thousands of years before he was born, without having before him the slightest records of the events he writes about?" Now, I do not affirm that Moses had any such records before him; but how does the Judge know he had *not*? When the Judge produces the evidence that Moses had no such records, I will tell him how Moses could write his history without them.

JOHN BROWN.

P. S.—The above queries were published in the *Elkader Register* of March 30th. In next issue of that paper, the Judge promised to answer the questions as soon as he should find leisure from business. But he has not found leisure yet, and I now fear, never will. Perhaps some of your intelligent readers, who have more leisure than the Judge, will supply the information.

J. B.

STRAWBERRY POINT, October 27th, 1878.

MISSIONARY INTELLIGENCE.

FOREIGN.

THE following is from a letter from Mr. Easson, under date of Aug. 27. It will be seen by it, that in spite of discouragement, our friends are full of courage and hope. We trust that the church will stand by them and the mission in the crisis of the hour, and that there will be some to respond to the appeal for aid for the poor in Latakiah. The missionaries deserve to be supported by the sympathies and prayers and contributions of the church at home. There are great opportunities, apparently, in the near future of which we should be ready to take advantage. That noble woman and generous benefactor of the mission, Mrs. Yates, of London, is projecting the erection of a college in Suadiyeh, in view of the expected British protectorate, and the recent occupation of the adjacent island of Cyprus by Britain, under treaty with Turkey. The hopes for Syria and the East have not been so bright for centuries. Go forward is the word, and any backward step, or even halting, at the present juncture, might be an indefinite postponement of victory.

I have been away from Latakiah nearly all summer. I went to Suadiyeh in the latter part of April, to finish the second story of the Suadiyeh building. We did not need all the rooms, but the flat lime-and-sand-roof leaked, and we were obliged to put a tile roof on, and as we had the stones on hand we concluded to build the rooms.

Now about our own affairs, we don't want you to get discouraged at home. We intend to open our work on the same scale as last winter, and do the best we can to carry it through, and we trust that God will make perfect his strength in our weakness. There is one department of our work that I am afraid of. You know the poverty of the people here, and that we, as a band, have been in the habit of keeping them from our own purses, by feeding the school children. Last winter we fed for twelve weeks on an average of sixty children a day. The

expenses of this soup dinner, were equally divided between us, but now the Doctor and family have gone and the people are more needy than last year. We can spare none for this from the mission treasury, but if you could induce any of your friends to send me a few dollars extra, to be spent in the relief of the poor in Latakiyeh, it would be well spent and also assist us indirectly in our work.

Although we are sad and lonely, yet we do not mean to yield one inch of the ground we have gained, but, God helping us, we will advance upon the enemy, and it is our earnest prayer, that our friends at home will hold up our hands, both by their prayers and their money, so that we may be enabled to take possession of the field, and enter every door which God, in his providence, opens to us. God has said, "as thy day is, so shall thy strength be," and we will take him at his word and press on, for we know in Christ we can do all things.

EDITORIAL NOTES.

REV. WM. SOMMERVILLE, father of Rev. R. Sommerville, of New York, fell asleep in Christ on Saturday, Sept. 28, at his home in Somerset, Nova Scotia, in the 79th year of his age. For more than half a century, as a minister, he was actively engaged in his calling, and during the greater part of that time, as a missionary, he was exposed to the trials and difficulties incident to such a life. Latterly, on account of severe and painful illness, he was unable to occupy his pulpit. His death was peaceful, a fitting end of so good and useful a life. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

—Synod at its late meeting "appointed the Revs. A. M. Milligan, D. B. Willson, J. C. Boyd and J. W. Sproull, with elders Jno. Hunter, W. S. Kernohan, S. Bell, D. S. Ervin and Henry Martin the committee to consider the change of location of Geneva College." Already, in some localities, earnest efforts are being made to secure, if possible, the location of the college in their bounds, in case its removal be decided on. Due notice of the time and place of the meeting of the committee will be published. The following notice has been handed us by the chairman:

"Those desiring to bid for the location of Geneva College in their bounds, should send their proposal to the Chairman of Committee as early as practicable, presenting all the facts bearing upon the eligibility of their location, that the committee may obtain all possible information in time to prepare their report for Synod."

A. M. MILLIGAN, *Chm. of Com.*

McCLURE AVE., Allegheny, Pa.

—The last intelligence from Camden is to the effect that we "need entertain no hope in regard to the mission there. We can get neither building nor money." The directors are "determined to get a Southern-raised colored teacher, i. e. one who is a democrat." It is a pity that a mission-field so promising a short time ago, should thus be effectually closed against us, because, on account of lack of funds, we were unable to continue its cultivation.

The following extracts are taken from a letter enclosing \$8.10 for the South

ern Mission, from Mr. J. Ingram, of St. Louis, and shows how, when their feelings are enlisted, the little folks can be induced to very materially assist in the church's work. The splendid contribution of the Sabbath School in connection with the 2d Philadelphia congregation, to which reference is made in the report of the Sabbath School Board to Synod a year ago, should not be forgotten. It should incite every teacher to do what can be done to cultivate a spirit of liberality among the children.

"I have charge of a colored Sabbath School here for some years. Having read with much interest the letter from Messrs. Elliott, Boxley and Miss Boyd, I took the magazine to the school and read it to the scholars, and told them something of the history, condition and prospects of the mission, and that they sing the same Psalms as we do in our School, and they immediately voted to take up a special collection on the next Sabbath for the Selma mission. The collection was \$4.10; the other \$4.00 is from my daughter. I was very sorry to hear of the straitened condition of the Selma mission, and in consequence, the self-denying proposition of the missionaries. I am well acquainted with Mr. Boxley, and had much pleasure in making the acquaintance of Mr. Elliott last summer, and believe them both to be the right men in the right place. I don't think any mission of our church should be more fully sustained than the mission to the Freedmen. The Gospel must be presented to them in its purity, to bring them under its influence. The South is swarming with wolves in sheep's clothing, who leave no means untried, and think no sacrifice too great to bring them into the fold of Rome. I see by this week's *Christian Statesman* that the Romish Church spends \$600,000 a year upon the Freedmen, and has 150,000 of them in her schools and nearly 10,000 young men in her higher schools and seminaries, with 750 professors, chiefly Jesuits; there are 500,000 scholars in her low grade schools; there are 7 religious orders of men and 36 of women to whom this work is committed. The work is also begun here in St. Louis. They have their church, two or three colored priests and Sabbath Schools; they have enticed some of the scholars from my school and I can't get them back again. Will there not be an effort made to strengthen the hands and encourage the hearts of our missionaries to the Freedmen? The Covenant Church is composed of 104 congregations. If one or two members in each congregation would undertake to collect \$10.00 for the Selma mission, this, with the Synodical collection, would run the mission free until it would be self-sustaining. I propose myself one of the collectors. I hope there is not one congregation in our church but will find at least one member to take hold of this matter. Our church led the van in the battle against slavery, did her part nobly in all that is implied in the word freedmen, and now that the door is open, she should also do her part in bringing them to the knowledge of the truth that will make them free men in Christ."

—We must be excused from reopening the question respecting the use of fermented or unfermented wine at the Lord's Table. On but few subjects can more be said, and apparently learnedly said, with less labor and study than on this. Were we to reopen our columns to it, we would have room for but little else. Correspondents will please regard this as an answer to their communications with reference to this. There is, we may add, a diversity of practice, but there need be no difficulty about the matter. Let each be persuaded in his own mind. Some are conscientious in the belief that unfermented wine alone should be used at the Lord's Table, and to use any other kind is sin; such should, so far as pos-

sible, place themselves where their conscientious convictions will be respected. Others believe fermented wine alone should be so used. Their duty also is plain. In the opinion of still others, and the writer belongs to this class, the whole question is one of expediency, and not having any conscientious scruples in respect to it, they regard as a matter of indifference, when communing, what kind of wine is used, care being taken to have nothing but the pure juice of the grape. In Scotland at one time ale was used, In some of the islands where wine is unknown the milk of the cocoanut is substituted. Let each be persuaded in his own mind and respect the conscientious opinions and convictions of others.

—We identify ourselves in our Fifth Term of Communion with the Covenanting Church in Ireland, as a body holding forth the same principles and witnessing against corruptions in church and state.

We, therefore, must be interested observers of the doings of that church. In two years very serious changes have been made in their position in reference to the state and surrounding churches. These changes have taken us by surprise. Their magazine has not contained what we should look for under such circumstances—a full discussion of the questions at issue. In Scotland, for instance, during the changes in 1863, and previous to that, pamphlets were multiplied and the people became fully enlightened as to what was doing. And in our church, questions of far less importance have been fully discussed.

In the matter of the jury service, no discussion was published. All that appeared was a few lines of minutes. We noted at the time that the names of some who dissented were given. Reasons were not given, however—the very thing one would desire to read. Our Synod asked in a courteous spirit why the change was made in doing away with all censure for jury service. The reply came in the letter from Ireland this year. This matter was passed by. Now we read that the two branches of the Reformed Presbyterian Church in Ireland are about to unite. The basis of union was published by us, Sept. No., page 309, and appears this month in place among our extracts from the minutes of the Irish Synod. Again no discussion has appeared. Reasons of dissent were given in, and a committee appointed to answer them, but these are not published. The Covenanting Church in Scotland is suing for a certain bequest on the ground of occupying the historic Covenanter position—in discipline, even to exclusion from the church of persons voting, &c., under the British constitution. The Covenanting Church in America has declined to unite with the New Side body, because while holding in the letter our principles, it admits its members to vote, to hold office and to perform jury service. The question for information, made by our Synod in 1877 as to jury service, needs again to be asked in reference to this action. How far do the members of the New Side branch of the Irish Reformed Presbyterian Church identify themselves with the State?

—We agree as a church, that among a people who have the revealed will of God, the omission to acknowledge God and Christ, is an act of hostility to

the claims of this Word, of the Old Testament as in Psalm 2, of the New as in the 5th chapter of John. Many Christians solace their consciences by the thought that this omission is not a refusal. The following item of a political character shows how men conclude in other cases. We take it from the *New York Tribune*:

"The most conspicuous feature of the platform of the Illinois Republicans is one of omission. There is no mention whatever of Mr. Hayes, or of his administration, and while the platform is not so pointed in its references to the necessity of the protection of Southern citizens as that recently adopted in Iowa, it is still plainly hostile to the President."

ECCELESIASTICAL.

IRISH SYNOD.

[Continued from page 346.]

ON Wednesday, June 12th, the Colonial Mission Report was read. It states, "It is with very great sorrow we have to report that our senior missionary—the Rev. W. Sommerville—has been laid aside for some time from public work, and his prostration is so great that there is little or no hope that he will resume his work. This event, in divine providence, inflicts a stroke upon the cause of Reformation truth, which will be heavily felt. The name of Mr. Sommerville has ever been the synonym of unswerving attachment to Bible principle and purity of worship, and his removal from the work of the ministry leaves a blank that will not easily be filled. His influence for good was felt far and wide beyond the sphere of his own congregation, and his testimony against error and for truth was heard throughout the church. It is hard for us to continue the campaign against error and sin without the leadership of fathers who were champions in the fight; but 'God lives.' The enthroned Mediator is 'Head over all things to his Church,' and he can take 'sons instead of fathers, and make them noble princes in the earth.' The deep sympathies and prayers of the whole church will rise for our revered father in the day of his affliction; also, for his family, and congregation and Presbytery, of which he was a distinguished counsellor. May it please the good Lord yet to prolong his life and spare him to the church!

Application was made to the church in the United States for supply of preaching to the congregation of Cornwallis, in the weakness of the pastor, and this has been answered by the appointment of Mr. Sproull to minister to the congregation in the meantime. We rejoice in this timely aid afforded to Mr. Sommerville and his congregation in the time of their distress. It will be for the church at home to consider what additional pecuniary aid can be rendered in the altered circumstances of this congregation.

Looking at the condition of our church in New Brunswick and Nova Scotia at present, we are filled with anxiety and concern. The prospect of the removal of some of the ministers by death, and all feeling the exhaustion and fatigue of a lengthened ministry, makes us anxious about future ministerial supplies. Deprived of a regular ministry, congregations will languish. The church in Ireland cannot, in present circumstances, supply—her own vacancies cannot be filled through paucity of ministers—and we must express what has been expressed before, and is more felt and acknowledged by our Colonial Presbytery, that if the church is to live and prosper in the lower provinces of the Dominion of Canada, it must be under the oversight and care of our brethren

of the United States Synod. We are sure the church in America would deal with the weak congregations in the Colonies with all sympathy and consideration. Their supply of preachers is comparatively abundant. Geographical proximity, and many other considerations, seem to say it is in the power of our American brethren to extend a fostering and nourishing care, which it is not in our power to render. It is only the necessities of the case which compels us to speak of anything that involves the slackening of the ties which bind us together in ecclesiastic relations. But we fear otherwise damage and hurt to the work which our missionaries have so nobly done. We cannot think of the cause of a Covenanted Reformation dying where such self-denied and devoted work has been rendered to establish it, and where such important success has been achieved; and, from the situation of our congregations at present, ministerial supplies must either be found in the church in Ireland or the church in America, if our Covenanting brethren are to be conserved in their Covenanting profession, and the good work begun to be carried forward. May the Church's Head guide to the measures that will tend to the up-building of our beloved Zion!"

The Committee on Union with the Eastern Reformed Synod made their report on Thursday, June 13th. They state "that they held two separate meetings during the year, and on the 21st of May they met at Ballymoney, as a joint committee, with the Committee of the Eastern Reformed Synod, at all which meetings the most encouraging unanimity prevailed. During the preceding year it was ascertained that some divergence existed between the two Churches with regard to the application of a part of the Testimony. It was felt by your Committee that union on the distinct recognition of diverging usages in regard to the application of an important principle would not be likely to secure the necessary unity and peace, or promote the strength and efficiency of the United Church. After much deliberation, it was considered that a union, which would secure oneness of aim and harmony of action, could be effected only on the ground of a common avowed adherence to the well-known principles of the Church's Testimony in their faithful application to existing times and circumstances. To this point the attention of the separate Committees was, consequently, directed, and at the joint meeting in Ballymoney the following statement of a basis of union was reported as having been considered and approved of by both Committees. The statement is as follows:—

'That as we are agreed on the principles of the Reformed Presbyterian Church, as defined in the Testimonies held by her up to the period of the Disruption in 1840, we hereby declare that we unite in the adoption of a common Testimony on behalf of the aforesaid principles in their faithful application to existing times and circumstances, and in recommending mutual confidence on the part of the members of the United Church; and especially, we are agreed that it should be the constant aim of all the members of the United Church earnestly and harmoniously to promote the great public ends of our common Testimony, and to follow after the things which make for peace, and things whereby one may edify another.'

Your Committee now submit this statement of a basis of union to the consideration of the court, believing that it contains a sufficient guarantee, both as to principle and practice, for a perfect understanding and harmonious action in future if it be adopted by both Synods. The two negotiating churches have had a common history until a recent period. The inspiring and imperishable traditions of a heroic past, and the sympathies and aims which inspire them for the future, seem to be the same. They each appear determined to remain separate from other Presbyterian Churches in which corruption in worship, together with laxity in the administration of discipline, and in the maintenance of the

Confessional doctrines of the Reformation, may have, more or less, obtained a recognition. The professed design of both is to uphold the Testimonies and prosecute the vows which the martyr church of Scotland has bequeathed to their keeping. Would it not be a considerable attainment in the way of Christian unity and strength if they could now coalesce and consolidate their forces in maintaining a common Testimony for the crown and covenant of Christ, and in stimulating each other to adorn the doctrine of God our Saviour, by walking in all his commandments and ordinances blamelessly?

It was moved by the Rev. I. Thompson, seconded by the Rev. M. Neill—that the report be adopted.

Moved as an amendment by Dr. Houston, seconded by Mr. Lillie—that the Committee be discharged, and that negotiations for union with the Eastern Reformed Synod be suspended until a more favorable opportunity occur.

Discussion on the motion and amendment was continued till the hour for adjournment.

It was agreed to meet *in inter-loquitur* at 6 o'clock, P. M.

On Friday, the discussion of the motion and amendment on the Committee's report on union with the Eastern R. P. Synod was resumed.

After some time spent in this way, the vote was taken on the amendment, when it was lost.

The motion to adopt was then put, when it was carried.

Dr. Houston desired, on his own behalf, and on behalf of any who may adhere to him, to have his dissent recorded, for reasons which he submitted. A committee consisting of Messrs. Russell, Chancellor and Nevin was appointed to answer these reasons.

The Committee on Union was continued, with the addition of the present Moderator, Rev. W. Russell, Mr. James Reynolds and Mr. James Thompson.

The reasons and answers are not given in the printed report.

The Northern Presbytery reported that at the request of both branches of the Ballymoney and Derroch congregations, they had been separated. Rev. James Brown elected to remain pastor of Ballymoney.

Rev. William Graham, of Boston, was present at this meeting, and was heard, and the Synod returned to him the assurance of their deep interest in the well being of our church.

They adjourned to meet the Monday after the 3d Sabbath of June, 1879.

MEETING OF PITTSBURGH PRESBYTERY.

PITTSBURGH PRESBYTERY met, pursuant to adjournment, in Little Beaver church, New Galilee, Pa., on Tuesday, Oct. 8, at 9 A. M., and was constituted with prayer. J. F. Crozier was continued Moderator; J. A. Black was chosen Clerk, and J. R. Wylie, Assistant Clerk. The attendance was much smaller than usual, quite a number of ministers being absent, and not more than one-half of the congregations being represented by ruling elders. The Rev. Isaiah Faria, of a sister Presbytery, the Rev. Messrs. McClelland and Imbrie of the U. P. Church, and the Rev. Mr. Sawyer, of the Seceder Church, were present, and invited to sit as consultative members.

J. K. McClurkin, a theological student of the second year, delivered a sermon from Gal. 3: 11. The discourse was criticised, and cordially sustained as an encouraging specimen of improvement. R. C. Allen, a student of the 3d year, handed in an historical essay, which was referred to a special committee to be examined and reported on.

Hugh W. Reed, a graduate of West Geneva College, W. C. Allen and B. C.

Montgomery, graduates of Westminster College, were taken under the care of Presbytery as students of theology of the 1st year.

The Rev. T. C. Sproull's resignation of the pastorate of the Poland and North Jackson congregation, laid over from last meeting, was taken up, and after remarks by different members of the court, was laid on the table.

After an animated discussion, Presbytery decided, in the case of an appeal, that sessions were justified in requiring members of a congregation to pay their subscription to the support of a pastor, and when they refuse suspend them. Grievances are to be redressed in the regular way, and not by refusal to support the ordinances.

In carrying out the direction of Synod to have each congregation take up a collection for all the schemes of the church, Presbytery directed pastors to call the special attention of their people to these collections, and to urge them to liberality, impressing upon them the necessity of each congregation doing its share, in order that the church's work be not crippled. It was also decided that at each spring meeting of Presbytery, pastors should be called on to report the amount raised by their respective congregations for each of the schemes.

Synod's instructions in relation to the work of National Reform were made the subject of consideration, and as far as practicable ministers whose congregations are contiguous were appointed, after the example of the Divine Master in sending forth his disciples, to go forth in pairs to this work, in the following order: N. M. Johnston and T. C. Sproull; R. J. George and S. J. Crowe; A. J. McFarland and J. F. Crozier; J. A. Black and Jos. Hunter; Prof. Willson and J. W. Sproull; J. C. Smith and J. R. Wylie; A. Kilpatrick and J. Galbraith; J. C. McFeeters and R. Reed; A. M. Milligan and Wm. Slater; Prof. Sloane and Prof. Sproull. These laborers were instructed to cultivate the fields in their respective vicinities, by giving lectures, organizing local associations, circulating documents, raising funds for the work, bringing the cause before all church courts meeting within their bounds, and invoking the aid of all who desire the success of Christ's kingly dominion in this our beloved land. The amount of work thus accomplished was, as Synod directed, to be embodied in a report to Presbytery at its next meeting.

Having disposed of all the business brought before it in the short space of a day, Presbytery adjourned in the usual form, to meet in New Castle, Pa., on the second Tuesday of April, 1879, at 11 A. M.

J. A. BLACK, *Clerk of Pres.*

PITTSBURGH PRESBYTERY SABBATH SCHOOL ASSOCIATION.

THE third annual convention of the Sabbath School Association of Pittsburgh Presbytery met in the R. P. Church, New Galilee, Oct. 9, 1878. The Presbytery held its sessions in the same place on the previous day, and many, though not all the members remained to take part in the exercises of the convention.

Some of those whose names were on the programme failed to appear, no doubt for sufficient reasons. Such failures should, if possible, be avoided, as they always make a bad break in the performances, and consequently mar the interest.

Much interest was manifested in the convention and its objects by the members of the congregation in the large number present, and in the bountiful provision made for the comfort and welfare of the Association. Ministerial brethren from sister denominations were present and kindly gave a helping hand. The interest in the Sabbath School cause seems to be deepening in our Presbytery; but there are still some members in almost all our congregations who need light

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THE third annual convention of the Sabbath School Association of Pittsburgh Presbytery met in the R. P. Church, New Galilee, Oct. 9, 1878. The Presbytery held its sessions in the same place on the previous day, and many, though not all the members remained to take part in the exercises of the convention.

Some of those whose names were on the programme failed to appear, no doubt for sufficient reasons. Such failures should, if possible, be avoided, as they always make a bad break in the performances, and consequently mar the interest.

Much interest was manifested in the convention and its objects by the members of the congregation in the large number present, and in the bountiful provision made for the comfort and welfare of the Association. Ministerial brethren from sister denominations were present and kindly gave a helping hand. The interest in the Sabbath School cause seems to be deepening in our Presbytery; but there are still some members in almost all our congregations who need light

upon this subject, as is indicated by such questions as the following, found in the question box: "What proof have we in the Bible of the divine origin of the Sabbath School?" "Should any one but an ordained minister explain scripture?" We know of nothing that will give questioners more light upon the subject than taking an active interest in the instruction of the youth, both within and without the church. If we were really anxious to know what the Lord would have us to do, we would not quibble so much about modes of doing the Lord's work, which are perfectly legitimate and right in themselves. It is wonderful how little technical difficulties will vanish when we once get the true working spirit.

Considerable interest was manifested in the subject of giving instruction in the manuals of the church, and how best to give it. In connection with this, the following resolution was offered:

Resolved, That the members of this convention unite in requesting the editors of the *Christian Statesman Lesson Leaf* to insert a question of the Shorter Catechism with every lesson, bearing as nearly as possible upon the lesson.

The following officers were elected for the ensuing year: T. C. Sproull, North Jackson, O., President; John T. Morton, Allegheny City, Vice President; J. R. Wylie, Pardoe, Pa., Secretary; Alexander Quay, New Galilee, Pa., Treasurer.

IOWA PRESBYTERY.—The regular fall meeting of the Iowa Presbytery was held in Hopkinton, Iowa, on the 1st and 2d days of October, 1878. According to previous appointment, its first session was devoted to the discussion of various features of the Sabbath School work. A lively interest was manifested by all the members present.

There was little beyond routine business before Presbytery. A spirit of unanimity pervaded all our sessions.

A call from the congregation of Vernon on Rev. I. Faris was sustained as a regular gospel call, and was placed in the hands of the Interim Committee of Supplies, and the committee was empowered to take whatever action the case called for.

One of the sessions under the care of Presbytery asked if sessions have the authority to certify members to distant congregations, while the persons certified remain within the bounds of the congregation issuing the certificate. To this Presbytery returned a very positive answer in the negative.

During our last session Rev. J. Neil, known by the church at large as one of the fathers of the church who has long been under affliction, was carried by friends and given a seat in the court. He has become so entirely helpless that he has no ability to rise, stand or lie down, except as he is helped. He now experiences what was predicted by the Master concerning one of his servants long ago, "Another girds him and carries him." Notwithstanding his infirmities, we can say the natural force of his mind is not abated. He spoke to Presbytery for a considerable time, and spoke with such power as to astonish even himself. During his remarks he urged Presbytery to spare no pains to provide a place in our bounds for Geneva College, in the event of its being removed from its present location, and gave a good word in favor of Morning Sun.

Our next meeting is to be held in Morning Sun, April 29, 1879, at 10 o'clock A. M.

Adjourned with prayer by Rev. J. Neil, singing Psalm 133, and benediction.

T. P. ROBB, *Clerk of Pres.*

PRESBYTERY OF ILLINOIS.—The Presbytery of Illinois met at Old Bethel, October 9, 1878. The constituent members were all present except Rev. D. J. Shaw, and all the congregations were represented. The retiring Moderator, J. R. Hill, preached a sermon from Ex. 3: 3, "And Moses said, I will now turn aside and see this great sight why the bush is not burnt."

The election of officers for the ensuing year resulted in the choice of Rev. D. S. Faris for Moderator, J. R. Hill for Clerk, and Rev. W. F. George for Assistant Clerk.

The business transacted was chiefly of a routine character. The subject of Sabbath Schools received attention, and that of National Reform was discussed with earnestness and ability. In regard to the latter the following action was taken: Pastors and congregations are requested and directed to put forth in their respective bounds all the effort possible to advance the cause of National Reform, bearing in mind the resolutions passed by this Presbytery at its meeting one year ago. See published minutes of meeting last fall.

The congregations of Princeton, Staunton and St. Louis were recommended to the Board of Sustentation.

Presbytery adjourned to meet at Coulterville, second Tuesday of April, 1879, at 2 o'clock P. M.

J. R. HILL, Clerk.

YORK, Sept. 25, 1878.

Dear Editors.—I have just returned from a very pleasant visit to Loebiel, Canada. We had an accession of four, three of these men. One case is a peculiarly interesting one. A Mr. Wm. Miller was educated in a Romish Seminary in Montreal, being taken there when left an orphan in early life. He came out a devoted Romanist, as might be expected from his education. Such he continued for many years. But marrying a very excellent and judicious wife, he was finally brought to the knowledge of the truth by her influence. I have seldom met a man who seemed to understand himself better. I baptized him on the fast day before the communion. The service, to me, was a very solemn and impressive one. The congregation feel very much encouraged, and I trust the present communion is the beginning of better days for them.

Yours,

S. BOWDEN.

APPOINTMENTS PITTSBURGH PRESBYTERY.—*Conneautville*, Oct. 4th Sab., McKinney; Nov. 4th Sab., J. M. Crozier; Dec. 4th Sab., McClurkin. *Elizabeth*, Oct. 4th Sab., S. J. Crowe, assisted by T. C. Sproull, to dispense the Lord's Supper; Nov. 1st Sab., McKinney; Dec. 1st Sab., J. M. Crozier; D. B. Willson to moderate a call when requested. *Greensburg*, Dec. 3d Sab., J. M. Crozier. *Irwin Station*, Dec. 1st Sab., J. Crozier. *Mifflin*, Nov. 2d Sab., J. M. Crozier. *McKeesport*, Nov. 3d Sab., McKinney; Dec. 3d Sab., J. Crozier. *New Alexandria*, Oct. 3d Sab., Isaiah Faris to dispense the Lord's Supper with such assistance as he can obtain; Nov. 2d and 4th Sabs., McKinney; Dec. 2d and 4th Sabs., J. M. Crozier. *Oil City*, Oct. 4th Sab., J. Crozier; Nov. 3d Sab., J. M. Crozier; Dec. 4th Sab., Wallace. *Oil Creek*, Nov. 1st Sab., J. Crozier; Dec. 3d Sab., McClurkin. *Perry*, Nov. 2d Sab., J. Crozier; Dec. 2d Sab., McClurkin; Dec. 5th Sab., J. M. Crozier. *Red Stone*, Dec. 5th Sab., McClurkin. In accordance with the direction of Presbytery, appointments were made for stations and vacancies from which no requests were received.

J. W. SPROULL, *Chm'n. Com. Supplies.*

APPOINTMENTS LAKES PRESBYTERY.—*Garrison*, J. French, Oct. 2d and 3d Sabs.; P. H. Wylie, 2 Sabs. discretionary; J. M. Crozier, Jan. 3d and 4th Sabs. *Cedarville*, J. French, Oct. 4th Sab., Nov. 1st Sab.; J. M. Crozier, Jan. 1st and 2d Sabs; McKinney, March, 1st and 2d Sabs. *California, Mich.*, J. M. Crozier, Oct. McKinney, March 3d and 4th Sabs.

P. H. WYLIE, *Chm'n. of Com.*

ORGANIZATION OF MANSFIELD CONGREGATION.—On Thursday, Oct. 10, the Commission appointed by Ohio Presbytery to organize Mansfield congregation met in Mansfield. Forty members were enrolled. Four elders and four deacons were elected. Mr. George, who has been supplying this station since its organisation, was elected pastor, and is to be ordained and installed on the 19th of November.

HOME CIRCLE.

At the request of a correspondent from whom we are always glad to hear, we publish the following lines:

ON A SPRIG OF SCOTTISH HEATHER.

Oh! little sprig of heather,
From bonnie Scotland's moor,
Thou hast a power to charm me,
Thou my fancy dost allure.

Yes, I look at thee and wonder,
If my feet have ever reached the land
Of brown old heath and ferny banks,
And mountains high and grand.

I love thee, bonnie Scotland,
Land of the good and brave,
Home of the Covenanters,
Who died their faith to save.

I love to read thy stories,
And read them through and through,
Of "Marmion" and "Douglas,"
And brave, bold "Rhoderick Dhu."

And the pleasant "Recreations"
Which "Kit Worth" so fondly tells,
'Mid banks and braes, and lochs and hills,
And blooming heather bells.

Oh! Bonnie Doon. Oh! Loch Katrine,
Ben Lomond grand and free!
The sprig of heather was the charm
That showed you all to me.

TAKING THINGS EASY.

THERE is no small art in taking things easy, so long as we must suffer annoyances in this breathing world, saying as little as possible about them, and making no parade of our martyrdom. If making a fuss and rendering every one else about us uncomfortable, in any way abated the ills that flesh and spirit are heir to,

there would be some slight excuse for the folly and selfishness; but since we cannot escape tribulations of one kind or another, fretting only aggravates them. Either let us be silent and endure, or take arms against our woes, and by contending, end them. In general, he who makes no ado, is supposed to have no troubles of his own, or an organization so inferior that it is not jarred out of tune by the rough usage of fortune; to make the very worst of every trouble, big or little, from the fracture of a teacup to that of a skull, is considered by many a proof of great sensibility and depth of character, while he who pursues the other course, who endures reverses, slights, injuries, pin-pricks of annoyance, agues of anxiety, physical and mental neuralgias, without reporting them to every passer, and howling his grievances into the ears of every listener, is often spoken of as of fibre too coarse to feel acutely and suffer keenly. "It is his temperament," we are told. "He takes nothing to heart." Some one, however, wittily advises us, "Never tell your misfortunes; nobody likes to have unfortunate friends"; but in spite of this warning, many seem to think that disaster itself is a recommendation to favor; that they deserve a bonus for serving as a target for fortune's arrow; and they are not seldom acutely jealous lest some other should be deemed their superior in suffering. In the meantime, every one has a welcome for the person who has the good sense to take things easy. It is comfortable to be able to agonize over one's own trials, to "a mind at leisure from itself." The person who can go without her dinner and her Spring suit, and not advertise the fact; who can lose her purse and keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without any one being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor mote in her neighbor's eye into a beam; who swallows her bitters without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all her friends with it; such a one surely carries a passport into the graces of all mankind.—*Exchange.*

ENIGMAS.

- 1 'Twas holy, peaceful night,
When I, to cheer and bless,
Appeared before man's wondering sight,
A pledge of faithfulness;
So God will strength and comfort send
To all who on His word attend.
- 2 A darker night was sent—
Gathered a conquering band—
When forth in company I went
To aid destruction's hand;
Again Jehovah's presence led
His people—and her enemies fled.
- 3 Within the temple fair,
Where congregations met,
'Mid vast assemblies gathered, there
A place for me was set;
When from its courts *they* turned away,
I lingered still to serve, and stay.
- 4 For me did men prepare
All that my need required
Of substance choice, and rich, and rare;
What more could be desired?
And for the care on me bestowed,
With zeal and gratitude I glowed
- 5 Once those who should have cared
And taken thought for me,
Had for my use no food prepared,
Which caused *them* misery;
Thus sorrow comes to every one
Who leaves important work undone.

AMONG the laws by which God carries on his moral government are the duties pertaining to the church of Christ. That church is a most important part of that moral government. Indeed, it is, on earth, the very embodiment of that moral government. It is the duty of every one to whom that church is presented to enter it, to sustain it, and to be conformed in conduct and character to its teachings. Each of these duties is binding; and the non-performance of the first—that of entering the church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The Divine law, which lays these duties upon every one, is an eternal fact; and neither its existence nor its power is in any way affected by men's belief concerning it.—*Standard of the Cross.*

A SCOTCH paper has the following: A poor man who had a large family broke his leg, and as he would be destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. When the door was opened a tall, lank, blue-frocked youngster stood there, with an ox-goad in his hand and asked to see Deacon Brown. "Father could not attend the meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in in the shape of potatoes, beef, pork and corn.

To some of our young friends this enigma may be entirely new.

We left our little ones at home,
And whither went, we did not know;
We for the church's sake did roam,
And lost our lives in doing so.

We went right onward on the road,
With all the wicked full in view;
We lived to man, we died to God,
Yet nothing of religion knew.

C.

The initials of the following form the name of the servant of Saul.

- 1st. The son of Ahitub.
- 2d. One who judged Israel seven years.
- 3d. The son of Zippor.
- 4th. The son of Gideon.

MARTHA E. FOWLER.

ANSWERS.

FAMILIAR BIBLE NAMES. (In Sept No.)

1. T-it-us. 2. Phi-lemon. 3. O-(bod-i)-ah. 4. He-brews. 5. Gen-e-sis. 6. Corinth-i-an-s. 7. Na-hum. 8. A-quil-a. 9. Phe-be. 10. Sam-u-el.

ENIGMAS.

- 1.—Bone. Gen., 2:22; Judges, 15:15; 2 Kings, 18:21; 1 Sam., 20:3; 1 Corinth., 15:54.
- 2.—Zem-araim. Zeeb, Elon, Merari, Abel, Rew, Ain, Iconium, Millo.
- 3.—Milligan. 1. Milcom, 1 Kings, 11:33. 2. Ishboosheth, 2 Sam., 4:8. 3. Lachish, 2 Kings, 14:1. 4. Luz, Judges, 1:23. 5. Ittai, 2 Sam., 18:2. 6. Gaba. 2 Chron., 16:6. 7. Asa, 2 Chron., 15:6. 8. Naaman, 2 Kings, 5:7.

BIBLE QUESTIONS.

1. Bethel. 2. Elisha. 3. An iron bedstead. 4. Joel, 5:3 and Zach., 8:1. 5. An archer. 6. Ps. 117.

R. P. Galbraith, Mars, Pa., sent answers to Bible Questions.

MARRIAGES.

By Rev. S. Bowden, Friday, September 20th, 1878, in Lochiel Church, Canada, **MR. JOHN SMITH** to **MISS MARGARET JAMIESON**.

By Rev. Wm. Turner, assisted by Rev. W. P. McNary, September 24th, 1878, **REV. J. M. FOSTER**, pastor of Cincinnati congregation, and **MISS LAURA L. TURNER**.

By Rev. J. M. Faris, August 15th, 1878, at the residence of the bride's father, in Coulterville, Ill., **MR. JAMES HUNT LANE**, of Yankton, Dakota, and **MISS MARY JANE McKELVY**, of Coulterville, Randolph Co., Ill.

OBITUARIES.

PURLE ELMER McKEE, youngest son of James R. and Eda S. E. McKee, died August 8th, 1878, aged ten months.

Youth and the opening rose,
May look like things too glorious for decay,
And smile at death; but thou art not of those
That wait the ripened bloom to seize their prey.

DIED, in the city of Rochester, on the morning of February 22d, 1878, **E. CAMERON**. Mr. Cameron was born in Ireland, early in the present century. About the year 1836, he removed to the United States, and settled in the city of Rochester, where he at once united with the Reformed Presbyterian congregation, of which, at his death, he was a consistent and exemplary member. A Covenanter in principle, he loved the church, and endeavored to promote her interests. The simplicity of his manner, the evenness of his disposition, and the uniform consistency of his life commended him to the good will of all who knew him, and endeared him to many warmly attached friends. His last illness was brief. He did not anticipate death until a short time before he died. But his preparation had not been delayed. On the morning of the 22d of February, in the full possession of his mental faculties and in the exercise of an unflinching trust in him who is able to save to the uttermost, he breathed his last. He has left an affectionate and devoted wife to mourn his loss. But she mourns not as those who have no hope. She knows that as Jesus died and rose again, even so those also who sleep in Jesus will God bring with him. Com.

DIED, July 20th, 1878, of consumption, **Miss MARGARET JANE McLAUGHLIN**, aged 24 years, 11 months and 1 day. She was first taken ill August 10th, 1877, so that in less than one year disease had done its work. She suffered a great deal, but bore it with patience and resignation. She regretted that she had never connected herself with the church by a public profession. The principal reason assigned for this neglect was her absence from home at the time of communion. She was away either attending school or teaching. She was not afraid to die, feeling that it would be "gain" to her. But she seemed to feel specially for her mother who, she said, would take her death so hard. We trust it is better with her, and that the mother, two sisters and brother, who have been sorely bereaved, will find all the consolation they need in Christ, who is the friend "that sticketh closer than a brother." To his mercy and grace we commend them. J. M. F.

MRS. ISABELLA J. WYLIE, widow of the late Rev. Oliver Wylie, died at her residence, Homewood, near Wilkinsburg, June 15th, 1878, in the 52d year of her age. She was the daughter of Hezekiah and Annie South, of Allegheny City. Brought up carefully by godly parents, she was an ornament to religion through life. In 1846 she was married to Rev. Oliver Wylie, pastor of the united congregation of Brookland, Manchester and North Washington, in the bounds of which they resided for a number of years. Her husband's health failing, they removed to Brownsville, O., where she was left a widow in 1856. She was the mother of several children, all of whom, except one son, Oliver, bearing the name of his father, have preceded her to her grave. Rachel like, she "mourned her children because they were not."

She was left to struggle and battle through life, surrounded by many a strait and difficulty, but nobly she did her part, maintaining and educating her children in a respectable manner, and that, too, without aid from the church. All who knew her will rise up to do her honor and to call her blessed. She had a well cultivated mind; her literary attainments were of the highest order; her society was a great treat, her conversation being both scholarly and entertaining. She was not only a finished English scholar, but also a linguist, teaching accurately both Latin and French. By teaching she supported herself and family, until her sons were able to relieve her of her daily toil, which cheerfully they did. About three years ago, John Knox, the eldest of her surviving children, died; he was a youth of great promise, and would have prepared for the ministry, had it not been for the great interest he felt in the support of his mother. But God had shaped his course differently, for he was soon called away.

Mrs. Wylie's ailment was disease of the lungs. She was patient and resigned under the divine hand, cheerfully submitting to the will of her God. Giving evidence of fitness for her departure, she was not alarmed at death's approach, but longed and desired to depart, to be with Christ, which was far better. She had no care to leave behind but her surviving son, and him she left in the hands of the Saviour, who will care for the trust committed to him. A large concourse of friends, in token of respect, attended her funeral. Revs. A. M. Milligan, J. W. Sproull and D. B. Willson, joined with the pastor in the solemn services and last tribute of respect. Let all imitate her example. "The wise shall inherit honor, but shame shall be the promotion of fools." J. H.

RESOLUTIONS OF THE LADIES' MISSIONARY ASSOCIATION OF PITTSBURGH CONGREGATION ON THE DEATH OF MRS. MARGARET MOFFATT.

Resolved, That the peculiar circumstances of the death of our sister, excite in our minds peculiar emotions of astonishment, of sadness, and yet of gratitude. She died in the sanctuary. She had, but an hour before, seated at the Lord's table, sealed her covenant with her Redeemer. She declared to the sisters and her sons who surrounded her, ministering to her comfort, that the Great Physician was with her. She had but a few days before expressed to her pastor her full assurance of an interest in the great salvation, and it seemed a fitting close to a tempest-tossed life that she should in her death impress such a lesson at such a time on the heart of her fellow worshippers; and while we deeply sympathize with her bereaved family in their great loss, we accept it as our warning. We hear a voice saying to us, "Work while it is day, for the night cometh when no one can work." "Be ye also ready."

Mrs. S. M. ORR,
Mrs. ROBERT ADAMS,
Miss MARY GLASGOW,
Committee.

JOHN BARBER died at his home near Brownsville, O., July 29, 1878, of dropsy, after lingering for three months, in the 71st year of his age, leaving three sons and five daughters to mourn his absence from the body. He had hopes of recovering until within a few days of his death; then he was fully assured that death was near, and when he would be absent from the body, he would "be present with the Lord."

Mr. Barber was born in Westmoreland Co., Pa., and moved to Brownsville, O., where he was chosen an elder, twenty-four years ago, at the organization of the Reformed Presbyterian congregation there. He endured severe trials during his sojourn on earth. His oldest son, William, died while preparing for the ministry. His second son, John, was shot dead while in the army defending his country. His wife died in 1869. After that, his house was burnt and nearly all the contents. Under all these he saw the hand of God, and he was called to arise and depart, for this was not his rest.

He was a good husband and father, an excellent neighbor, a pious member of the church, and a faithful ruler in the house of God. He was much concerned for all his children; especially for the two sons who have deserted the covenanted work of reformation. All his daughters and his youngest son are members of the Reformed Presbyterian Church; this was a matter of rejoicing to him. He said some of his last days and nights were given to him for prayer, and he poured out his soul for his own and for the church. May the Lord provide. He is greatly missed in the congregation and neighborhood. We may truly say, "His works do follow him." M.

T H H

Reformed Presbyterian and Covenanter.

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No. 12.

ORIGINAL.

OUR ENGLISH BIBLE.*

THIS English Bible, by reason of its merits, has coped successfully, up to our day, with all the efforts to change it. The edition of 1611 however, has been corrected since its issue, of course not by authority. A number of changes have been made in the case of what were misprints, old forms or evident omissions. In the 1611 edition, the word *appointed* in 1 Cor. 4 : 9, "For I think that God hath set forth us the apostles last, as it were *appointed* to death," was *approved*; 1 Cor. 12: 28 read "helps *in* governments." Now all copies separate the words "helps, governments," as does the original. The word *godly* in 1 Tim. 1 : 4, "godly edifying which is in faith," was inserted as late as 1638, the word for it being in the original. Old forms have been freely changed. How strange would such words now appear, as *aliant*, *cise*, *damosell*, *moe*, for alien, size, damsel, more. Not many of the multiplied editions are precisely similar. Even in England, variations early appeared. The issue of 1618 has 375 variations from the edition of 1611, many of them necessary. The errors detected in printed copies are now, of course, not great. In Rev. 21 : 12, the verb *had* has been permitted to remain with no nominative, "and had a wall great and high," the reference being to the holy Jerusalem. Wickliffe inserted *it*. Though changes of this kind have been made since 1611, yet they are not deemed sufficient, nor is such an irresponsible method of making them satisfactory. And so it comes, that after more than two centuries' acceptance, this version is now undergoing formal revision. The main reason for this carries us back to the period before the invention of printing—when the Bible, as other writings, existed in manuscript. The great storehouses of the Bibles were the monasteries that were built up even early in the history of the church. Since the 17th century, many manuscripts have been gathered into the great libraries, and classified, and are now well known.

* The opening lecture of the session of the Theological Seminary for 1878-9, by Rev. Prof. D. B. Willson, Sept. 17th, concluded from page 330.

The Hebrew Bible was first printed entire at Soncino, in Italy, in 1488, by the Jews. The Greek New Testament was first printed in 1516, by Erasmus. The text of the Hebrew Bible was the Masoretic text, the text of the Masorites, a name which includes the Jewish scholars of the East as late as the 11th century, who are so called from a critical work they compiled, the Masorah. By their care and scrupulousness the Hebrew text was early stereotyped, so far as rules could control the pen of the scribe. We may well feel that from the regard of the Jews to the very letter of the Scriptures, we have in the main, the very words of the original writers of the sacred rolls, and so far has this text been fixed that after all the labors of scholars in gathering together ancient copies, and comparing early editions, it is said that only 147 of the various readings affect the sense.

It is far different as to the New Testament. The Greek text had no such body of men to guard it; but there is a compensation for this lack. The early monuments remain. Materials for the criticism of the Greek text abound. They include manuscripts written in capital letters and in a running hand, known as *uncial* and *cursive*, the earlier and the later, ancient versions of the Scriptures, quotations by the Fathers. Of *uncial* manuscripts, there are two as old as the 4th century, the one the Sinaitic, which contains all the New Testament, and the other the Vatican, which contains nearly all of it, and of not much later date, the Alexandrian, nearly complete, and the fragmentary Ephrem rescript. Then follow Beza's, containing the Gospels and the Acts; the Laudian, having the Acts; the Clermont, the Epistles of Paul; the Augian, the same; the Angelic, a portion of Acts and all the Epistles; and a Vatican fragment of the 8th century, containing the Revelation. Besides these important ten, there are twenty-five or six secondary manuscripts of the same class, entire or fragmentary. The most of the important ones have been reprinted at great cost, and are available. The British Museum stereotyped the Alexandrian at an expense of £30,000, and then distributed copies among the great libraries of the world. In all, over 1,500 manuscripts are known and have been used, the most of them being in the later writing. Many of this large number are only fragmentary, yet thousands of various readings have been gathered up. I mention these facts to show the diligence of men to perfect the Bible text. And here it is well to say that all this subject of readings may be considered with a calm mind, for a great scholar familiar with the whole subject has said, it is his "conviction that a study of the history and condition of the Greek text solves far more difficulties than it creates," (Lightfoot,) and another scholar of reputation says that "these variations do not unsettle a single article of Christian faith and duty." (Schaff.) Yet the endeavor is to get, as nearly as possible, the very text.

Of the great manuscripts already referred to, only one was used in furnishing the text from which the present translation was made, and that only partially. Tyndale used the work of Erasmus, whose fourth edition was issued in 1527. The Geneva revisers used the Latin version of Beza. The first edition was issued in 1557. These texts were

made from a few of the later manuscripts. Beza had access to two uncial manuscripts, the one now known as his, which contains the Gospels and the Acts, and the other, the Clermont, which contains the Epistles. He knew the Syriac and Arabic versions, but he did not make much use of these helps. By 1611, there was extant Beza's fifth edition, 1598. These editions were based upon those of Stephens, who edited the text of Erasmus. The revisers of the authorized version looked mainly to the Bishops' Bible, which, having been issued in 1568, was a rendering of an early edition of either Beza or Stephens.

The amount of all these statements is, that we have now a translation of the original Greek, substantially as given by Erasmus in the early part of the 16th century. In the meantime, that is, for three centuries and a half, notes have been made of the readings of the various editions and copies, and books of the Bible have been published with amended translations. These, and commentaries of all grades as to critical value and our marginal readings, have made the attentive reader familiar with references to variety in the original text. Even in the pulpit attention is called, at times, and, in some cases, of necessity to this subject. Elaborate treatises have been written, bearing upon revision. Some scholars have even gone over the ground, to see what changes the authority of the best ancient copies would effect in the revising of the English Bible. All this prepared the way for the inauguration of the present work

The translation itself is also under review. The changes deemed necessary or suitable are best illustrated by a few examples. Some words have grown entirely obsolete, as *all to* in Judges 9 : 53, where mention is made of a woman casting a piece of a millstone upon Abimelech's head and *all to* brake his skull, with the meaning of *altogether*. If such words and expressions remain, they can, however, be readily interpreted. Some words now in use are obsolete in the sense they had then ; for example, *by and by* in the sense of *immediately*. This is not the meaning ordinarily taken from it, when we read, as in Mark 6 : 25, that the daughter of Herodias said, "I will that thou give me *by and by* in a charger the head of John the Baptist." The daughter of Herodias made an immediate demand for the life of John. So the Greek word means, and the English expression meant this when first used. Similarly the word *offend* is obsolete in the Bible sense of *to cause to stumble*. Tyndale said himself, even of his own first edition, that he intended in the future "to seek, in certain places, more proper English, and with a table to expound the words which are commonly used, and show how the Scripture useth many words which are otherwise understood of the people." And there will always remain a like necessity. Again, in Acts 12 : 4, when speaking of the imprisonment of Peter, it is said "intending after Easter to bring him forth to the people," the word *Easter*, the name originally of a heathen festival, has occasioned much unnecessary trouble. The Greek word has no such reference. It means the passover, and is elsewhere so rendered. One of the translations most frequently found fault with is that of *beasts* as around the throne of God, as in Rev. 4 : 6, &c., the word

meaning *living creatures*. These worship God; yet the same term in translating is given to them as to those that arise from the pit, and demand idolatrous worship. The original uses two entirely different words. The proper names are also being examined. The two Testaments differ in the form of the names given to the same person. They may be made to correspond, thus removing obscurity, and knitting the passages together, where they severally occur. Thus *Joshua* and *Jesus* are both used to designate the successor of Moses in leading Israel, but the word *Jesus*, in Stephen's address in Acts 7: 45, and in Heb. 4: 8, "For if *Jesus* had given them rest," is obscure, because the term we use for him is *Joshua*. So Matt. 17: 10 has force added to it, if we read the inquiry, "Why then say the scribes that *Elijah* must first come?" Weights and measures have been carefully studied, and the terms used in the Bible can be more faithfully rendered. A number of those now used are either indefinite or incorrect, being used roughly, as we say. Of course all the propositions of changes will not prevail. It is well for the fruit of their toil that there is a company at work, and not a few. Not dwelling on the absurd proposals which would do away with the simplicity of our version, some will demur at the suggestion of Trench to remove *daysman* from Job 9: 33, though *umpire* is the familiar word. Still more may we object to a proposed metrical arrangement of such New Testament passages as 1 Tim. 8: 16, on the supposition that they are quotations from ancient hymns of the early church! Such "improvements" would need re-improvement, for they would prove the weak spots in the work. Conjecture is not in place, nor an assumption. There is no need of further multiplying details. The instances given belong to classes that have been gathered together and discussed by eminent scholars.

The considerations presented have led to the present attempt at revision, in order to give to English-speaking Christians the best possible translation. The formal movement began in the Convocation of the Province of Canterbury. A motion was made on the 10th of February, 1870, in the Upper House, by the Bishop of Winchester, that a committee of both Houses should be appointed with power to confer with any committee that might be appointed by the Convocation of the Northern Province to report upon the desirableness of a revision of the New Testament. The Bishop of Llandaff moved to include the Old Testament, and the resolution was passed in the amended form. The Lower House agreed to the proposal, but the Convocation of York declined. The matter did not, however, stop. The committee reported, May 8, that it was desirable that revision be undertaken; that it be so conducted as to comprise both marginal renderings and the text, and that it was desirable that Convocation nominate a body of its own members to undertake the revision, they to be at liberty to invite the co-operation of scholars, to whatever nation or religious body they may belong. Both Houses named a body of revisers from themselves, who held their first meeting May 25. They invited a number of scholars of the Established and Dissenting churches to assist them, among whom were Fairbairn and Eadie. They separated into two com-
 missions.

nies, one for the Old Testament and one for the New. They afterwards took it upon themselves to include the Apocrypha, dividing the work on it between the two companies. The New Testament company met for the first time June 22, in the Jerusalem chamber in Westminster Abbey, the very room in which the Westminster Standards were framed, the Old Testament company June 30. By a resolution of July 7, American scholars were invited to join in the work, and through Dr. Schaff corresponding companies for the Old Testament and the New were selected. Among them were Tayler Lewis and Charles Hodge. These companies are guided by a set of General Principles, which include the following: 1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness. 2. To limit, as far as possible, the expressions of such alterations to the language of the authorized and earlier English versions. 3. That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin. 4. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities. 5. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting. Under the rules for co-operation, the British companies submit to the American companies, from time to time, such portions of their work as have passed the first revision, and the American companies transmit their criticisms and suggestions to the British companies before the second revision. The time of the revisers is freely given. The British committee have their necessary expenses provided for by the presses of Oxford and Cambridge, an arrangement having been made in 1872 for the copyright on these terms; the American by private munificence.

The work has been in progress, therefore, for eight years. The New Testament company have finished the first revision, and are well advanced in the second revision. They have held monthly sittings of four days each. The Old Testament company have had a larger task. They have, however, nearly completed the first revision of all the Old Testament, and have made the second revision of the Books of Moses. They have held bi-monthly sittings of ten days, working six hours a day. The revised version is only to be made public as a whole, and so nothing can be said for or against it now. As a matter of Church order, the original committee will present the revision as a report to Convocation, but the revisers' work will be discussed wherever the English language is spoken. They are prepared to have their labors keenly examined. They are, as we have seen, chary of change. One of their number has said, "There is no intention of snapping the thread of history by the introduction of a new version." Only a sterling work can find acceptance, a work that is built upon the labors of

the men of the past, a work that proves itself to be better than those that have gone before. A reader not familiar with the original, will have means of judging of this work for himself, not only by a comparison with our present version and its marginal readings, but also by the use of improved commentators, on whose judgment he has learned to rely, and for the New Testament great help is given by *The Englishman's Greek Concordance of the New Testament*. This gives the Greek word, and the passages in which it is used, and the renderings of our Bible, and any one can soon learn to handle it who makes it a habit now to consult a Concordance. There is also a similar work for the Old Testament—*The Englishman's Hebrew and Chaldee Concordance of the Old Testament*, but less necessary.

Here I conclude this condensed account of a subject which will occasion all of you many hours of thoughtful study. In our time these questions have come up for settlement. You will make yourselves familiar with the Bible in the original tongues, for with reference to them you are to expound any version you may handle. You are to view with sympathy, yet with a sense of your personal responsibility, faithfully to examine the labors of those who in the fear of God strive to give to their fellow men the pure text of the Word of God. You are to set your faces as flint against men who handle this Word deceitfully. You are to meet those who reject its divine authority. You are to seek to win men to it in the obedience of faith. If you seek for souls, God will give to you amazing proofs of its truth and power. What more remarkable testimony could we ask than we find in the sermon of Rev. Dr. Chamberlain before the American Bible Society in May? Well may we exclaim after reading it, "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

THE WISDOM OF FOLLOWING AND THE FOLLY OF FORSAKING CHRIST.—A SERMON.

BY REV. R. D. SPROULL.

JOHN 6 : 68. "Lord, to whom shall we go?"

IN the early part of his ministry, our Lord had many followers. Once and again we read in the inspired narrative of his life, that multitudes went after him. They were for the most part, however, insincere in their following, influenced not by worthy but by unworthy and selfish motives. They thought that in Jesus the Old Testament predictions of a great and powerful deliverer were about to receive a literal accomplishment, and waited in daily and not patient expectation for him to enter upon that career which was to terminate in the emancipation of Israel and the subjugation of the world. But no sooner

did they discover their mistake, than they ceased their following. It is thus we learn in this context that when on one occasion he explained to them that he came to confer upon them spiritual rather than material blessings, not the meat which perisheth, but that which endureth unto everlasting life, many "went back, and walked no more with him." This is the first recorded defection from among the number of his followers. And right keenly did our Lord feel this desertion by those self-seeking and misguided men; and this all the more, for the reason that the twelve, whom he had chosen to be with him, were staggered in their faith, and for a moment hesitated in their allegiance. In deep sadness of heart he addresses to them the question, "Will ye also go away?" In an instant, and with characteristic fervor, Peter replies, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the holy one of God."* His warm heart speaks, not for himself only, but for the rest as well. As it were, he says, "We did hesitate, but when we asked ourselves the question, 'to whom shall we go?' there was an end of all uncertainty and doubt, and now we are resolved to have no other master, to listen to no other teacher, and to follow no other guide but thee." This was no mere outburst of feeling, but a resolution firmly taken, and for which the best possible reasons are assigned. These are, the superiority of Christ's teachings and the perfect holiness of his character and life. He was the only revealer of immortality and eternal life; and the holiness of his character, and the spotless purity of his life were the satisfactory evidence that his words were truth. To us, these words of Peter are interesting, as expressive of the determination of the twelve to follow Christ, and of the reasons by which they were influenced in this determination. But more, they are profitable for our consideration. They were recorded, not only that we might be interested in the reading of them, but rather that we might be benefited thereby. The lesson they teach is this—*No difference to what temptations we may be exposed, in the superior excellence of his teachings, and in the immaculate holiness of his life, we have the best possible reasons why we should cling to and follow after Christ.* This lesson is much needed now. Never before were more determined and more skillful efforts made to shake man's faith in Christ. The world, we are told, has outgrown Christ, and it is now no longer possible that men of culture and education receive him as their teacher, or follow him as their guide. These efforts have not been without their results. Many have gone back, and walk no more with him. And of his true disciples not a few have been sorely tempted to cease their following. For the special benefit of such this incident has been recorded. Let them ask themselves the question "To whom shall we go?" To Spiritualism, or Pantheism, or Atheism? Will Positivism, or Naturalism, or Romanism afford you any relief? Who is there, among all the world's teachers, who can so answer your questions, and resolve your doubts, and satisfy your desires, and supply the wants of your souls as Christ? There is none. Our enemies themselves being judges, there is none. To forsake Christ for any other teacher is to

* The approved reading.

abandon a certain hope, and immortality and life, for endless doubt and eternal death. No! the world has not outgrown Christ. The reasons that influenced Peter twenty centuries ago, should influence us to-day. And if we act the part of wise men and women we will allow nothing to separate us from Christ; we will take him as our guide, and follow him whithersoever he goeth, through evil report and through good report. And this we will do,

1. Because *he only clearly reveals the immortality of the human soul.*
Does death end all? or is it only

“A path that must be trod,
If man would ever pass to God?”

We must all die. Of this we are all certain, and it is the only thing in our future of which we are certain. Now, if we die, shall we live again? or is death an eternal sleep? These are important questions. They concern every one of us. Here “the rich and the poor meet together.” “There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death.” In our gayer and more thoughtless moments death gives us but little concern. Sooner or later, however, he compels our attention. Day by day, with steady step, he approaches nearer and nearer, until we find ourselves face to face with the last enemy. Then, as he shakes at us his terrible dart, and threatens to enclose us in his terrible embrace, this becomes the one all-absorbing—the *only* question—Does death end all? And as one by one he takes from us our loved ones, the questions rise in our hearts, and not unfrequently burst from the lips: Is it all over? Have they ceased to exist? or do they still live in some brighter and better world?

“One question more than others all,
From thoughtful minds implores reply,
It is as breathed from star and pall,
What fate awaits us when we die?”

To this question man must have an answer. It is a necessity of his nature. Without it he will not, cannot rest. To whom, then, shall he go, for such an answer?

To reason and nature, say some. And undoubtedly they do give some intimation of a life after death. With no other teacher, in every age, men have believed in the soul's immortality. And though the body has returned to dust, they have even spoken and sung of the dead as still living in some distant and unknown world. To them no written revelation had been made, and yet how convincingly and with what power of argument and illustration did Socrates, Plato and Cicero reason in proof of the soul's immortality? Still they were not themselves fully satisfied. Their minds were distracted by the most distressing doubts, and though at one time “they spake as from the skies, at another they uttered the doleful language of the tomb.” As has been well said, the most sublime efforts of their philosophy could go no further than to point out the hope, the desire, or at best, the probability of a future state. Nor have modern philosophers been

more successful. Not one of them has ever proved to his own entire satisfaction the immortality of the soul. How sad is the confession of David Hume, one of the ablest of them all. "I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad, I perceive dispute, contradiction and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness." Among modern philosophers are some who take a more cheerful view of the future, and reason with great confidence and very plausibly in proof of the continued existence of the soul after death. These arguments have their value. They meet the objections of materialists and others, who deny the possibility of a future life. They quicken the hope of immortality, and encourage man to anticipate a better life beyond the grave. Yes! but man can never satisfy himself with such arguments, or on them, as a foundation, base a confident belief in a future life. In his last volume of essays, Mr. Emerson relates the following: "Many years ago, there were in the United States Senate, two men, both of whom are now dead. Both were men of distinction, and took an active part in the politics of their day. They were men of intelligence, and one of them gave to a friend this anecdote: He said, that when he entered the Senate, he became, in a short time, intimate with one of his colleagues, and though attentive enough in the routine of daily duty, they spent much of their time in conversation on the immortality of the soul. When, at length, one of them left Congress, they parted, and as their homes were widely distant from each other, it chanced that they never met again until, twenty-five years afterwards, they met in a crowded reception at the President's house, in Washington. Slowly they advanced toward each other, as they could, through the brilliant company, and at length met, said nothing but shook hands long and cordially. At last the one said, 'Any light, Albert?' 'None,' replied Albert. 'Any light, Lewis?' 'None,' replied he. They looked into each others' eyes silently, gave one more shake each to the hand he held, and thus parted for the last time." So it must ever be. They who study this subject apart from a written revelation, to the question, "Any light?" can only answer, "*None.*"

This the ablest of religious scientists admit. Not long since, it was my privilege to listen to one of the most eminent of these, as on three successive evenings he lectured in answer to the question, "Does death end all?" With great abundance of information, and wealth of illustration, and magnificence of rhetoric, and force of argument, appealing at one time to the reason, and again to the imagination, and yet again to the yearning desires of the human heart, he discussed this solemn and important question; step by step he led us on from one position to another, until at length he reached the conclusion: "There is no evidence in the discoveries of modern science that death does end all, but on the

other hand, we have in them the strongest presumptive evidence of a life after death." Not willing, however, to leave his audience in this state of uncertainty, he took in his arm the large pulpit Bible, and approaching the edge of the platform, held it up before the great congregation, and said, "My friends, you have seen the moon and the stars to-night, but here is the sun; only in its light can we see light clearly." The light which nature and reason reflect on this most important subject is altogether insufficient to irradiate the darkness, and dissipate the gloom. To whom, then, shall we go? Dear friends, the future is not wholly involved in uncertainty and doubt. Jesus has the words of eternal life. He has abolished death and brought life and immortality to light. And in language too plain to be misunderstood, he assures us of the deathless existence of the soul; and of it he has furnished the most convincing evidence in his rising from the grave exalted and in his heavenly life. He has passed through the valley of the shadow of death, and brought back hope from beyond the grave where she lay in darkness and gloom. To the question, "If a man die shall he live again?" He answers, Yes, the death of the body is not the death of the soul, but its entrance on a new and nobler life. Infinitely glorious is the prospect he has opened up to the soul of man. "The mountains may depart and the hills be removed," but the living spirit within us shall never die. And as to our friends, the dear departed ones, whose bodies we have committed to the earth, they have not ceased to exist, they have only entered upon a "new existence, compared with which the age of the earth and of the starry heavens is less than a morning dream." These shall perish, but neither death nor decay shall ever come near the soul of man. It is thus Jesus answers the question which all others have failed to answer, "What fate awaits us when we die?" And when we consider the certainty and fulness of his answer, as compared with the feebleness and uncertainty of all others, we find therein the strongest reason why, putting away every doubt, we should appropriate to ourselves Peter's question and answer, "Lord, to whom shall we go? Thou hast the words of eternal life."

2. *We should persevere in following Christ, for he only reveals and opens up to man the way to everlasting happiness and life.*

It is a great thing to be assured of the soul's immortality—to know that though the body die, the soul shall never cease to live. But this is not enough. Though assured of a future life, man does not, cannot rest. Life is not of itself desirable. It were better for some, so wretched is their existence, they had never been born. The existence on which the soul enters in the hour of death, may be one either of happiness or misery, of pleasure, or of pain; and therefore, no sooner is man convinced of his own immortality, than he begins to inquire, with reference to the future, "What shall be my condition after death? Will this new life to which I have been taught to look forward, be one of enjoyment or of suffering; one which I may joyfully anticipate, or from which I have reason to shrink with fear and dread?" Such questions as these have never ceased to occupy the minds of thoughtful men. In every age the best and wisest of our race have prayed, in the spirit of a Christian poet—

" Ah! Christ, that it were possible,
For one short hour to see
The souls we loved, that they might tell
Us what and where they be.

They have felt that it is terrible not to know where they are going, or to what condition they are destined after death. And this especially for the reason that there is in the soul of man a sense of sin; a terrible conviction that he is justly liable to the displeasure of the Supreme Being. Thus prompted, the reflecting pagan gave to this subject his most careful thoughts. He had never learned, as we have, that "by one man sin entered into the world, and death by sin." Yet he was sorely troubled by a sense of sin. He tried in vain to rid himself of it. It embittered the present, and led him to look forward with gloomy foreboding. For him the future was thickly veiled. He tried to penetrate the darkness, but could catch only now and then a flickering ray of light. He had no idea of a better life than the present, and at best expected beyond the river of death only an existence of mingled suffering and enjoyment. While on the other hand, when awakened to a sense of his sinfulness, his soul was filled with terror and broken with despair. Without Christ he was without hope.

Now, to man in this state of uncertainty, grappling with despair, Christ comes, bringing not only immortality but life. "Forasmuch as the children were partakers of flesh and blood, he also himself took part of the same, that through death he might * * * deliver them who through fear of death were all their lifetime subject to bondage." Having thus destroyed death, and removed every obstacle interposed by sin in the way of the eternal happiness of man, he freely offers life and happiness to all who will receive them at his hands. His words are, "I am come that they might have life, and that they might have it more abundantly." "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die." These are the words of eternal life. They place before us the hope of immortality, but more, they assure all who believe of endless and ineffable happiness and glory beyond the grave. In what this happiness consists we do not fully know. "It doth not yet appear what we shall be, but we know when he shall appear we shall be like him, for we shall see him as he is." We know only that endless cycles of unspeakable blessedness await the believing among the sons of men. Very plain are these words of life, and yet it is with difficulty that we rise above the distractions, and cares, and pleasures of the present world, to a realization of their unspeakable preciousness. Sooner or later, however, we learn their excellence and worth. This knowledge comes to us, for the most part, in the dark and trying hours of life. Then we learn that these words of eternal life "are more to be desired than gold, yea, than much fine gold." Unless they had been our delight, we should have perished in our afflictions. What comfort do they impart to those who would otherwise stand heart broken, weeping and refusing to be comforted, in the darkened chamber, and by the bed of death! To such they

bring the assurance that death does not separate eternally between them and the dead in Christ, but that living, they shall meet in a place prepared for them with affections firmer and stronger than ever before. Then why weepest thou, Christian mourner? Refrain thy voice from weeping, and thine eyes from tears. Yours is the blessedness of those that mourn. You shall be comforted. And even *now* it becomes you to rejoice. Your loved ones still live, and in the unclouded light of eternal day, and ere long, you and they shall meet to part no more. What comfort does the thought inspire! Said the pious Bengel, speaking of the death and burial of a child, "As I walked behind the corpse, I looked up to the serene heavens, and my mind became as calm as if no funeral was going on. In the church I beheld once more the face of my beloved child. The sun was shining with overpowering brightness, and I could not forbear saying to the bystanders, as I pointed first to the corpse and then to the sun, 'So will that dear child look that is no longer like himself.' I went from the grave into the church with a great cheerfulness." Words of eternal life! What comfort do they impart in the hour of death! Many a Christian, as he approaches the dark valley, has cried out in joyful surprise, "There is light in the valley! There is light in the valley! How have I dreaded as an enemy this smiling friend. And many a one with his expiring breath has sung—

" Yea, though I walk in death's dark vale,
Yet will I fear none ill
For thou art with me, and thy rod
And staff me comfort still."

Such rapture is not experienced by all. The greater number of Christ's followers meet death without a word, but in the sure confidence that "to depart is to be with Christ." In the case of some their souls may be shrouded in darkness in their declining hours. But even to them is given the victory, through Christ. Sooner or later the light comes. When they awake they behold his face and are satisfied with his likeness. Blessed Master! how many victories have thy servants won through thee! Over the king of terrors they have triumphed, and are triumphing every hour. No other can deliver us from the fear of death. Without thee we must go whence we shall not return; to the land of darkness and the shadow of death, a land of darkness as darkness itself, without any order, and where the light is as darkness. "To whom then shall we go? Thou hast the words of eternal life."

8. *In the perfect purity and holiness of Christ's life, we have the evidence that he has not only the words of eternal life, but the reality as well.*

To promise is one thing, but to perform is another and very different. There are many who promise well, but fail in the performance. On every side are the victims of misplaced confidence, persons who, having trusted their fellow men, have been sadly disappointed by their failure to make good the promises they had given. It is the part of wisdom, therefore, with great caution to commit ourselves, or intrust our interests to the keeping of any other. When, then, Jesus comes

promising eternal life to those who receive him as their Saviour, and intrust their souls in his keeping, it is only right that we ask, Who is he? What are his qualifications for the work of our salvation? He has promised; is he able to perform?

To these questions we have an answer in our text. It was no thoughtless confidence the disciples placed in Christ. They knew that he had the reality as well as the words of life. The evidence of this they had in the spotless purity of his character and life. And therefore, to the declaration, "Thou hast the words of eternal life," they immediately added, "we believe and are sure that thou art the holy one of God." With what confidence they speak! They had no doubt with reference to the character of their Master. For more than two years they had been his constant companions, both by night and by day. From their personal intercourse with him, they had learned that he differed from other men in this, that in him there was no sin. It is possible for us to attain to this same assurance. We have the same, and far more convincing evidence, too, of the innocence and perfect holiness of his life than any of those disciples had. We have the testimony, not only of those who associated with him, but also the almost universal testimony of thoughtful men for the last two thousand years. Even his enemies being judges, he was in all things a perfect man. "Which of you," said Christ to those opposed to him in Judea, "Which of you convinceth me of sin?" "They were dumb. The question was put nearly two thousand years ago, and the response is yet awaited. Skeptic after skeptic has glared into the character of Christ searching for a flaw, and skeptic after skeptic has recoiled with the confession, that whatever Christianity might be, this Jesus of Nazareth was honest and pure. No character known to history has been subjected to scrutiny so piercing, and there is no character known to history, except his, of which moral perfection could for a moment be maintained. The proudest names in the annals of philosophical morality are tarnished. So, too, are the proudest names in the history of the church; but the name of Jesus is without a stain. In his life and character not even the ingenious malignity of his bitterest enemy could detect the slightest trace of sin. He offended neither in word nor in deed, and was in all things a perfect man." This is the character of him who promises eternal life, and is of itself the sufficient evidence that he will perform. It is utterly impossible that this Jesus, "holy, harmless and undefiled," should claim for himself authority of which he was not possessed, or promise to his followers an eternity of happiness and glory which he either will not or cannot bestow. He said, "he that believeth hath everlasting life," and his word is assurance ample and sufficient, confirmed as it is by the unquestioned testimony of a perfect life. Knowing him to be the holy one of God, we believe and are sure that these words of eternal life shall be gloriously realized in the blessed experience of all who believe. "They shall come from the east and from the west, and from the north and from the south, and sit down in the kingdom of God." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be

any more pain." These are thy promises, Lord Jesus. And we know and are sure thou art faithful and wilt perform. Not one shall fail of all the good things thou hast spoken concerning us. "Will we also go away?" No, Lord; thou art all our salvation and all our desire. Our souls follow hard after thee. We will not part from thee. Strengthened by thy grace, we will follow thee faithfully and cheerfully until we receive the fulfillment of thy promise, "I will come again and receive you unto myself, that where I am, there ye may be also."

"My faith looks up to Thee,
Thou Lamb of Calvary;
Saviour divine.
Now hear me while I pray,
Take all my guilt away;
O, let me from this day
Be wholly thine.

"While life's dark maze I tread,
And griefs around me spread;
Be thou my guide.
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside."

REPORT OF COMMITTEE ON THE SIGNS OF THE TIMES.

It is the duty and the privilege of the believer and the witnessing church to mark the signs of the times that, like the men of Issachar, they may have understanding and know what Israel ought to do. At present these signs are replete both with encouragement and monition.

1st. The signal manifestations that our Redeemer occupies the throne and that his administration extends over the nations that do not acknowledge his authority. The death of the King of Italy, and the coronation of his successor as ruler of a united and mighty nation; the death of one Pope, and the election and private coronation of another without a claim to temporal power; the prostration of the clerical party in France, and the overthrow of the Turkish Empire in Europe in answer, as we think, to the prayers of our godly covenanted fathers for many generations, form a wonderful cluster of events for one season. While the war clouds hanging over Europe and the disquietude of the rulers show how easily He can dash them in pieces, and by the fearful and probably unparalleled famine extending to many, many millions, both in China and India, bankrupting local civil governments and rendering foreign aid useless, he is weakening the power of those ancient dynasties and preparing the way for the establishment of his kingdom. The opening of Italy and other popish countries to the gospel and the distribution of the Bible, manifest that great mountains become a plain before Him. In the largest hotel at Rome a copy of the English Bible may be found in every room, and the sale and distribution of the Scriptures are to-day as easy and as safe in Italy as in any part of this country. Still popery, the enemy of civil and religious liberty, the foe of

God and the destroyer of the souls of men, remains a tremendous power, supported by mighty thrones on the continent of Europe, fostered by the ignorance of the people, encouraged and upheld by the unscriptural doctrines and corrupt practices of many Protestant communities, and by the politics of this country. And the restoration in Scotland of what our fathers called in the National Covenant, "the accursed hierarchy," without a public protest and with but feeble opposition, and the late decision in the same country against the Reformed Presbyterian Synod in the Ferguson bequest case, show that there is a mighty conflict yet before us, much suffering in store for the faithful, and many judgments to be poured out upon both churches and nations before we shall sing, "Alleluia, for he hath judged the great whore which did corrupt the earth, and hath avenged the blood of his servants at her hand."

2d. A spirit of reformation is at work in the land. Great evils, whether in the halls of legislation, in the chambers of commerce or in private life, are attacked and exposed as never before. The awakening in behalf of temperance and the mighty hosts it has evoked, are full of encouragement. The efforts in behalf of the Christian Sabbath, and the partial success already gained, should stimulate to greater earnestness and perseverance in the work. The ear of the community is open to our testimony, and help is coming from unexpected quarters. What has been accomplished should encourage us to hold fast the truth and double our diligence to bring this nation to acknowledge the authority of our Mediator and King. Yet the opposition is a mighty power. Drunkenness is fortified by the love of gain and of strong drink, by vast wealth, social customs and governmental protection. The receipts from the sale of revenue stamps on liquors and tobacco for the fiscal year ending June 30, 1876, was \$114,685,390, very nearly half the revenue collected in the whole republic, and the liquor bill of this country for one year is \$616,000,000, more than two-thirds of what is expended for the actual necessities of life. The growth of infidelity, the love of pleasure and the thirst for gain, the infidel character of the written constitution of the country, the administration in the hands of ungodly men, evil practices from which many derive great gain, deeply rooted in almost every branch of the government and nearly esteemed sacred from long use, all this gives us reason to rejoice that the Lord reigns, for, to the eye of flesh, reformation seems almost impossible. Then, the low grounds taken by most reformers. The spasmodic efforts at reformation, and the human inventions employed, render the work like the morning cloud and the early dew which goeth away. Even the claims made upon the government by the National Reform movement are feeble and meagre compared with the ringing tones and scriptural demands of the witnessing church. "It is the duty of the Christian magistrate to take order that open blasphemy and idolatry, licentiousness and immorality be suppressed, and that the church of Christ be supported throughout the commonwealth."

3d. The principle of association is active and powerful. Reform, and nearly all progress, is effected by association. In literature, science,

education, commerce, moral and benevolent schemes and religious enterprises, this principle is active. Every age, religion and profession is under its influence. That memorable assembly convened at Edinburgh during the year, the Pan-Presbyterian Council, is an apt illustration of this. Forty-seven distinct organizations under the Presbyterian name, representing many nationalities, came together to see how far they could mutually assist in hastening the Redeemer's triumph. The heart of the patriot and Christian is filled with thanksgiving when he contemplates the various associations in city and country for advancing every good work. The ardor displayed and the liberality and wealth so freely bestowed to render every good enterprise successful, incline him to say that there never was such an age as this. Surely the millennium is at the door and we are about to enter into rest. There is, however, in all this a voice of warning to the child of God. The tendency of the human heart is to follow the multitude, and the tendency of these numerous and powerful organizations is to form a public opinion which both in morals and religion becomes a standard of practice. There is less and less sense of personal responsibility, and human inventions take the place of divine institutions. The emotional in religion is cultivated rather than the doctrinal. Feeble and very inadequate views of the divine majesty satisfy many worshippers. The godly fear due in the assembly of the saints, and the holy reverence with which all should present their service are becoming feebler and feebler. Instead of coming to the living God by the aid of the Spirit through the one Mediator, it is not uncommon amid the emotional excitement of a large assembly for the suppliant to come directly to the object of worship, and almost in the same breath address him as "Kind Lord," "Dear Jesus," "Heavenly Dove," and thus present to him who is a consuming fire a service which, on account of its unholy familiarity and lack of reverence, a heathen would not offer to his god, the work of his hands. Indeed, this overshadowing public opinion in morals and religion, renders it more and more difficult to make the law of God the rule of individual conduct, to maintain a distinctive testimony and a consistent practice, and to exercise scriptural discipline in the church. All know that few in the visible church have the moral courage to exercise discipline upon an offender except when sanctioned by public opinion. Then, again, this principle is as active among the wicked as among reformers. Associations comprising learning, wealth and vast social and political influence, are actively and publicly engaged in supporting the liquor traffic, diffusing heresy and promoting all ungodliness.

4th. The increase and power of broad churchism. Broad churchism was at first supposed to be confined to the Established Churches of England and Scotland, but it soon found its way through some of the college professors who had studied in Germany, into the Free and United Presbyterian churches, and, in some form, into nearly all denominations both in Britain and America. It is as yet neither a creed nor a system. Still its features are sufficiently marked to enable us to recognize it. It does not propose to institute any new creed, but only

to undermine and destroy those existing. It professes to admire excessively the character of Christ—“*None but Jesus*”—but it takes away the atonement by suffering and righteousness. It freely admits the divinity of Christ, but is not sure what this means. Miracles are spoken of doubtfully and apologetically, it being uncertain whether our Lord wrought miracles or only believed that he did. The Sabbath is commended as a good institution, not because it is a part of the moral law written by the finger of God on the tables of stone, but because it is good for man. It has great faith in the laws of nature, but in many ways lowers the inspiration of Scripture, especially belittling many portions of the Old Testament. The war made on the Confession of Faith, and all positive statements of doctrine now raging in Scotland, is its legitimate fruit. Its only positive statement of doctrine is that religion is a personal matter between God and the individual, and that any interference on the part of churches by creeds or confessions is oppression. In this country it arrays itself against all strictness in religion and distinctiveness in practice, seeks the largest liberty of thought and action on all subjects, and despises ecclesiastical control or reproof. Its fruits are seen in the lack of doctrinal preaching, indistinct views respecting the atonement, in doubts as to whether sin is such an evil as to deserve God's wrath and curse both in this life and that which is to come, in the neglect of parents to train their children in the form of sound words and a love for the Sabbath—in a word, hatred of what it calls sectarianism, and a continual effort to rise above all denominationalism and be free men indeed.

5th. The state of the country. Here we may sing of mercy and judgment. The noise of war has ceased in the land. Peace, health and plenty prevail in all our borders. Liberty is the privilege of all the inhabitants, and the larger portion of the citizens have an opportunity to obtain an education to fit them for life. Still there is much cause for humiliation. The nation refuses to submit to the authority of our Mediatorial King, ungodly men bear rule, the national councils are divided, the sense of moral obligation has become very feeble both in ruler and citizen, taxes are heavy notwithstanding abundant crops, commerce is paralyzed, employment is difficult of attainment and poorly rewarded, national sins, drunkenness, false swearing, dishonesty, Sabbath breaking and despising of God's law prevail, and fire and flood have caused great loss of life and property. The hand of God has sorely smitten a portion of the South.

6th. The Lord's dealings with ourselves as a church. Truly his tender mercies are over all his other works, and his faithfulness abideth ever. Our organization has been preserved, and notwithstanding the sore financial troubles through which, in common with the nation, we are passing, the ordinances have been maintained in all our congregations. The Theological Hall has been blessed and the number of ministerial laborers increased. Notwithstanding the desolating war in the East, our Foreign Mission has been protected. It continues amid trials to prosper, enjoys the confidence and shares largely in the liberality of the church. Our domestic schemes for carrying forward the

public work have been continued throughout the year with zeal on the part of the laborers and with tokens of divine approbation. But we have reason to mourn that the depression in trade has diminished our collections for public purposes, and some of our schemes may be seriously crippled. In making appropriations in Synod for public work, we seem sometimes to mistake either the amount required or the ability of the church to pay. We appropriate liberally, yet in some cases we collect or expend during the year hardly one-third of the amount. This has a blighting influence on all the schemes of the church. A remedy should be sought and applied. "Better not to vow than to vow and not pay."

In view of these signs we have abundant reason to thank God and take courage. Our Redeemer reigns. His enemies are falling before him and he is marching in triumph over their ruins. The spirit of reformation is abroad, the opportunity to make our testimony known and to plead the claims of King Jesus are tokens of his Mediatorial power in the land. The mighty hosts arrayed on the side of morality and religion, and warring courageously against evils deeply rooted in the church and the nation, and the amazing liberality with which they are sustained, are indications of coming triumph. Peace, health, and the protection of life and property, have been generally enjoyed, and opportunity for education has been afforded to nearly all the inhabitants. Gospel ordinances have been continued throughout the year, and we have had the privilege of attending upon the means of grace. The ministry has been increased, and there has been much evidence that their labor has not been in vain. The testimony is advancing, souls are being converted, believers edified, God glorified, and the church is drawing near the end of the conflict. For these and other causes we recommend that the day of National Thanksgiving be appointed a day of Annual Thanksgiving.

The signs of the times call loudly to fasting and humiliation. Our Redeemer reigns, yet his enemies are numerous, organized and powerful, while the church is weak, divided, and sorely broken. We are losing faith in the gospel and divine institutions to win the great victory for Christ. The worldly plans which some adopt by fairs, festivals, lotteries and exhibitions to obtain money for church purposes, manifest little faith in the divine arrangements of God's house, and show that the support of ordinances is ceasing to be considered a means of grace. We are unfruitful under the gospel. It is losing its power. All mourn a barren ministry. We do not delight in the history of the church or seek acquaintance with her standards as did our fathers. A general laxity in family religion, Sabbath sanctification, social ordinances and testimony-bearing prevails in the whole body. We do not prize every means of grace as a new covenant blessing coming to us through the Lord Jesus. We often receive our daily blessings of life, health, food, raiment and social enjoyments without seeing God in them, or seeking to glorify him by a right improvement of them. As ministers, as husbands and wives, as children and as members of the church, we have sinned and come short of the glory of God. As minis-

ters and elders, rulers in Synod, we have set an evil example before our people, sinned against ourselves, and weakened our hands in the work of the Lord by the sad discrepancy between our appropriations and our payment, our promises and our fulfilment. If this be continued, by and by we will look for much and it will come to little. For these and other causes we recommend that the Thursday of the week of prayer be appointed a day of fasting to be kept holy to the Lord.

ANDREW STEVENSON, *Chairman.*

THE FERGUSON BEQUEST CASE.

GLASGOW, 16 Sept., 1878.

MESSRS. EDITORS, *Dear Sirs* :—Would you be kind enough to allow me to call the attention of brethren in America to the appeal which has been made to them for assistance in the law case in which our church here is engaged?

I presume you are aware how the case now stands. In one form or other, it has been before the court for about twelve months. You are aware, too, who the parties are with whom we have to contend—the Trustees of the Ferguson Bequest Fund, and our former brethren. Strictly speaking, it is only the former we have to deal with, as the distributors of Mr. Ferguson's bounty, but the latter, being interested parties, required to be called to attend to their own interests. In terms of Mr. Ferguson's will—a will made in 1855—the Reformed Presbyterian Church, along with four other churches, was made a beneficiary. Up till 1863, the funds at the disposal of the Trustees were distributed amongst our congregations without reference to the views and sentiments of their respective ministers. When the division took place in 1863, the Trustees withdrew the grants from the minority and gave the majority the sum to which the Reformed Presbyterian Church was entitled. This, in our view, was not only unjust in itself, but it was, so far as the benefits of the fund were concerned, and so far as the Trustees could do so, deciding between the majority and minority. It was virtually saying that the one was the church to which Mr. Ferguson's deed applied, and that the other was altogether without claim or title to any of its benefits. This action of the Trustees, in supporting the one, and withdrawing all support from the other, if allowed to remain unchallenged in a court of law, might have been claimed as a proof of the justice of the action they had taken, and of the correctness of the claims put forward by those on the other side. Acquiescence on our part might have been construed as a virtual acknowledgment that they were right.

In entering on this action, we understood it was with the Ferguson Bequest Trustees we had to deal, and with them only. Had this been so, the raising of the action would have been a comparatively small matter. It turned out that we had to call all those who were members of Synod in 1863 and all those who were members of the majority Synod of 1876. We had to send an officer throughout the length and

breadth of the land, and serve each one personally with a summons, a document of sixty-one pages, got up entirely at our expense.

After the record was closed, the preparation of which involved considerable time and trouble, two days were spent in discussing preliminaries, of which there were three. 1st. *Pactum Illicitum*—the Reformed Presbyterian Church an illegal association, and therefore not entitled to protection at the hands of any of Her Majesty's judges. 2d. A private Act of Parliament obtained by the Ferguson Bequest Trustees in 1869, alleged to have recognized the majority and therefore to have settled which was the Reformed Presbyterian Church. 3d. *Mora*—delay in raising the action. All these were urged by opposing counsel as barring our entrance into court. His Lordship, however, without disposing of these pleas—reserving them for future consideration, ordered the case to go to proof. Accordingly both sides mustered their forces, and three days were spent in taking evidence, the leading men on both sides being examined at great length. After the lapse of several weeks counsel were heard on the evidence, which occupied the greater part of four days. On the 16th of April last, the judge, Lord Curriehill, gave his decision, a decision with which you are now familiar, and one which has taken everybody by surprise.

But, sweeping and comprehensive as this decision of Lord Curriehill's seems to be, I fear it is more comprehensive, and consequently more mischievous than at first sight it might seem to appear. If our church as a corporate society is an illegal paction, and on that account shut out from the protection of law, how does it stand with the individual members of whom she is composed? If the church is chargeable with *Pactum Illicitum*, on account of her constitution and terms of communion, are those who adhere to that constitution, and who bind themselves by said terms not in the same condemnation? The judge who can, as he supposes, bring home guilt to the body corporate, and pass sentence of condemnation on her as an organized society, is likely to have no great difficulty in pronouncing a similar judgment on the constituent parts of that body—the individual members of whom that society is composed. If the one is to be brought in guilty, I fear the other cannot be held as innocent. But whatever might be the effect of this decision on the individual members, there can be no doubt it would completely disinherit the church as a corporate society. According to Lord Curriehill, the principles of our church are such as to disentitle her to appeal to the courts of the country for the vindication of civil and patrimonial rights; if this be so, if Lord Curriehill's opinion be well founded, if she has no right to appeal to the courts of the country, then I think it must follow that she has no right to hold property of any kind—in fact, so far as British law is concerned, no right whatever.

It would thus appear that this decision is one which may deeply affect the Reformed Presbyterian Church; and that if allowed to remain unchallenged, it might be attended with very serious consequences. It was felt that this decision was founded on an utter misapprehension of her spirit and principles; that it had done her a

great injustice, and was adding insult to injury ; and that, therefore, all scriptural means should be used for having it reviewed, and if possible recalled. Hence an appeal has been taken to the Inner House, where the opinion of four judges will be brought to bear upon it. In all this we trust we have been guided by the Head of the Church, and that all shall be overruled for His glory. We trust, too, that our action in this matter will commend itself to you and to brethren in other countries, and that we will have your sympathy and support.

This, then, is how the matter stands at present. The case is now before the highest court in Scotland. It will be reviewed in the course of a few weeks. Should Lord Curriehill's decision be recalled, and the action issue in our favor, we may rest assured it will be taken to the House of Lords. There is feeling enough and money enough on the other side to take it there. On the other hand, should it go against us, should Lord Curriehill's decision be confirmed, it is a question whether we ourselves should not take it there. It is a question, now that we are on the way, whether we should not have the opinion of the highest court in the realm as to whether, in view of the law—the law of this free and enlightened and Christian country—the Reformed Presbyterian Church is an illegal association, unworthy of the protection of law—unworthy of that protection which is due to the very humblest of Her Majesty's subjects? This is what Lord Curriehill's decision amounts to. If the Inner House of the Court of Session pronounce a similar opinion, in my view we are morally bound not to allow it to rest till we obtain the opinion of the House of Lords.

But the question still remains—What if the final issue of the whole case would be against us? We trust that for the honor of our country it shall be otherwise ; but even then we must hold ourselves prepared for the consequences. We will then know the relation in which we stand to the laws of our land. If in the view of British law we are in reality rebels and outlaws, the sooner we be apprised of the fact the better. If in the view of the law the Reformed Presbyterian Church is *Pactum Illicitum*, then either the church or the law must be at fault, and wherever the fault lies, the sooner that both church and nation be made aware of it the better.

In conclusion, I have only to say that the credit of the church, her history and her principles are all involved, and the consequences may be such as no one can anticipate. Her responsibility is great and her resources small. At present her liabilities are not less than ten thousand dollars, and to carry the case to the House of Lords would require half as much more. We need your sympathy, we need your assistance. I would, therefore, respectfully draw the attention of our brethren throughout the States to the appeal which has already been made to them for assistance.

I am, &c.,

JOHN McDONALD.

CONGREGATIONAL FINANCES—ILLUSTRATION No. II.

MESSRS. EDITORS—In reference to the matter of raising money in the 2d New York congregation, the plan has been about as follows:

Synod indicates the amount expected from us for the respective schemes of the church, and our session arranges to have one special collection taken up in the month, distributing to our members printed cards, showing the amount required for the respective schemes of the church, and the date on which each collection will be taken up.

Moneys to carry on our congregational work, such as pastor's salary, &c., &c., are raised, principally, from the renting of pews. Every member is expected and supposed to contribute to the support of the ordinances, by renting a pew, or part of a pew, and paying for the same quarterly.

The forenoon collection of every Sabbath is devoted to the poor of the congregation.

This system has worked very well with us. Occasionally it has been necessary to have a special collection to meet some congregational outlay. But generally we have no difficulty in meeting the stated obligations.

The above is about as near as I can get to answering your inquiry. If I have not covered the ground, please let me know more fully what you desire, and I shall be pleased to give you as full a statement as I can.

Yours, very truly, THOMAS E. GREACEN, *Treas.*

CONGREGATIONAL FINANCES—ILLUSTRATION No. III.

MESSRS. EDITORS—As to Lisbon congregation, the following is the plan in use:

The salary is raised by subscription. This is promptly collected by our deacons.

The collections for the schemes of the church are raised in the usual way, on Sabbaths appointed as near as may be. If they fall short of the quota, a kindly intimation is made of the fact, and a word of encouragement brings something more, and we are likely to get what we want.

Repairs to church property are voted by the congregation in congregational meeting. A certain proportion of the cost is levied upon all the salary payers in proportion to their sums subscribed to the salary. All agree to this. If the sum be \$300, (the salary \$600) to be raised in one year, it is 50 per cent. added. Twice, already, has this been done.

If moneys are needed for the elements at the communion, they are raised then by collection. The assistant is paid by a free will offering of any or all of the members, put into the hands of the deacons, privately, on Monday of the communion.

The church has been carpeted and cushioned, a sofa put in the pulpit, and a good plate communion service also secured, new German silver tokens and pulpit books, all private gifts.

As yet our poor are supplied by private donations.

Our deacons are very efficient. It must be some one's business to see to the finances. The people need to be taught that they are stewards; that giving to the church work is worship; that the Lord regards us in the deed and its spirit. The pastor must, as he is able, set an example. There is need of the spirit of unity and peace.

Our plans succeed well here, but they might not everywhere.

WM. MCFARLAND, *Pastor.*

ECCLÉSIASTICAL.

KANSAS PRESBYTERY.

THIS Presbytery met at Winchester, Kansas, on Tuesday evening, Oct. 8, 1878, at 7½ o'clock. All the ministerial members were present, except A. C. Todd and W. W. McMillan. Evans, Colorado, was the only congregation not represented. About half the congregations were represented by elders. M. A. Gault, who is now laboring at Long Branch, Mo., was received on certificate from Iowa Presbytery. J. M. Armour, of Sterling, Kansas, preached the opening sermon from Heb. 10: 12. He was chosen Moderator, and M. A. Gault, Clerk.

The presence of our beloved missionary, Rev. Dr. Metheny, added much to the interest of the meeting, and his counsel on important questions was very helpful. The church was filled on the second evening to hear his lecture on Mission Work in Syria. His interesting narration of the labors of the missionaries at Latakiah; of their difficulties, and encouragements; and of the high degree of success which, in the providence of God, had crowned their labors, inspired the audience with a deep interest in the mission work, and the members of Presbytery return to their several posts carrying with them an increase of zeal and devotion for the interests of our Syrian Mission.

The business transacted of special interest was appointing a commission to organize a congregation at Eckley, Webster Co., Neb.; M. Wilkin to moderate a call and assist at communion in Sterling. The congregations of Olathe, Sylvania and Tabor, feeling unable, of themselves, to support the gospel, and having complied with the necessary conditions, were recommended to the Board of Sustentation for such aid as they may be able to give. The congregation of Long Branch, Mo., having in progress the erection of a church building, were certified to the Board of Church Erection for aid to the amount of \$500. Also, the congregation of Sterling, Kansas, who expect soon to begin to build, were certified to the same Board for aid to the amount of \$700.

The question of whether Covenanters can consistently hold the office of school director in Kansas, was discussed at length, and finally laid over until next meeting of Presbytery. A committee was appointed to draft a series of resolutions on Public Reform, and after an earnest discussion they were amended and adopted as follows:

It is the duty of the church, as a witness for Christ, to bear a faithful testimony against all prevailing vice and immorality. She is mainly to discharge this duty through the courts of the Lord's house. The call is to them, "Watchman! what of the night? Watchman! what of the night?" In the judgment of this Presbytery there are circumstances that imperatively demand vigilance on the part of all its ministers and members. We therefore recommend the adoption of the following resolutions:

1. That this Presbytery enjoin on all the ministers and members under its care, to avail themselves of every suitable opportunity, according to the decision of Synod, to present the cause of National Reform before the community; and especially, to avail themselves of opportunities of presenting it before the conventions of the various religious denominations in their bounds.

2. That we co-operate with those who are laboring to secure the proper observance of the Sabbath; and to bring the influence of all friends of the Sabbath to bear on the great railroad corporations, to induce them to regard the Divine command, "Remember the Sabbath day to keep it holy."

3. That we use all our influence to arrest the demon intemperance, which is ruinous to soul and body and destructive to public morality.

4. That we recommend the *Christian Statesman* as a faithful witness for Christ against the various forms of public immorality, and commend it to the earnest consideration and generous support of all our people.

5. That we reiterate our testimony against secret societies; rejoice in the success of the Christian Association in diminishing their numbers and influence, and exposing their anti-Christian character before the world; and that we recommend this association and its organ, the *Christian Cynosure*, to the cordial support of all our members.

6. That we regard the increase of the fearful crime of suicide, as indicating a want, in society, of a proper sense of the sacredness of human life, and that no man has any more right to take away his own life than he has to take away the life of his fellow man.

7. That we utter our most emphatic testimony against the very prevalent vice of infanticide; the social evil; and adulterous divorces, as sapping the very foundation of society, and calling down on the church and on the nation the terrible judgments of the God of purity and holiness.

D. McKee, *Chairman*.

The Committee on Supplies, consisting of D. McKee, D. H. Coulter and elder J. W. Wilson, was appointed to district the bound of Presbytery and assign its ministers their several fields in which to labor for National Reform.

After spending three day sessions and two evenings, Presbytery adjourned to meet at Olathe, Kansas, on Tuesday evening, May 20th, 1879, at 7½ o'clock. M. A. Gault was appointed to preach the opening sermon, and S. M. Stevenson, his alternate. The meeting was harmonious and pleasant, and the hospitable entertainment by the good people of Winchester, made all feel that it was good to be there.

M. A. GAULT, *Clerk*.

PHILADELPHIA PRESBYTERY.

THE Philadelphia Presbytery met in the Reformed Presbyterian Church, Baltimore, Oct. 9th, 7 P. M. The ordinary routine business occupied part of the time of Presbytery. The chief business of this meeting was the ordination of Mr. A. D. Crowe. During the first session of Presbytery, Mr. Crowe delivered his trials for ordination, a lecture on Acts 2: 1-4, inclusive, and a sermon on the gospel by John 17: 1. These discourses were criticised by Presbytery and unanimously sustained.

Presbytery met again on the 10th of October, at 9 A. M., and proceeded to examine Mr. Crowe, with a view to ordination. T. P. Stevenson conducted the examination in Greek; S. O. Wylie in Hebrew and Theology; and R. J. Sharpe in Ecclesiastical History and Church Government. The edict for ordination was read, by order of Presbytery, for the third and last time. At 10½ A. M., the hour fixed for the ordination service, T. P. Stevenson proceeded to preach a very appropriate sermon on 1 Thess. 5: 12, "Brethren, pray for us;" after which the usual queries were propounded to Mr. Crowe, and satisfactorily answered, and he was ordained with prayer and the laying on of the hands of the Presbytery, and installed in the pastorate of the Baltimore congregation. The newly ordained pastor was then warmly welcomed by his flock. A solemn charge was then delivered to him by Rev. S. O. Wylie, and also a charge to the people by R. J. Sharpe. Rev. A. D. Crowe having signed the Terms of Communion, took his seat as a constituent member of Presbytery.

T. P. Stevenson, chairman of committee to superintend the literary studies of students of theology under the care of Presbytery, reported that the committee met with the students, Mr. Robert Clyde and Mr. John Graham, and assigned such studies as would complete their college course; and that a full report in regard to this business would be presented at the next regular meeting of Presbytery. The duty of assigning pieces of trial to the students was referred to the Interim Committee of Supplies, consisting of S. O. Wylie and R. J. Sharpe.

In accordance with the action of Synod at its last meeting in regard to the work of National Reform, Presbytery instructed its members to prosecute this work during the ensuing winter according to their opportunity, and report at the next spring meeting.

Liberty to moderate a call was granted to the congregation of Conococheague, and was referred to the Interim Committee of Supplies, to be attended to at the convenience of the session and congregation.

Presbytery then adjourned to meet on Tuesday evening, 27th May, 1879, at quarter to eight o'clock, in 2d church, Philadelphia.

ROBERT J. SHARPE, P. C.

REV. WM. SOMMERVILLE.

YESTERDAY the Rev. Mr. Stavely preached in the Mission Hall, Portland, with special reference to the life and character of the late Rev. William Sommerville, A. M. Mr. Stavely's text was taken from Rev. 14: 13, and the words chiefly dwelt on were, "Blessed are the dead which die in the Lord." The preacher traced Mr. Sommerville's career from his birth to his death, beginning with his boyhood and going on to his school days, his studies at Glasgow University and under the Rev. Dr. Symington, and ending with his coming out to this country, as the pioneer missionary of the Presbyterian churches. He visited and preached at Coverdale, Hopewell, and many parts of this province before settling down in the charge at Cornwallis, which he held up to the time of his death. Mr. Stavely showed how the earnest student at Glasgow developed into the able theologian in Nova Scotia; his logical powers enabling him to excel in controversy, while his personal piety led him ever to speak the truth in love and caused him to be known and revered outside of the circles of the Reformed Presbyterian Church. The subjects which he mainly discussed in books and pamphlets were Psalmody, which he held ought to consist of the Psalms of David alone, and without instrumental music; and Baptism, which he defended against the views of the Baptists. He was an earnest defender of the inspiration of the Scriptures, and other evangelical doctrines. Mr. Stavely gave an interesting sketch of Mr. Sommerville's domestic life and character, relating many particulars not generally known. The sermons, of which there are two, will be published, by request, at an early day and will be highly prized by all who knew Mr. Sommerville.—*Daily Telegraph*, St. John, N. B., Oct. 14, 1878.

MANSFIELD CONGREGATION.

ON Friday last, the 11th, a commission of the Ohio Presbytery of the Reformed Presbyterian Church, consisting of Rev. H. P. McClurkin and two elders, met in Philharmonic Hall and organized a congregation of forty members. J. Raitt, Wm. Gregg, J. McKee and W. P. Clarke were elected elders, and Wm. H. Garrett, Jas. Reynolds, John Anderson, Jr., and R. B. Adams, deacons. The ordination of the officers took place in the afternoon by prayer and the laying on of the hands of the commission. The services were solemn and impressive. On Sabbath, the 15th, the congregation united in communion services, and on Monday they made a unanimous call upon the Rev. S. A. George to become their pastor. Mr. George has been laboring here for the past eighteen months with very marked success. He commenced with three members and now has a congregation of forty active, earnest workers. The congregation expects in the spring to take steps toward the erection of a substantial church edifice in this city.—*Mansfield (O.) Herald*, Oct. 17.

REV. DR. STEVENSON writes, under date of Oct. 31, a private letter which contains the following in reference to his health:

"I gained some strength in Saratoga, where we remained all the season. We did not go anywhere else. Since my return, I have rather lost again. I was out on the sacrament Sabbath, 1st of October, and I was out again half of last Sabbath. I have little pain, but the cough is very distressing and my breathing more difficult. I do not talk much, and except to ride down the avenue, I rarely go out."

NEW YORK PRESBYTERY met in the 2d church, New York, Oct. 29. Newark congregation was disorganized. Mr. John Teaz was received as a student of theology.

HOME CIRCLE.

WE take the following affecting letter, by a little girl, from the children's letters in the *New York Weekly Witness*. Our brethren in the Hebron congregation can enter into her feelings. See the Obituaries in the September number and in this. We can add, for each family, what the editor of the *Witness* says:

NEW GERMANY, August, 1878.

Dear Mr. Dougall.—In the *Witness* of June 2d, you kindly printed a letter my sister Annie wrote you, but she did not see it, for God had taken her away before it came. She wrote you that she had two brothers and one sister. There were four of us then; now only I remain. Ella, aged ten, Annie, eight, and George, six years, all died of diphtheria within the fortnight. I, too, was down with it, but have recovered; and now I am all alone; no little brothers or sisters to play with or talk to. This is an empty, dreary house. The last Annie said to me was: "Josie, you must be a good boy. Love Jesus, and meet me in heaven." And to ma she said, "Don't cry for me, ma. I am only going a little while before you. I'll tell Ella and George you are coming too, and then we will all be in heaven together. Oh, ma, Jesus loves me," and then repeated the hymn, "I'm going to be an angel."

Your little friend,
[We deeply sympathize with this bereaved family.—Ed.]

JOSIE FIENDEL, aged 12.

ENIGMAS.

- 1 When Israel mourning o'er Jerusalem's fall,
Sought to restore her to her former pride,
They worked in hope, for I was by their side:
And soon in strength and beauty stood her wall.
- 2 Once sinful man, all other warnings spurned,
Was hast'ning on to his destruction sure;
I served his steps from ruin to allure.
He saw me, and repenting, quickly turned.
- 3 Once at my master's side I did remain
'Till deadly conflict closed in his o'erthrow;
Then left his service to assist his foe
In exultation o'er my master slain.
- 4 Now, all who would do battle for the Lord,
Must use me in the spirit and with prayer,
To build a temple glorious and fair
From ruins of our fallen race restored.

R.

The initials of the following characters form a word found in the book of Psalms:

- 1 One who helped to stay up a prophet's hands.
- 2 A king who, for two years, reigned over eleven tribes, in opposition to David.
- 3 A celebrated warrior and judge of Israel.
- 4 A son of Moses.
- 5 A wicked king whose thumbs and great toes were cut off as a punishment for cutting off the thumbs and great toes of seventy other kings.
- 6 The well-digger of Gerar.
- 7 A Christian who ministered unto Paul at Ephesus.
- 8 A great and honorable man, and captain of the host of Syria.

S. K., Mt. Carroll, Ill.

The initials form the name of a king of Tyre:

- 1 The son of Joel.
- 2 One of the sons of Aaron.
- 3 One of the sons of Israel.
- 4 The son of Berechiah.
- 5 The brother of Isshiah.

MARTHA E. FOWKES.

My first is in wish, but not in hope;
 My second is in line, but not in rope;
 My third is in floor, but not in ground;
 My fourth is in lost, but not in found;
 My fifth is in rill, but not in stream;
 My sixth is in sea, but not in seen;
 My last is in money, but not in toy;
 My whole is a name which belongs to a boy.

C.

ANSWERS.

ENIGMAS.

1.—LAMP. 1 Gen. 15:17; 2 Judges, 7:16; 3 2 Chron. 4:20; 4 Lev. 24:2; 5 Matt. 25:8. A number of lessons worthy of study are gathered up from these passages, and beautifully expressed.

2—Read the account in 1 Sam. 6:10, 12, 14.

3—Zadok, Ibsan, Balak, Abidan. ZIBA.

Poetical answer in next number. Answers to third enigma by Samuel C. McCaslin, Annie Newell, Martha Painter and R. P. Galbraith.

MARRIAGES.

By Rev. M. A. Gault, Oct. 15, 1878, at the bride's home, near London, Mo., Mr. THOMAS H. SCOTT, of Hazel Grove, Mo., and Miss M. DRUSILLA FRANCIS.

OBITUARIES.

DIED, at her brother-in-law's, Dr. Brady, St. John, Oct. 14, 1878, Miss MARY STEBBETT, of the 1st Philadelphia congregation.

DIED, Oct. 17, 1878, ANNA R. WYLIE, wife of Thomas Wylie, New Concord, O., and mother of J. Ralston Wylie, licentiate, in the 66th year of her age, after a long and severe illness, which she bore with great patience and resignation, and departed in hope of the glory of God.

Weep not for me, I'm gone before
 To dwell with Jesus evermore.
 Though pains and sufferings I've endured,
 Jesus, for me, has joy secured.

T. W.

JESSIE FOREST GREENLEE died of diphtheria, July 31, 1878, aged 4 years and 11 months.

ROBERT ALLEN GREENLEE died of diphtheria, Aug. 2, 1878, aged 5 years and 7 months.

These were children of Robert and Amanda Greenlee.

MAGGIE MCINTYRE, daughter of Joseph and Margaret McIntyre, died of diphtheria, Aug. 9, 1878, aged 3 years and 10 months.

ORSON ALONZO SIKES, son of Mary Chestnut, died of paralysis of the heart, resulting from diphtheria, Aug. 15, 1878, aged 11 years, 4 months and 20 days.

All of the above were members of families in connection with Hebron congregation, Kansas.

M. W.

[See the Home Circle of this number.—Eds.]

DIED, July 3d, 1878, at Lyndon, Osage Co., Kan., PLUMA, wife of Joseph H. Stavely, Esq., and only daughter of J. W. Zahniser, of Pittsburgh, Pa.

She was a member of the 7th U. P. church, of Pittsburgh, where she was tenderly loved and is now sincerely mourned. Only a few short months ago she took her infant daughter in her arms and followed her young husband to the far West, hoping to find in the prairie breeze a restorative for her shattered health. But disease had fastened upon her vitals and the relief of change was only temporary. She gradually drooped and soon fell asleep in Jesus at the early age of 22 years. But "the trumpet shall sound and the dead shall be raised incorruptible." "Wherefore comfort one another with these words."—*United Presbyterian*.

DIED, Oct. 1, 1878, MR. JOHN C. MILLEN, at Parnassus, Pa., in the 24th year of his age. He was taken from us by a sad and sudden providence, accidentally taking a quantity of aqua ammoniac, instead of a medicine which he was using for the benefit of his throat; the subtle and fatal effects quickly fixed themselves on his lungs. He suffered severely for more than two weeks. During the time of his illness, he manifested great patience under the hand of God. He knew that God was in the providence, and was working most wonderfully and mysteriously. Said he, "it was a fatal mistake in me, but it was no mistake on the part of God, if he wishes to take me home." He felt, most of the time, that God was holding him face to face with eternity, and his desires, and expressions, and prayers all carried a deep solemnity, which showed us that his soul was employed in exploring that world which was soon to be its home. And during the last day of his stay on earth, his whole being was ravished with the prospect of going to the new Jerusalem, and dwelling with the visible presence of his Saviour. In his extreme suffering, as he approached the waters of death, the name of Jesus, or of heaven, would light up his face with the glow and radiance of joy, which seemed nothing else than the glory of God streaming upon his countenance through the eternal gates, which were opening for his entrance. It was a glorious display of grace, to see a young man, in the prime of life, full of health, and energy, and enterprise, with the world spreading out her joys, and hopes, and prospects so brightly before him, to see him taken so suddenly, and changed so quickly, and transformed so beautifully, as to forget the world, to turn away from its endearments, and willingly walk towards death, and judgment, and eternity. His latter end was peace. He fell asleep, and we trust sleeps sweetly, his dust in the covenant care, and his soul in the covenant glory of that Saviour in whom he trusted until death. From his sudden departure, let all take warning, especially those who expect to live many years to come. "Rejoice, O young man, in the days of thy youth." Yea, "rejoice in the hope of the glory of God."

J. C. M.

EXTRACT FROM LETTER OF MR. EASSON.

LATAKIYEH, Oct. 2d, 1878.

We are opening our schools this week, and the children are coming in very fast. We have 80 at present in the boarding school. We intend to take our usual number, 100, and we hope and trust that our usual allowance of money will be made up as soon as possible. We do not intend to lessen the work, but our purpose is to hold the fort, and if possible, advance upon the enemy; and we trust that our friends at home will uphold our hands with their prayers and money. We should always remember that the work is the Lord's, and he is able to do his work, by few, as well as by many, and perhaps he is trying us, to see if we are willing to trust him. May our prayers be that of the disciples, "Lord, increase our faith."

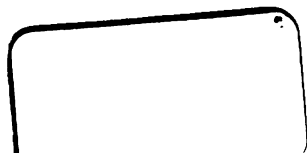
May God grant a blessing upon his church, and arouse her to a sense of the great responsibility resting upon her. May he give that faith in him, which will touch the pockets, as well as the hearts of his people. Pray for us, that we may ever be faithful to the trust committed to our care.

FOREIGN MISSION CIRCULAR.

THE SYRIAN MISSION appeals to the church for continued, and if possible, increased support. It appeals by the fact of its uninterrupted progress, notwithstanding the great trials which have befallen it in the providence of God. It has survived the shock of war, and the security of missionaries and mission property is greater than at any previous time. The only limit, thus far, to bringing the gospel to the knowledge of the semi-barbarous Ansariyeh, and the thousands of other classes who are scarcely better off, has been imposed by want of means for embracing the large opportunities which are continually offering. Eighty pupils entered the Boarding School immediately upon opening, a month ago, and in a few days applicants for admission would have to be turned away. In spite of the temporary reduction of the working force, occasioned by sickness and death, the missionaries on the ground, animated with noble zeal and courage, are determined that no less work than heretofore shall be done, that every school shall be opened and filled, and even additional, and that inquiries after the way of life shall be instructed, if the facilities for doing so are placed in their hands. Can it be that they are to be embarrassed for want of means? If there be any who are weak of faith, and ready to succumb to providential trials, and to draw the conclusion that the Mission has seen its most prosperous days, we can assure them that the indications point in the opposite direction. The suggestion is not from Christ, who came to seek and save the lost, and who directs his followers and friends to pursue the same great end. By the unanimous testimony of missionaries in Syria, our own among the others, the encouragements were never greater, and the prospects never brighter for mission work in Bible lands than now. The watchmen who are looking abroad over the countries of the East, agree that the providential tokens are auspicious. They see, or think they see, the near approach of morning, ushered in by the millennial rising of the light which is to lighten the Gentiles. At any rate, a great door and effectual is opened wide in the providence of the reigning Mediator, and we must say, under responsibility to him, whether we will accept the proffered opportunity to enter in and take possession. *The first Sabbath in December, the day designated by Synod for the Annual Collection for Foreign Missions*, will furnish the occasion for response. Let the answer be what it should be from those who realize somewhat of their indebtedness to the gospel, and who know from a personal experience the grace of our Lord Jesus Christ.

S. O. WELLS, Chairman.
T. F. STEVENSON, Secretary.

JUL 18 1946



the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995 (Department of Health 1996).

There is a growing emphasis on the need to improve the efficiency of the public sector, and to ensure that the public sector is able to deliver the services that are required by the public. This has led to a number of initiatives, including the introduction of competition, the restructuring of public sector organisations, and the introduction of new management practices. The aim of these initiatives is to ensure that the public sector is able to deliver the services that are required by the public, in a cost-effective and efficient manner. The public sector is a large and complex organisation, and it is essential that it is able to deliver the services that are required by the public, in a cost-effective and efficient manner. The public sector is a large and complex organisation, and it is essential that it is able to deliver the services that are required by the public, in a cost-effective and efficient manner.

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